

Truth wears no mask, bows at no human shrine, seeks ueither place nor applause: she only asks a hearing.

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and risings is what might reasonably be ex-Beaders of the JOURNAL are especially requested to Reng in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to zay, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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pected. All nature abounds in such phenomena. Rhythm, everywhere. The currents of air, the motions of the waves and tides, the tremors of the northern lights, the waving of a flag, the flutter of a leaf, the beating of the heart, the course of the plan-ets, and the immense periods of geological history are all illustrations of the law of undulating, or rhythmic force. The course of human life upon the earth manifests the same tendency. The stream of civilization has not always been of equal depth. It has shown the effect of rains and droughts. Nor has it flowed in a right line; it has been a very crooked stream, and has followed the

path of least resistance. Thinking of the art of the world, a series of defections and revivals appear. Whether one thinks of painting, sculpture, architecture, music, literature, it is so. The mind seems to go in a given direction until it reaches a degree of excellence which is, for the time, its limit. It becomes stationary; then a period of decadence sets in. There will be many years of copying, imitation of certain forms growing weaker and weaker; when, suddenly, there will be an awakening, often in some unexpected quarter of the earth. New, original minds will appear. which, discarding the prevalent patterns and ideas, bend themselves to a study of the laws

underlying all beauty and truth; and, as a result, a new world of the beautiful and the true will rise upon the ruins of the old. Philosophy is another instance of the same thing. It predominates; then it declines; and, after a time, it revives. Politics shows an undulating surface. First there is a libogressive policy, follow

purse strings. His words struck the glass do not utter in public. There is a lack of from the hand of the drunkard and led the the courage of conviction. Moral infidelities libertine into paths of purity. The age into which he had come was irreligious, in the extreme. The church was formal and worldly. A Bishop said that religion had lost its hold upon the minds of the people of England. It The outward performance is substituted for was no better in America. But after this the inward inspiration. To be in good and evangelist had moved about among the peo- regular standing in some organization has ple for a few years, the whole scene was been made of more importance than true changed. Franklin gives this account of the living. Not christian character, but doctrin-results of his work in Philadelphia. "It was al conformity has been made the ground of wonderful to see the changes made in our salvation. Wrong doing does not disqualify inhabitants. From being indifferent about religion it seemed as if all the world were expressions of religion. The moral sight has growing in piety."

extraordinary forces have been present.

past will show that while they have come in not. Its energy is not diviue; it is not poured many forms, in substance they are one. into it from above. It is not built upon the Felix and George Fox were separated from each ther by many hundreds of years.--an impassable gulf rolled between them; but current on one bank of which truth, on the they both trembled at the same things-the other, righteousness upsprings;--those noble thought that the pure in heart are blessed trees bearing all manner of fruit and whose and all others unblessed.

They were no farther separated by time than they were in quality of their lives. The one was an elegant courtier, the other a humble shoemaker; the one a trifler the other a his life.

tere conformity to the eq is an arena upon which the same scenes are | right doing, a revival always signifies an displayed. Moods chase each other like the appeal to the incorruptible moral sentiment. Isaiah ridiculed the religious observances ated from actual goodness. Obedience to the unitailing gladness; now, there is nothing so God. When John came out of the wilderness his first words were "repent, for the kingdom of heaven is at hand." When Christ came he demanded righteousness above that of mere orthodox conformity to the inherited doctrines and customs. Paul's thrilling address was of righteousness and temperance Chrysostom, the golden mouthed, made the saying, "There is nothing sad but sin," the theme of his eloquent denunciations against the vices of his day; and so great was his power that he could draw the crowds from the theater and the circus to hear him. When Savonarola appeared, later in the world, he took up the same theme. The wrath of Luther was awakened by the sin of indulgences—a religion which did not include the practice of goodness. Thus if the whole catalogue of those who have stirred society to its depths were called, it would be seen that they all had a com-manding purpose in view. They were not great theologians, but they were great lovers of righteousness. They were not skilled in drawing the line between predestination and foreknowledge; nor in defining the personality of God; nor in tracing the line of apostolic succession. They all soon passed beyond the boundaries of the sects. Their church was the world of mankind. Called by many names at heart they were all oneone in their stormy antagoniem to sin; one in their love of reality: one in their faith in virtue to save the soul. Widely separated, appearing over the horizon at great intervals, each with an excellence peculiarly his own, they have, one by one, taken their place in the glorious constellation of those of whom it is said, "they that turn many to righteousness shall shine as the stars forever and ever. It is as true in morals as in nature that the stream will rise no higher than its fountain. The miller borrows his power from a source higher than his wheel. The same law should hold good in every church. Its ideal must be above it. It must receive its energy from a high motive. Organization cannot supply the lack of this downward streaming power. Undertaking to remold society, this plain law has been too much neglected by the church. Its machinery seems to be complete; it is well furnished with officers; it has a multitude of boards and bureaus and agencies; of pastors, evangelists, bishops, doctors of divinity there seems to be no lack. But the kind of work it was built to do is not done. There is no current of enthusiasm, no stream of holy passion streaming down upon it from the hights of the moral sentiment. What has been the chief business of the church organizations ever since we can remember? Self perpetuation. It has consumed all its energy defending itself. It has opposed science because its conclusions were fatal to inherited dogma. Synods and councils have reaffirmed their confidence in the establishment, and have shrieked their protest against every attempt to change it. They have built their defences against the encroachments of new truths higher and or scourge society away from its dishonesty higher; and their crowning satisfaction is reached when they are able to discover a plan by which they can in safety maintain alone and win a transient belief in some the-

At his command the miser unloosed his views upon many of the doctrines which they of life. It will mediate between money and become dim. The great end for which the Thus all the past shows traces of these church stands has been lost sight of. It is moral disturbances, indications that some no more religious. It stands upon expediency, not upon virtue. It is commercial, it An examination of these upbeavals in the is social, it is respectable; but religious it is

leaves are for the healing of the nations. Than a revival of true religion, there is nothing our age needs more. For many years there has been none. There have been many sporadic attempts, within the last saint. But the same power that briefly guarter of a century, to have made to order took possession of the one and made him what are called revivals of religion. Each tremble while it stayed took permanent pos-session of the other and became the guide of such efforts have failed, and must fail in the nature of the case. There have appeared In a world in which religion has become many so called revivalists, some of whom here can improve the time. A revival may re earnest and devoted e zeal servative, retrogressive period. Every life which traditional belief takes the place of is balanced by their good sense. But many on holy themes will do much to cure our more have appeared who have taken up re- skepticisms and give us faith in a divine vivalism as a business, whose main outfit consists in an unlimited amount of natural, or in your own souls. You may ask your reasof his countrymen because th y were separ- artificial eccentricity and bad grammar. It on, your conscience, your emotions all to asmay be there are those in the community moral law, not sacrifice was the demand of who can better understand the plan of salvation when it is stated in bad English. Slang may be a means of grace to some. If so, one may withdraw his objection to it. But it would seem as if simple pure speech could be utilized in leading a soul away from sin. Pure speech is only another form of pure thought. People love good speech as they love good music. The leveling process need not all be done by reducing the heights; part of it can be done by raising the depressions. Religion need not be brought all the way down to what is called the masses; the masses can be brought partly up to religion. Our revivalists would be of more service to the community if they would think their best thoughts and state them in their purest words, remembering that religion is only an-Rome; its first blasts were directed against other name for excellence that includes all of life, thought, speech and behavior, and that their mission, in so far as it is valuable, consists in leading all toward that which is highest and best here, as well as hereafter. It could not be expected that those attempts at revivals which depended upon the recurrence of the week of prayer for the opportune time, which manufactured the in-ferest in religion by much advertising, and measured the success of the attempt by counting the converts and the number of those who joined the church at the end of the season-it could not be expected that such revivals would have much influence upon a community. They are only a ripple disturb-ing the stagnant surface of the churches for a few weeks in the winter time; an inch deep enthusiasm, subsiding as suddenly as it arose. A revival of religion, in the true sense, we have not seen. If we only could see such a sight in our beloved land! Whither shall we look for the coming of that Evangelists which will do for our soul less and time serving age what those great Evangelist of the past did for theirs? It is written, judgment must begin at the house of God. Thither must this prophet repair first when he comes. Like the son of Amoz he may ask, to what purpose is the multi-tude of your sacrifices? Your vain oblations, your calling of meetings, your midwinter revivals, your weeks of prayer, your weeks of lent, are a trouble unto me. I am weary of them, saith the Lord. When you make many prayers I will not hear, because your hands are stained with disbonesty. Love the truth. Cease to do evil. Seek justice. Love mercy. Obedience is better than worship. If ye obey the law of righteousness ye shall live, and your American Zion shall be redeemed and her future shall be glorious; but if ye refuse she shall pass away and be forgotten. A revival of religion is what we need Learning we have; riches we have; power we have; churches, colossal denominations we have in abundance. Religion, in any proper sense of that word, alas! we do no have. For lack of that we suffer. We need all to be converted. We need a powerful in fluence to sweep through society in all its branches. We need to become more conscious of our relation to God and all that that implies. The coming of a powerful influence the advent of a Holy Spirit which shall win and moral cowardice. Not something to play upon the surface of the emotions when the emotions are stilled, but that

teil. Society will be readjusted so that jus-tice will be more nearly done. Under its guidance, politics would learn that right is better than majorities. It will enter the market place and show that conscience should be master there. It will invade the temple of religion and ask that all who assemble there shall be true to their deepest convic-tions. It will be the meeting of beauty and use in our worship, of prayer and thought, of enthusiasm and good sense; and all who feel its influence will celebrate their confidence in the matchless One who hath framed the world and is guiding it toward its high destiny.

No. 6

How we will welcome the coming of that Evangelist of the future who will help our community to such an awakening! He will teach us to look with open eye upon the law of God revealed in our own lives. Here, he will say, is the scripture which you dare not disobey.

It is not subject to the vote of councils. Reading it you will learn the significance of life. Here are all needed sanctions for holiness: here all needed rebukes for sin. There you may read what dreadful, what benign possibilities are enfolded in every young soul. There is revealed the plan of salvation. It is allegiance, like that which was in the heart of Christ, to the will of God.

Such an awakening we trust will come to earth again. God has surely not lost his interest in our planet.

While we are waiting for the arrival of that mighty spirit 'to disturb the church at large and start it away from its apathy, we begin in each soul. An hour

EIGHTH PAGE .- Dreams and Visions. Good Reports from a Medium. Relatively. A Haunted Spot. Letter from Montreal Canada. Miscellaneous Advertisements.

ANEEDED REVIVAL.

A Sermon by Reed Stuart at the First Congregational Unitarian Church at Detroit, Mich.

To what purpose is the multitude of your sacri-fices onto me, saith the Lord. Wash ye, make you clean; put away the evil of your doings; cease to do evil: learn to do well.-Isaiah.

These are the words of one who easily ranks as the greatest prophet of Judea, in those centuries lying beyond the arrival of Jesus. It is difficult, indeed, in any era of human history to find one capable of more sublime conceptions than this son of Amoz. His soul was a harp of many tones. There is the deep tone of doom,-the muttering of distant thunder presaging the coming storm which was about to break upon his nation for its lack of righteousness. There is a plaintive, minor tone, at times, as he recounts the sorrows and misfortunes which are settling, like a dark cloud, upon his countrymen. There are loud tones of denuncia tion against Egypt and Tyre, Moab and Damascus; against all those cities and nations which were then full of a certain riotous splendor, but which have long since passed away from the fair face of the earth and are now only as the memory of a dream. A other times he rises to joyous strains, and his message is a hymn of gladness. He was a herald of impending doom; he was, also, a prophet of unbounded hope. His voices of the night were promises of the dawn.

The times upon which his life had fallen were evil. From king to peasant the nation had turned away from the pursuit of righteousness. The forms of the ancient relig ion were observed, but their meaning had al been lost. Outward conformity to the appointments of religion was substituted for the inward spirit. Into the midst of this defection this earnest man came. He saw the emptiness of all religious rites, and how useless they were in transforming a life into the image of uprightness. He saw the multitude of their sacrifices,-feasts and fasts, new moons and sabbath days without number, but with burning words he declares that God hates such things when they have lost their power to influence life.

Religion does not consist in these things, but in the practice of actual virtue. If they have been made to take the place of actual righteousness, then they have become the enemy of religion; and the cause of religion will be better served by a total neglect of them. He represents God as saying that their incense is an abomination; the sabbaths, the solemn assemblies, the holy days are an annoyance to him. "When ye spread forth your hands I will hide my eyes; when ye make many prayers I will not hear, because your hands are full of blood. Put away your evil doing; learn to do well; seek justice; relieve the oppressed; judge the fatherless."

Conditions are constantly repeated in the flowing course of events. The scenes upon which that prophet looked have been reenacted many times since then. He was a when they saw the temples of Jupiter derevivalist,-one who had undertaken to bring back to life a church which seemed to be dying, or already dead. But churches are always liable to forget the high object for which they were formed; their souls forsake them, and leave them helpless and forlorn,-Hence there is always need of revivals,-the

wayes of the sea. First there is vivacity; then depression. One day thought comes in flogds; another day the channels of the mind ard dry and dusty. Now, work is a source of sweet as idleness. Here is action, reaction; supply, demand; flow, ebb; faith, denial; yea, nay, life, death; soul, body, each contending for the mastery:

> "Eterne alternation Now follows, new flies And under pain, pleasure, Under pleasure pain lies. Out of sleeping a waking Out of waking a sleep; Life, death overtaking, Deep underneath deep.'

Finding so broad a base to support the theory that the movement of things is not along a level plain, room may be easily found to uphold the idea that religion has its natural periods of exaltation and depression. Nor is the conclusion dependent upon analogy, or the fitness of things for its support. What the philosphers, after comparing it with other things, would say is most probably true, the historian would affirm is actually true,that religion has not been a constant quantity in the world. There have been generations of indifference, or at best only the attempt to imitate, by some soulless round of customary worship, the noble, energizing, spiritual life of previous generations, and religion seemed to be slowly sinking into that tomb from which there can be no possible resurrection. Then, suddenly, it would throw off its old habits which held it like the band of death; it would feel its old strength returning and would stand forth as the avengerof wrong and the friend of goodness. A generation would appear with new aims and new courage. The spiritual verities are grasped with the same earnestness that the facts of time and sense had been grasped. Then the impossible is accomplished; the invincible is conquered. To sacrifice, to do, to suffer, to become the agents of the highest and, without questioning, to go whither it commands, is deemed a sufficient end of existence. Then the present suffices. All past revelations are eclipsed by the glory that fills the present hour into which all the wonder and miracle of the sky have been poured.

In many times and in many forms have these revivals appeared. They come from the same source, but their shape is determined by circumstances, as the clouds around a sunset are created always by the same forces, but come with changing forms and ever varying hues. The memory easily recalls many such awakenings of the soul, and of society, in the past; a voice as of marvelous strength and command saying, "Awake, thou that sleepest; lol the day is at hand, the time for thought and work and holy living" has often come, breaking the stillness and arousing all who slumbered in sin to begin life anew. The coming of Christianity itself was such a trumpet call. We recall the three thousand who were added to that movement in one day. The picture of the trembling Felix rises before as as Paul atters his burning words. The amazement of the elegant Pagan statesmen and orators appears serted and the new religion springing up everywhere, in the palace of the Cesars and the humble home of the slaves. We may see Savonarola appearing with his hot indignation against the vices of his day.

Later came Whitfield with his awful earnsome time honored absurdity for another ory of salvation which reason will dissipate unlovely remains of their original selves. America.--Chicago Times. estness, with a voice which could be heard in | term of years. Meanwhile it is currently rethe open air by twenty thousand people; with ported that in order to perpetuate itself it thrilling of the whole life which sets free all awakening of institutions out of the deatha faith unchecked by a single doubt; with a encourages mental insincerity. It is a mat- its best energies and turns the whole drift of A native of India, in London, wished latelove for mankind which knew no limit, he be-came a kind of spiritual storm sweeping over England and America which nothing could expected to hold. They do not believe their when it comes its motive, will be advancing sacred Ganges. He was told that unless he True evangelists,-those earnest men who carry a better message, a more energizing ruth—must always be seen coming to the thousand. By his persuasive eloquence the thousand. By his persuasive eloquence the them. It is said that many of the accredit- the consent of the intellect and the emotions. It will win pounds the postoffice could not send it; and at the thousand be subject to declines as made ashamed of his doubts. truth-must always be seen coming to the earth.

Father. You may hold some special service semble,-your reason which ponders the deep things of life, your conscience which passes its decree upon all acts, your emotions which are always ready like an April day with its rain or sunshine, to manifest themselves in tears or smiles-and there within the sanctuary of your own souls may the thrilling subject of religion have its hearing and accomplish its work. The reason may survey this amazing life and all the probabilities which belong to it. The conscience can make its report. What the reason sees and the conscience approves, the will may make into deeds and the emotions may turn into prayers or praise. Thinking more of sacred things will make them more real. Little by little you will hold more lightly the temporal and vanishing, and you will, at last, grasp the eternal with a hold which neither life nor death can weaken.

A Prayerful Campaign.

The government of France has deprecated if it has not forbidden the participation of the clergy in the general election now pending. This, in a so-called republic, smacks trongly of absolutism. The clerics themselves differ greatly in opinion, but the prevailing sentiment among them inclines to the full exercise of their right as French citizens. The bishop of Autun has adopted a plan of election campaign which would prove highly objectionable to many of the agencies active in American elections. He directs that as a preparation for vote-casting the faithful of his diocese engage in hine days of prayer. Whatever his objective effect there is no doubt of the subjective effect of prayer devoutly made. No answer may come from on high, but the mind attuned sincerely to religious prayer is itself strengthened and ennobled. Its resolve is higher, its moral vision clearer; it is soothed, sustained, invigorated. This may not be the result on the mind of a petitioner who mumbles his prayer mechanically, but one who thinks as he prays is exalted.

Imagine an ante-election novena in the great republic of the United States! To most people active in politics the occasion is one with which prayer has nothing to do. It is a harvest-time with saloons. Beerdrinking and devotion do not go well together. The elector who would give nine days to prayerful consideration of his duty as such would not be in a frame of mind to do what the dramshop keeper regards as his whole duty to the liquor interest. If voters were conscientious where would the Dudleys come in? Their blocks-of-five method would be inoperative. Men who sincerely look for divine guidance in their walk as citizens would scorn corruptionists unless the Hebraic notion that the Egyptian may be spoiled prevail. What would become of the campaign orator? His eloquence would be wafted across empty benches and would hardly reach the faithful wrestling in their closets with the problems of government. The brass band, the barbecue and the torchlight procession would be impossible with electors who think seriously of the issues involved in an election and ask for divine light and not for tin-canned petroleum.

The novelty of a political campaign based on nine days of solemn prayer would astound the great Christian republic of North

KELIGIO-PHIL

QUESTIONS AND BESPONSES.

To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? 8. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion Please state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relatious to the Family, to Society and to Government?

RESPONSE BY HERMAN SNOW.

5. If by the phrase here used is meant some compactly defined system of worship, based upon an authoritative written word. then it is clear that Spiritualism is not a religion; but if, instead of such a theological technicality, an enlarged philosophical use of the term be substituted, one that interprets religion as being in full harmony with nature and reason, then it is equally clear that our faith in its more enlarged and elevated phases cannot be separated from religion. For what is religion, rightly un-derstood, but a just perception and use of the relations between the seen and the unseen, the finite and the infinite? In its primitive root derivation the word implies this. It is simply a binding together of the human and the divine, and a right observance of the obligation growing out of these relations. *

The primary and special office of true re-ligion is the awakening and unfolding toward perfection of man's spiritual nature. Our animal life thrives naturally from ma-terial environments. The purely mental gains its expansiveness from a steady grappling with the problems of the present world. But if the spiritual, the highest of man's nature, is to be reached, and the whole being harmonized and lifted up to a sweet blending with the higher conditions of the unseen universe, then the most inward life must be reached and quickened into an earnest, aspiring activity, until the apex of a true, divine manhood shall be accomplished. And what else but this is the work of Spiritualism, in its enlarged and perfected sense?

True, there is a kind of Spiritualism more justly called Spiritism—which seems to bear but a remote relationship to this expansive uplifting of man's spiritual being, which, indeed, sometimes apparently hinders the process. This, however, we may well regard as but a temporary lingering upon the threshold of the higher life. For in the end

ward a millennial state far beyond the vague conception of past ages? It is true that the progress must still be slow, but all the more rapid will it surely be when what we now call Spiritualism shall be redeemed from its many follies and shams, and be helped forward to work out the natural results of its nobler principles. Then will it prove itself to be, if not a religion in the popular sense of the term, yet the highest and most advanced evolution of the religion of nature and reason.

> [Light, London.] BUDHISM-(ENLIGHTENMENT.)

What it Has Been and Now Is.

Notes from a Lecture Delivered at St. Andrew's Hall, London, by Capt. Pfoundes.

OM MANI PADMI HUM.

Budhism, as Occidentals term the great creed of the extreme Orient, numbers among its followers the majority of the people of the far East, admitted to be numerically superior to any other ancient or modern faith. even Christianity; and as it is much older, and was more successful twenty-two or twentythree centuries ago, it has been moderately estimated that probably twice, at least, as many human units have lived and died Budhists as there have been Christians.

A creed that could hold sway over so large a portion of humanity, and that, too, the most highly civilized, demands respectful consideration, deserves careful examination.

To understand clearly what Budhism now is, we must approach it with knowledge of the history of the religions of each country, say of Ceylon, Tibet, Burma, Siam, China-North and South-Corea, Japan, etc., what existed before its introduction, by what channels, and what periods it was introduced, and especially what influences in transit modified the earlier, purer, higher tenets of pure Budhism.

To comprehend what Budhism was, we must inform ourselves as to the foundation of this edifice of spiritual enlightenment. The conventions that assembled under the protection of King Asoka-midway between the days of the Budha best known to us, and the dawn of Christianity-laid down certain definite lines; but we must go back further, even to remote periods, before Gautama, Sakhya Muni, whom we must recognize as a successful leader of the revolt against Brahmin-

ical domination and sacerdotal monopoly. The slow development of human intellect. within historic times, illustrates the remoteness of the earlier phases. We know there was a high standard of spiritual belief and ethical culture in the valley of the Lower Nile many thousands of years ago that was not indigenous, or the exclusive possession threshold of the higher life. For in the end it must be seen by all thoughtful ones that the most wonderful material demonstrations, as also the most intimate intercourse | and between these in certain favored localiwith, spirit friends are but the wisely ar- | ties-again in China-an entirely distinct | ranged stepping stones in that grand and and very ancient civilization is known to ed his instruction to the capacity of his pupils lofty ascent toward spiritual manhood of have existed. That there was some inter- - having a powerful Theocracy, its caste which all are capable and which it is the change from east to west is undoubted-there exclusiveness, and sacerdotal influences, to bright assurance of our faith that all will | was the echo and re-echo of intellectual pro-We cannot pause to discuss here the scant material, above all suspicion of having been tampered with, that has come down to us, or the probable stages in the waves of progress and retrogression from age to age. The Aryan, an intellectually superior race, the ancestors of the Brahmins, had acquired gravitation in the material universe. With | all the knowledge of ancient times, and kept it unwritten, to themselves, as a secret, sacred trust; their domination became an unbearable burden, on the other and far more numerous sections of the population. From time to time reformers appeared, transmitters of the transcendental doctrine, but none were so successful as he that is best to us known as the Light of Asia, five and a half centuries before Christianity. A high-born youth, with every advantage, moved to pity by the sight of poverty, sickness and human misery, disgusted with the selfish and frivolous gay life of his class, by the spectacle of decrepid, senile old age, and horrified by death, he was induced to turn his attention to higher studies. Then and there speculative thought was not in its zenith; but there were possessors and transmitters, of the Wisdom of the Ages said to exist, and he set out, alone, to seek them. Long, weary, tollsome years of suffering in search of Adhi Bhuta, and self-inflicted torture was ultimately abandoned, as worse than useless. Then came the struggle with self, and in time the inner consciousness was developed, and in it came Budh-knowledge. Speculative thought was more in fashion than it is with our busy, aggressive, materialistic, self-seeking men and women, who do not even give themselves time to think. Intellectually demanded solution of problems we of to-day, at least some few, still devote ourselves to solving— What amid? What is it all? Whence came it? Whither do we go? And this longing after immortality is as old as the development of the innate higher instincts and mental faculties. Beatification of the deceased, dearly loved in life, hopes of renewed existence, and once more, perhaps, reunion. The ancients had an ethical code, and, moreover, appeared to have reached a very high practical standard. All the virtues were extolled, and put in force; all the vices condemned, and, as far as possible, suppressed by public opinion; certainly respect for life, property, and liberty of opinion; above all, a high position for women—equal, if, indeed, not always superior. The ancients tell us: "All sleep laid low together; is it not, therefore, fool-"All sleep laid low together; is it not, therefore, looi-ish to injure each other?" "Eternal happiness is found by the wise." "A myriad of sufferings are endured by the foolish in the pursuit of riches." "The bread of the poor is more excellent than that of the rich, sweetened by hunger as it is." "The human body is but as the sea foam, life is like the fight of a bird."

to perfection and happiness, of one and all. Mark you, this is ancient pagan morality, beyond all suspicion of modern or Christian leaven.

Aryan metaphysics (Indian) grew apace. Turanian (Chinese) philosophy was no laggard. The classical literature teems with noble sentiment-wisdom-far above modern thought.

In the ancient Chinese classics we are told-

"to illustrate illustrious virtue; renovate the people; rest only in highest excellence." And

"What the celestial universe created— That is nature; In accord with this— Is the path of duty; This path is instruction."

The Golden Rule was universally taught zons before the Nazarene preached it—nay, more, the founder of Taoism 600 years before taught as "an ancient maxim, that it was good to return good for evil."

In the Eastern Asiatic philosophy, the basis of the Brahmin Archaic teachings, we read their ideas of the beginning:

"Nor aught, nor nought existed

Nor augut, nor nought existed.
Yon bright sky was not.
Nor heaven's broad woof
Outstretched above.
What covered all?
What sheltered?
What concealed?
Was it the waters
Fathomless abyss!
There was no line
Between the day and night.
Darkness there was.
And all was veiled.
In gloom protound.
The germ,
That still lay dormant.
Then burst forth.
One nature
From the fervent heat.
Comes this spark
From earth,
Or else from heaven?
Seeds were sown,
Mighty powers arose,
Nature below.

'Power and will above Who knows the secret? Who can proclaim there?

Whence came it?

The gods came later."

In testimony of high position of women we quote the great Indian Epic, Maha Barata 1.3020:

"A wife is half the man, his truest friend; a loving wife is a perpetual spring of virtue, pleasure, wealth; a faith ful wife is his best aid in seeking heavenly bliss; a sweetly-speaking wife is a companion in solitude, a father in advice; a mother in all seasons of distress; a rest in travelling through life's wilderness."

Once more we quote the ideal of a good wife, from another ancient source:

"She should keep her husband's secrets, never revealing the amount of his wealth; she should strive to exce ing the amount of his wealth; she should strive to excel all other women in grace (attractiveness and amiabil-ity), and in attention to her husband; she should have knowledge of cookery; she should be clever in ruling servants, exercising hospitality, thrift (economy); and in adapting her expenditure to her husband's income; she should co-operate with her husband, and share with him in ethical merit, in the enjoyment of wealth, and in rational pleasures—recreation, above all things, not to be neglected; sbeshould be lctus like, a useful, attractive, perfect flower."

With infinite tact the great teacher adapt-

Then the master replied-

"So are my words as the leaves in my hand, the teachings you know not of yet are as the leaves of the forest."

Budhism never was the helpless, hopeless pessimism it has been represented. The future of the true Budhist was a joyous victory to be won, by man himself, by rational means, out of a world of sorrow to rise to an eternity of useful joyous existence.

Boundless compassion for suffering the great motor, there was no gross material paradise of certain other creeds, it is true, nor was this life a mere ante-chamber where bigotry should make all humanity simply miserable with selfish aims in view. Not atheistic or agnostic, although deny-

ing the personal God, with so many human weaknesses, which as Robert Burns said-

"Sends one to heaven, ten to hell, All for thy glory; Not for good or ill done Afore thee."

Budhism looks heroically into the deep questions that have appalled the orthodox.

baffled the shallow reasoner. Southward, Eastward, Northward, rolled the overwhelming tide of Budhism; a fraternity was established for propaganda, and once more a Theocracy was erected, that has done as such in all time, superimposed a vast mass of complex doctrine, garbage that en-tirely hides, in some countries and in some sects, the grand principles.

As is ever the case with a sacerdotal exclusive class, demoralization of higher ethics, leavening of pure doctrine, enslaving the people.

It is for the Archaic Budhism that attention is claimed.

Here is the idea of an instructor of that school, quoting Vedanta-sara:

school, quoting Vedanta-sara: "The true teacher is a man who is familiar with every virtue, who with the sword of visdom has lopped off all the branches, and cut through all the roots, of the tree of evil; and with the light of reason has dispelled all the darkness by which he is enveloped; who, though seated on a mountain of passions, meets all assaults with a heart as firm as a diamond; who conducts him-seif with dignity and independence; who has the bow-els (of compassion) of a father for all his disciples, who makes no distinction between his friends and his ene-mies; whom he treats with equal kindness and consid-eration; who looks upon gold and jewels with as much indifference as if scraps of iron or potsnerds, without caring for one more than the other; and who tries with the greatest care to remove the dense darkness of igno-rance in which humanity is enveloped." Now that it is the fashion, outside of orth-

Now that it is the fashion, outside of orthodox circles, to talk of these matters, we may hope for more general attention to other ideas than those of our own time and country; the thoughtful are not satisfied, groping for light; to stumble in the darkness is but to be expected.

These dried leaves are as to those of the forest; the rough pebbles may be worked into brilliant gems, the crude ore become precions metal wherewith to construct a fitting setting; to those who can hear it shall be told, to those who can see it shall be shown.

There are no puzzles to join together, no riddles to solve, no mysteries to reveal to those who seek earnestly; the teacher can alone give the facts, but cannot bestow the higher intellectual faculties to perceive-can | think, feel and act. Harmony is heaven's offer the banquet but cannot add the appetite. To those whose intuition permits of assim- | lation of the transcendental truths, wondrous fields and pastures new, paths strewn one mighty all-one limitless ocean upon with geins, bordered with choice flowers are | which floats one common humanity; no disopened up.

course was to instruct man in his duties here more than to point to the glories of the supersensual beyond. Here in this life was born the future man. Here he planted the seed which was to burst, grow and bear fruit. for the eternities. Here he was to form those states which were finally to fit him for hiscareer after death; that spirit intercourse had not only a reflex action on man in the form. but upon man in the interior state; that help came to apirits as well as to mortals; that the great law of right was the basis for the evolution of all true manhood-there as here; that as man lived a true life on any plane of existence he found ascent through all time and through all eternity; that to be true to one's self, his neighbor and his God is the only rule of life; that when he is thus true he is fit to be a denizen of any or all worlds; that the infallible "monitor born of God" and dwelling in every breast is the true guide in all conditions; that God in the heart is the true illuminator of the soul; that humanity is one and that all and each are members of that brotherhood; that this brotherhood has but one destiny, however man may think otherwise; that all that spirits and angels can do is to bring man, to each individual man, a knowledge of the fact that all are born to display God's wonders, and that we finally reach upward until we realize that we are parts of that infinite goodness which infills us with His life; that man is the inheritor of God and should share the blessing of His continuous presence; that spiritual illumination comes as man lives in obedience to his higher nature; that thought, intuitive impress of God upon the heart, is what man should seek and not the dead and

decayed doctrines of the past. Truth and not dogma is what man needs. Its freedom and life will lift him above the deceptive theories of the present, d clothe him with the true armor of life. ove to man is the law of God; and its violation is what disturbs the peace of the world and makes a hell upon earth, and in the spiritual state. God's love is everywhere, infills all things; is most felt when heard in the heart of man. It is fathomless in mercy and resources, and every aspiring soul can receive its uplift when true to its prompt-

What I have compacted here into sentences was expanded into thousands of pages of illustrative matter, under the care of Mr. Ferguson. I close this brief statument with a quotation from a communication before me. It is the central thought from which radiates the grand achievements of that initial movement, and gives to all who seek the truth the one aspiration of the age:

"A word on the harmony of churches, which it is said, these revealments will disturb. While we should cherish and fondle affections most dear, we should recollect that our brother man is fashioned by the same great Being: that he cherishes his kindred-like in his own breast. It is not for the aggrandizement of one or many, but all that we should greatest gift, and when it cannot be mainshow that uisturbance arise from the perversion of Nature's greatest and best bequeathance to Man. God-Eternitytinctions; no inherent rights bequeathed by those less loyal to God than their fellows who serve all. Stand, then, in the church of Almighty God. Its baptismal vows have dedicated all that is good in this fair land. It stretches its heaven far and wide over the while pale of humanity. Its ghostly and often ghastly semblance is born and nurtured amidst the strife of human passion and the selfish policy that sits solemnly over the sacrifice of the interests of your fellows to pollute the fairest heritage of God-the soul. This world is a church; man is the audience, God the ministering spirit ever ready to instil within the dark recesses of your nature the light and love of heaven, opening to it the realms of limitless glory. Speak of its confines? They bound beyond the grave, for there it realizes anew the source from whence it came." I give the above extract as a specimen of the teachings given to the members of the Nashville circle. I may hereafter be able to give what transpired in continuation of the work after I left Nashville. I understand that a book in two volumes--a commentary on the Bible-has been stereotyped and will be published in the near future. Parkersburg, W. Va.

SEPTEMBER 28,

ual state. One great object of spirit inte

finally reach, if not here, yet during the gress, religious and otherwise. countless ages of eternity.

Rightly and philosophically regarded, the true religion is a unit, prevailing everywhere, often obscured, and in repulsive external shapes, yet it is everywhere sentient human beings exist, and is as imperative in its sway in the spiritual, as is the law of its silent force as an educator of the race, it has been at work in all ages of the world's history, acting steadily through the law of evolution, it being ever adapted to existing ages and conditions. Underneath all, even the lowest phases of fetichism, it has worked steadily upward with the growth of the human race through all forms of pagan, of Mohammedan, of Jewish and Christian worship, often through terrible obscurations of blood and violence, of spiritual sham and tyranny, with occasional rifts of growing brightness, yet has this sun of truth and love ever been making its steadfast way until now at length,-through the morning twilight of the liberal Christian sects,-it has assumed the ascending form of free and rational religion as seen in advanced Spiritualism, the central thought of which is a demonstrated interblending and mutual helpfulness of the seen and the unseen world, the understanding of the laws of which opens an infinitude of thought and aspiration.

But a finality in religion is by no means yet reached. Christianity in its early puri-ty, as it came through the lips and life of Jesus, was the nearest approach to this in the history of the past, but this soon became so marred and distorted by the speculations and evil ways of men that often little more than distorted fragments of its earlier truths were left, exhibiting views of God, of man and human destiny, which to highly intuitive minds of the present day seem but as the strange dreams of a disturbed sleep. These dark shadows still linger, so that even to the more advanced minds the fair form of perfect unitary religion binding together the highest interests of both worlds is but dimly seen. Even now the highest thought in this direction is but as a twilight ray from the higher heavens.

But our growing faith is surely not in vain, for the way is now clearly open, and those who will may learn safely to travel therein, ever aided by angelic helpers, onward and upward, nearer and still nearer to the perfect love and wisdom of the universe! And it is within the reach of all thus themselves to become "as the angels" in all their works or ways, even here as well as in the hereafter!

We are beginning to understand the laws which connect us with a spiritual infinity. We now know that, as are our spiritual aspirations and self-helps, so will be our invisible surroundings, and that it rests with ourselves as to whether our career shall be upward or downward, and whether humanity shall be better, or the worse for our membership. It is to a right understanding and observance of the laws of inspiration that we are to look as the main helpers of our race. By these all who look upward may be so quickened in their intuitions as steadily to receive a conscious inbreathing of soul-lifting divine helps, not only from the Infinite Fountain, but from and through the hosts of angelic agencies whose joy it is thus to do the divine will. For what nobler employ ment can there be for those worthy ones of the higher spheres—once faithful workers in the struggles of earth-than thus to come near to 'an earthly brother and breathe into

"All things pass away, but only deeds good and evil-they remain for ever." 'The body is perishable, the soul eternal."

On one of the most ancient tombs, of which the inscriptions have been deciphered, we read of the departed one-

"Not a little child was ill-treated,

Not a widow wronged— But even as a father was he.

"Not a humble toiler was opprest No mendicant left to starve But ploughed, sowed, reaped and fed all."

Again we read:

"Just and true, without malice, doing no wrong, guilty of no crime-ever striving for good with kind-

and the second second

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contend against. But priestcraft was never before or since

dealt such stalwart blows-in the cause of humanity-to strike off the fetters that enthral men morally and intellectually. He revolted against the domination of a religious cast; he refused to conform to traditional monopoly of knowledge, and the canons and basis of the religious rites and tenets, but gave them forth in the vulgar tongue to all; he ignored the idea of a personal deity, such as the Semitic Jehovah, the Hindu cruel Devas, and others that demanded propitiation. He denied the existence of superhuman or super-mundane powers for good or evil, who swayed human destinies here and hereafter. He, the Bhagavat (Blessed One). struck the key-note of the religious freedom of myriads of human souls then and since, breaking through mysticism, ritual, and caste tyranny; he the Tathagata (Messiah) taught "man to know himself," to "achieve his own salvation," not to look to other men but do all for one's self. The Gautama, Sakhya Muni, revived the pure doctrine of predecessors, developed in the long past ages, 'That suffering was the heritage of humanity; but its ills were caused by mankind chiefly, and mankind alone could remedy this."

The universal hope, common to all ages and every people, savage or civilized—the deliverance from woe and travail-naturally crop out in the strata of all religious re form, but the vital principles of Budhism, as well as the minor, have been so often grossly -sometimes wilfully-misstated, that a protest must be entered against the perpetuation of altogether misleading arguments.

Later phases of Budhism, any more than the innumerable modern sects of Christians, do not represent the original true doctrine, in its purity.

A path of deliverance was offered to all, was shown to be in the hands of each one for himself.

Antagonistic in its fundamental principles to the Nazarene teaching that is the salient feature in Christianity, Budhism is not-as is so often stated—on paralled lines; the doctrine of sacrifice, of the redemption, and the perpetuation of the great sacrament of announced in the Nashville circle from unthe Church, of the Romish especially, is altogether abhorrent in conception and detail to Budhism.

Budhism is no soulless seeking after nothingness, as it is so often stated to be by detractors or uninformed parrot-like repeaters of stock phraseology.

The great teacher indeed, as many other great men of all times, refused the direct yea or nay to certain questions, but the Gautama Budha gave a reason for his reticence.

Those that desire and need hope are not prohibited from hoping; those who have attained a higher plane of enlightenment need no such incentive.

A personal salvation that appeals to the mind on the lower plane is absolutely dispensable to those who have attained the far -Badh

Budhism can hardly be called a religion in the stricter sense, yet it is religious; but later sects have adopted religious observances, and with some religious ideas similar to those of other religions, the common property of humanity, appeals to the lower self. Well might a popular writer claim for

V SANSA bor for humanity, and all the more faithfulcerity," intellectual and moral. ly as they become more elevated and god-like as the five fundamental maxims of mankind, The great teacher, taking a handful of in character? And in the helps like these, dried leaves, addressed his followers thus: high and low, ruler and ruled; and that: ever around and above, what is to hinder the "Investigation of all things: perfection of knowledge; sincerity of heart; righteousness of conduct; cultivation "Which are few and which are many. The leaves in my hand, or those in the forest?" steady uplifting of the world's condition toof person (useful accomplishments); regulation of fam-ily (domestic duties); Government of State (patriotism and statesmanship)" *In Webster's Unabridged I find the following: "Beligion....from Beligiare, to bind anew, or back, to bind fast." They replied-"The leaves held by the great teacher are few, thos together with good example-are the paths of the forest are uncountable."

"Contemplate the within; consider the infinity of the universe; meditate deeply; essay to acquire true knowl-edge."

To the worthy it will come, Knowledge, Bodhi, Enlightenment.

NAMU AMITABHA BUDHA.

Spiritualism in Nashville Thirty-five Years Ago.

To the Editor of the Religio-Philosophical Journal,

Soon after the startling spiritual manifestations in Rochester, in 1848, the Rev. J B. Ferguson, of Nashville, Tenn., investigated, to his entire satisfaction, the phenomena of Spiritualism. In the quiet and seclusion of his own family he had evidences of spiritual presence and power which not only satisfied him, but satisfied many other investigators. The prominence of the man as a pulpit orator soon drew around him friends as well as foes to the movement. He could not conceal his convictions; but like a brave and honest man proclaimed what he knew to be a fact, not with the freshness of an enthusiast, but in the calm of a well balanced mind-true to the truth. In seances, in sermons, in conversations he lost no opportunity to meet all cavilling objections as well as honest doubt. For three years he held to the lines of his work as guided by spiritual intelligences through a "circle" to which the writer was connected. Many communications were received from what we, at the time, supposed to be very high spiritual sources. Thousands of pages were filed away for future publication. These communica-tions, I regret to say, have been lost to the world by an unfortunate fire which destroyed Mr. Ferguson's house and its contents.

I have been requested by many who have perused a work styled "Spirit Communion" and first published by Mr. Ferguson in 1856 and republished last year by some of the surviving Spiritualists of Nashville, to reproduce as far as I can the fundamental thought seen sources. My connection with it ceased in 1856. I left Nashville in that year. I cannot, therefore, reproduce much that was given as I am informed after that date.

It may be of interest to some to know a few of the facts connected with this early stage of Spiritualism. Our isolation from the great world of spirit phenomena made the movement unique and autonomous in its life. We were entirely dependent upon our own resources, being utterly without experience in this new field of psychic discovery. In this particular I do not know but we had an advantage over others. We were preserved in simplicity of life as to our spiritual aspirations. We were taught that our states determined our spiritual associations, and that man had no protection from his own animal instincts, except as he lived in higher, much less selfish transcendental truth | daily communion with God. The circle was always opened with prayer, and the services conducted in a quiet, cheerful and sometimes playful state of mind. The outer world with its gross considerations was dismissed for the time, and we were made to feel that we were in the outer court of heaven.

and the second second

Whilst we received almost daily communications of the highest import, we rarely Budhism. that. And again: ever received what Spiritualists call "per-"We have inherent in its truths, The eternity of a universal hope, The immortality of a boundless love, "Bread to the hungry; water to the thirsty; clothes to the naked; boats for the shipwrecked; rites for the de-ceased; oblations to the gods." sonal communications." In fact, our orders were peremptory never to seek such commu-The indestructible elements nications except in "hope of benefit." We Of a belief in a final good," Whilst in the far East, across to the other were warned of the influences in the unseen his spirit cheering words of comfort and strength? Do not all such still live and laside of Asia, we find: and that "Budhism is the grandest, proudest

and the state of t

God and the Future Life.

Now we must admit that the doctrine of the existence of God belongs to doctrinal belief. For although in respect to the theoretical cognition of the universe I do not require to form any theory which necessarily involves this idea as the condition of my explanation of the phenomena which the universe presents, but, on the contrary, am rather bound so to use my reason as if everything were mere nature, still teleological unity is so important a condition of the application of my reason to nature that it is impossible for me to ignore it, especially since, in addition to these considerations, abundant examples of it are supplied by experience. But the sole condition, so far as my knowledge extends, under which this unity can be my guide in the investigation of nature, is the assumption that a supremeintelligence has ordered all things accord- . ing to the wisest ends. Consequently the hypothesis of a wise author of the universe is necessary for my guidance in the investiga-tion of nature, is the condition under which alone I can fulfil an end which is contingent indeed, but by no means unimportant. Moreover, since the result of my attempts so frequently confirms the utility of this assumption, and since nothing decisive can be adduced against it, it follows that it would be saying far too little to term my judgment in this case a mere opinion, and that, even in this theoretical connection, I may assert that I firmly believein God. Still, if we use words strictly, this must not be called a practical but a doctrinal belief, which the theology of nature must also produce in my mind. In the wisdom of a Supreme Being, and in the shortness of life, so inadequate to the development of the glorious powers of human nature, we may find equally sufficient grounds for a doctrinal belief in the future life of the human soul.—Kant, Critique of Pure Reason.

A writer in the Syracuse (N.Y.) Journal, who went to the bottom of the Grand Canon of the Colorado last winter, says: "I have been all through the Rockies from Montana world. That "man was man wherever you | to Central America and know what a chasm placed him;" that death did not transform | is, but the sight of that abyes took my breath his character; but that he had to toil there away. From the top to the bottom it is fully as here for the attainment of a Divine life | six thousand feet. Over a mile below you: in God; in a word, that passage to the spir- | can see the river tearing through the gorge. itual world prematurely was a disadvantage | but not a sound can be heard, it is so farto the soul's progress. The earth world was away. From one bank to the other it is apto give man an experience to be by him parently not over a quarter of a mile, but as made fruitful on his departure to the spirit. a matter of fact it is fully nineteen miles."

LAMBER 20, 10 9.

RELIGIO-PHILZE INICAL JOURNAL.

Woman's Department.

EDUCATION OF WOMEN.

The higher education of women, once frowned upon as a waste of instructive effort, has become so well established as an institution, that few whose opinions are valuable can be found to question its desirability. The moss-covered objection that higher education would take from woman many of her simpler and more ingenuous charms has been shown appropriately to be moss-covered. The right kind of woman, like a flower garden, is the more attractive the higher her state of cultivation; and when one is found in whom blossom the beautiful flowers of modesty, truth, natural strength of character, and love of the noble duties of life, it takes nothing from her original beauties to set the blossoms of art beside them.

In all walks in life intelligence has taken and is taking the work of subjugation out of the hands of mere force.Knowledge is the chief aid of all manipulation and effort. Ignorance assisted only by force is ineffectual nowadays. The man whose physical strength half a cen-tury ago enabled him to pull a stump up by the roots would have no opportunity in a contest to-day with the mechanical stump puller. The machine has no brains, but it nevertheless represents brains. The farmer who to-day studied the nature of his soil, rotation of crops, fertilization, and kindred subjects, can make more out of an acre and go better dressed than the tiller who plants and sows and reaps on a dozen acres by moon-faucies, or superstitiously does his work with reference to the song of the tree toad and the direction in which the grasshopper leaps.

And if education-knowledge of the sciences and things in nature that once were generally occult—is a good thing for man and makes his work easier in a thousand fields, it is just as surely a good thing for women.

A true woman-the woman in whom the sweet springs of domestic instinct and home-ly affection are well grounded—never will be any thing but a true woman, no matter how her mind may be broadened or her brain cells developed by study. With her it will always be a refining process, a making brighter and more attractive of metal originally valuable. The woman of this kind who is graduated from a college and enters the sphere of life which woman has always ornamented, can take her knowledge of chemistry to the kitchen; can modify her apprehension of the science of government and apply it to the home. and use the arts she has acquired for the adornment of her habitation.

The higher education of women means a higher degree of surroundings, a higher degree of happiness, and a higher appreciation of life and its manifold blessings and duties. As woman rises in the scale of being she lifts those connected with her. Higher education must be here as well as man's, which will help her to live up to the high ideal she may have for herself as a woman, a wife, and a mother.—Exchange.

The Forum, besides many good things, has a remarkable article on "The Housekeeper of the Future," by Mrs. Helen E. Starrett, in which she says: "In cities and villages the kitchen and cooking stove and hired girl are all to be banish ed from the home. Clothes making, soap making, starch-making, laundry work, coffeebrowning, yeast-making, butter-making-all are gone. Send after them-or rather say that organized industry is already taking along with these—the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law. "The city of the future will not build houses in squares, giving to every house an individual kitchen and prison-like back yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting room or nursery, opening into a great, green space, where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically-constructed building containing a laundry and a great kitchen, supplied with every motern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home table will be preserved, and the kitchen smells and waste and 'hired girl' will be banished."

order to supply the demands of an extrav-agant wife, let him produce his own cash ac-a note from Carton stating that he had taken count before accepting his story as a state-ment of fact. If this happens to be satisfactory let him show that his wife was fully informed regarding his financial condition before wasting too much sympathy on him.

A Mysterious Prisoner.

Clay Center, Kansas, has just passed through a sensation that is out of the ordinary run of wild western incidents.

One night last October John P. Campbell editor of the Clay Center Dispatch, was awakened by hearing some one stumbling in his room. He made a quick movement and confronted the intruder, inquiring what he wanted. The man very coolly accepted the situation, and said:

"I was just passing the house, and being out of money thought I would come in and see if I could find some; but as I was going away with a little bundle which I had gathered, I tripped on this rug and awakened you. I am very sorry indeed that I disturbed your rest.'

"Well, you are a cool one," rejoined Campbell. "I guess you had better stay where you are for a few minutes, until I dress, and I will take you down and introduce you to the sher:ff."

"You are very kind indeed to go to so much trouble for a stranger," politely said the burglar; "I will be very glad to make the sheriff's acquaintance.'

Mr. Campbell escorted his prisoner to the county jail and turned him over to Sheriff James Sterling, who placed the man in a cell. He was taken next morning before Justice of the Peace J. W. Miller, to whom he said his name was Henry Carton. The Justice fixed his bonds at \$1,000, but as he was an entire stranger in the neighborhood and had no money he was remanded to jail to await the January term of the district court.

The jail is a two story stone building with improved iron cells and locks on the grating, and has been considered one of the strongest in the State.

About noon on the day of the commitment Carton sent for an attorney, Mr. F. P. Harkness, who went to the jail to talk about the case and define the line of defense. Carton, however, had not a word to say about his crime, but confined the conversation to scientific subjects. He was an exceedingly well read man, and surprised Mr. Harkness by his erudition. After consuming over an hour in this talk Mr. Harkness became impatient and asked Carton to speak of his **C880**

"You play billiards, don't you?" said Car ton.

"Yes. Why?" was the surprised answer. "Well, I will meet you at that billiard hall across the way at 8 o'clock this evening and while we are enjoying a game of billiards we can talk about my case." "But the sheriff won't let you out to play

billiards. You must remember you are in jail." "That's all right. You meet me there at 8

a man says he has sacrificed his honor in Moss, cashier of the Farmers' and Merchants' \$200 from the safe in the vault to pay his traveling expenses and stating that as he had never been paid for fixing the vault he would take his pay and leave a receipt for it. Moss rushed to the vault and in the safe found, lying on a pile of money, a receipt for \$200 signed "Henry Carton." An immediate examination of the funds

was had, but there was every cent of the thousands in the safe except \$200, which Carton is now probably using to pay his traveling expenses.

The "Unitarian" on the "Independent."

Says the New York Independent:

The proper method of dealing with the Bible is to accept it in the aggregate as of divine authority, to attach this authority to each portion of the Bible, to read and study the Bible under this impression, and then devontly regulate our lives by the rules which it supplies.

To which The Unitarian makes answer as follows:

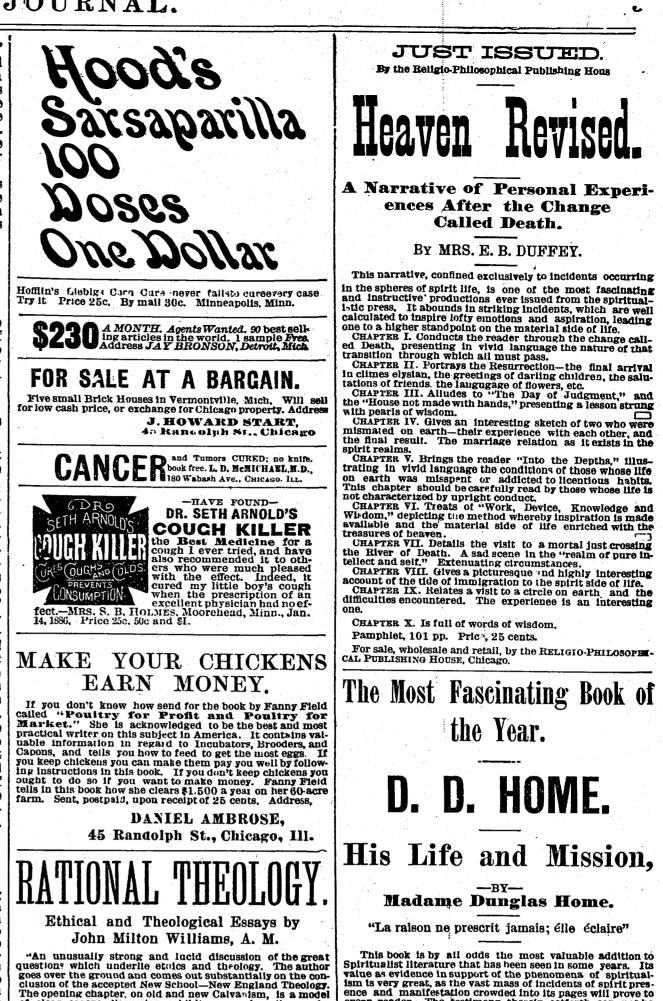
When the Independent says this does it keep in mind I. Sam. xv. 3, where the divine (?) command to Joshua is, to "slay both man and woman, infant and suckling, ox and sheep?" Does it have in mind Exodus xiii. 16, where we are told the Israelites borrowed from the Egyptians, with the divine approval, "jewels of gold and silver," etc., not to re-turn them again? If men are to-day to accept these and many other similar passages of the Bible, and attach "divine authority" to them, and "regulate their lives by the rules" which these supply, then, certainly, as for ourselves, we do not understand the obligations of either Christianity or morality. No! Such utterances as this of the Independent are simply unreasoning fanaticism. The truth is simply this: The Bible contains rich and priceless stores of that which is good and true, and eternally binding on men. But it also contains some things that are long since outgrown, and must be laid aside -some things which, accepted to day as right and proper standards for conduct, would simply overturn the moral foundations of society. If we do not wish our thinking age to throw the Bible all away, let us be reasonable in our claims for it and theories about it.

Spiritualist Meeting.

To the Editor of the Religio-Philosophical Journal.

The Spiritualists held their 19th annual meeting at Wentworth Grove, Paulding Co., Ohio, Sept. 7th and 8th. Mr. Hudson Tuttle and wife of Berlin and 8th. Mr. Hudson Tuttle and wife of Berlin Heights, Ohio, were the speakers. They were also the speaker for our meeting ten years ago. The weather was fine, and on Sunday there was the larg-est crowd that ever assembled at the grove, and as we engage the best of speakers, our meetings have always been well attended. The best of attention was paid to the discourses, which showed more than ordinary ability. The music by the choir was ap-propriate and well rendered. Mr. Tuttle is anthor of several books, and brought

Mr. Tuttle is author of several books, and brought a number of copies of his latest publication, Studies in called for. Take it all in all, I believe that last Sun-day's meeting will be pleasantly and profitably remembered by the thousands of people who were in attendance. A. WENTWORTH, Sec'y. Hicksville, Ohio.



"An unusually strong and lucid discussion of the great question: which underlie etnics and theology. The author goes over the ground and comes out substantially on the con-clusion of the accepted New School—New England Theology. The opening chapter, on old and new Calvanism, is a model of clear cogent discussion, exhibits unusual reading, and a thorough consideration of the difficulties in the case, which would do credit to any theologian, yet it is expressed in the piain non-technicai style of a tayman. The book meets a want of the times and is the very best and practical and popular exposition of current theology, in its freer and most rational form, of which we have any knowledge."—[The Independent every reader. The testimony therein setorth can not be impeached, weakened or ignored; and the host of names em-inent in state-craft, science, society which are introduced This work contains essays on the following subjects: "Old and New Calvanism," "The Conscience," "Virtue from a cientific Standpoint." 'Regeneration," Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incorrigible Man," and "The Christ of Nazereth-Who Was

Mrs. Maria H. Welles of Hartford, has presented the two hundred dollar scholarship which constitutes the prize offered to young women for the best entrance examination to the Hartford Theological Seminary.

Mrs. Lydia Sexton of Kansas, who is in her 91st year, preached a powerful sermon at the Ocean Grove Methodist camp meeting a few days ago. She spoke without notes and without apparent fatigue, and showed a remarkable memory.

The Decatur Woman's Club, which embraces in its membership several hundred of the representative ladies of the city, will erect a club building at once and fit it up in elegant style for regular meetings, after-noons and evenings. The structure will cost \$10,000, and nearly all of the money is subscribed. The club discusses scientific, liter | at the fact that his man could not be held by ary and domestic questions, and occasionally the strongest jail in the state. Carton arranges for lectures.

Baker to the chair of Greek at Simpson Col- well to leave him. From that time on lege. Indianola, Iowa, is a significant fact as | through the fall Carton was found outside at showing the progress of woman since it was first permitted her to acquire the alphabet. oner became the talk of the town. Miss Baker succeeds to the position filled by her father, Prof. O. H. Baker, seventeen years the vault of the Farmers' and Merchant's ago, in the same institution. A beautiful, bank became out of order and the officers clear-eyed woman, in the flower of her youth, could not get into the safe. The conse-Miss Baker refutes the notion that there is a quarrel between health and early scholarship, since at four she began Greek and Latin, at and Kansas City tried in vain to open the eight read the Anabasis, at fourteen compiled a lexicon of Sophocles' Œdipus Tyrannus, and at sixteen was a tutor of Greek in the college which now claims her as its professor in that honeyed tongue.

The Barlington Free Press defends women against the charge of extravagance. Speaking of the New York railway president now in prison, who laid his downfall to an extravagant wife, that paper comments as follows: Of the merits of this particular case we know nothing, but the assertion may be safely mentioned that the American woman is as economical and uses as good judgment in the

The second s

clock this evening," answered Carton. The coolness and earnest tone of the speak-

er gave him the appearance of making trips through stone walls and barred doors, and Harkness hardly knew what to make of his strange client. He thought the man was making game of him, but as night came on he could not resist the temptation, and before 8 o'clock he was at the billiard hall. Just as the clock struck 8 the door opened and in walked Carton. His entrance created no surprise to anyone in the room except Harkness as he had been seen by only a few people of the city. He walked straight up to Harkness and the two men began a game of billiards.

While the game was in progress Sheriff Sterling entered the place. He did not recognize Carton, but Harkness, who was completely nonplussed over the matter, called to Sterling and said:

"Look here, Sterling, is it your usual custom to allow your prisoners to be out playing billiards at this hour?"

"What do you mean?" said Sterling. "Why, I mean that Carton, here, was com-

mitted to jail this morning to await the action of the grand jury, and here he is out playing billiards in the evening.'

Sterling became pale and almost fell from the shock of the surprise and the fear that there had been a jail-break.

"Don't get excited old fellow," said Carton. "I only wanted a little fresh air, but if you object I will go back now." The sheriff, the lawyer and the burglar

crossed the street to the jail, where every door was found closed and locked, even the cell door through which Carton made his exit. To all inquiries as to how he got out Carton made no reply and the sheriff doublelocked his man up again.

Three or four days afterward Carton asked the sheriff if he couldn't take a walk around town to get fresh air. Sterling laughed and told him it was against the rules. There was no disappointment visible in Carton's features but next morning when Sterling came from his apartments to the jail entrance he was astonished to see Carton sitting on the steps placidly smoking a cigar.

On seeing the sheriff, Carton saluted him, and told him that he needed fresh air so badly that he concluded to take a walk before breakfast. He was locked up again by the sheriff, who was now thoroughly alarmed laughed at him and told him to give himself The recent appointment of Miss Joanna no uneasiness, as he liked his company too least once a week, and the mysterious pris-

> In the latter part of November the lock on quence was a temporary suspension of the bank while all the locksmiths in the city safe. At last, just as the bank officials had decided to send to New York for an expert, Carton told the sheriff that he could open the vault, and as he had given such evidence of his wonderful powers in this direction the sheriff had no hesitancy in telling the bankers that he had a man to do their job. Carton was escorted to the bank and in the presence of the sheriff and officials of the institution he worked rapidly and in half an hour he swung the door open, then examined the lock and adjusted the parts that had given the trouble. After receiving the thanks of the officers he was taken back to his cell.

The district court convened on the second expenditure of money as does the average man in this country. Let the husband take | Monday in January, and as the docket was his wife into his confidence; let him keep | large, Carton's case was not reached until nothing from her regarding his resources; last Wednesday. The first day was spent in larrier Dove let him consider her a partner in business the preliminaries, but Thursday morning affairs as well as in family relations, and Carton's cell was empty and he was not sitten to one he will be better off financially, as | ting on the jail steps. He left a note to the well as far happier in his home. Women sheriff, bidding him good by, stating that he | The Theosophist, Adyar, (Madras,) India, monthadapt themselves to changing circumstances | had important business further west.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through, the office of the BKLIGIO-PHILO-OPHICAL JOURNAL.

THE GRAND REALITY, Being Experiences in Spirit Life of a Celebrated Dramatist, Received Through a Trance Medium, and edited by Hugh Junor Browne. London: Trubner & Co.; Melbourne and Sydney: George Robertson & Co. 1888. This work consists, as the title indicates, of lectures detailing varied experiences in spirit life, some portions of which are very valuable. It will be read with interest by those who wish to become familiar with the spiritual realm as seen by one ascended spirit, who is a close observer, and who seems determined to make his statements clear to the average reader.

CATARRII.

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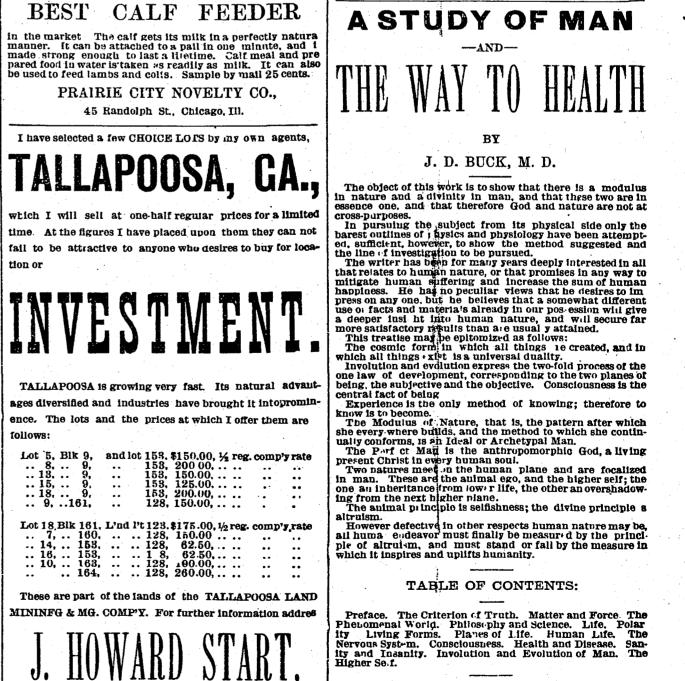
The phenomena witnessed through the mediumship of Home were trule remarkable both for their nature and variety and above and beyou dall because of their certitude. No question of deception, delusion or error is admissible or No question of deception, delusion or error is admissible or will be suggested by any candid reader. A concise history is given of the results of experiments made with Home by Prof. Crookes. The scientific tests applied by Prof. Crookes are lucidly detailed. The testimony of vergeant Cox is given reference is made to the eighty seances held by Viscount Adare, including the medium's transit through the air at a height of seventy feetfrom the ground, a phenomenon wit-nessed and vouched for by Lord Lindsay, Lord Adare and Cant. Wynne. Capt. Wynne,

Capt. Wynne, The confirmation of Crookes's experiments by Prof. Von Boutlerow is gven. A witness testifies that Home refused an offer of \$10.000 for a single seance; always declining to sell his gifts, money was no temptation Seances with Em-press Eugenie, Napoleon III., Alexander II, Emperor of Russia, Emperor William of Germany, Robert Dale Owen. William Howitt and a host of others are concisely given, Home's acquaintance wit Alexander Dumas and other his-toric characters, his expulsion from Rome; the early friend-ab in and confidence of Bishop Clark of Rhode toric characters, his expulsion from Rome; the early friend-ship and continued confidence of Bishop Clark of Rhode Island—extracts from where letters to Home are given--of Mr. Frank L. Burr of the Hartford *Times* whose testimony to astounding phenon ena is repeated, together with a kal-eldoscopic view of his struggles, success marriages, freedom from guile, altrukan, devotion, faith and goodness and his importance as a factor in the Modern Spiritual Dispensation, all combine to r under the book both fascinating and inspir-ing as well as L-armanently valuable.

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CHICAGO, ILL., Saturday, September 28, 1889.

Universalists Marching On.

The September issue of The Universalist Record, published at Newark, New Jersey, Rev. W. S. Crowe, D. D., editor, is forceful and brilliant, plain in language and frank in aim, and shows the stir going on among the brethren of the Universalist faith. Original Universalism was once characterized as "an irrational reaction from a theological absurdity.' It held to the atonement in the orthodox way, but made it good for all-not for a part; it held that all mankind, good or bad, were saved and happy at once after death; it accepted the Bible as infallible: miracles it held as the foundation of the faith. All this was to be expected then. The one great upward step that the goodness of God would save all was as much as could be taken at once. But thought ripens and pro gress cannot stop. Late criticism has undermined the irrational dogma of Bible infallibility, and science has put the reign of law in the place of lawless miracles. Theodore Parker recognized this, and fought out on that advanced line a brave battle with conservative Unitarianism, for which Unitarians now reverence his memory and gladly stand on his advanced ground. Until quite lately the conservative leaders have kept the Universalist body back on the old ground, but the task has been growing difficult, and, at last, the advancing party have found means of utterance, long denied in the denominational organs, in the new Record. There is heat as well as light, for theological disputes are not always in a saintly spirit, especially on the side of those who claim, par excellence, to be the saints. Yet there is more mutual respect and reason than would be shown in a like dispute among orthodox bigots. Dr. Atwood, President of the Canton, N.Y., Universalist College, Dr. Hervey of St. Lawrence University, and Rev. A. A. Miner of Boston are among the conservatives. Dr. Miner is treated with the respect which his eminent personal character deserves, but all are criticised, or rather what they have said about possible separation and disfellowship is commented on. Dr. Crowe and Rev. E. L. Rexford of Boston, in Detroit formerly, are strong men on the liberal side. and western clergymen from Michigan, Indiana and Iowa, write ably in the record. Rev. Charles Fluhrer of Grand Rapids, Mich., criticises Rev. J. C. Adams of this city as mis-stating the aim of the liberal wing, by representing, in The Unitarian, that they would bring Universalists into unity with the western Unitarian conference in its ethical position. This is stoutly denied, and the aim to maintain a clear religious and theistic position is asserted as held by them all. They want no keeping back of their deep faith in Deity and immortality, and therefore are not in sympathy with the conference above named. Not agnosticism but deeper and larger spiritual faith is their aim, as Mr. Fluhrer says. In a statement of Universalist principles in the Record it is said: "That man is inherently immortal, this being the first stage of his eternal progress," which is certainly far beyond any of the dim statements touching the life beyond which western Unitarian conferences have made for years. The liberal

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a deepening and a broadening of their Universalism. They do not believe that the Universalist church has reached its full growth and attained to perfection—nor that any true church on earth ever will, Rev. M. W. Taber, of Terre Haute, Ind.

finely says: Of the Christian religion, as one error after anothe

has been cut off, as interpretations and teachings have given away to that which was recognized as more spir itual the cry has gone forth, "These are 'historic.' and to question or supplant them is to destroy the whole. The High priests so shouted at Jesus; Peter and Joh and whether orthodoxy does not have to be at Paul; Romanists at Luther; Trinitarian at Unita-rian, and some Doctors of the Universalist church at their fellows. Do not blame these last, they are only corsistent; it's "historic." Murray thus cried out against Brooks, because he wrote a "New Departure"; others against Fisher, because of his doctrine of For-there against Fisher, because of his doctrine of Forthe label on all those in the management? giveness; others against Balch, because he would not accept the Baltimore interpretation,—and by the way, how many of my readers are aware that Rev. William S. Balch (a veteran Universalist) was put on trial for "heresy" in the city of Galesburg, ill. The situation is certainly interesting and encouraging. The liberal element will win As among the Unitarians who went through this crisis years ago, the hard feelings will die away, the conservatives will yield, all will agree to disagree, and the advanced views now feared will be the future Universalism. Bible infallibility and lawless miracles will drift back out of sight, natural religion will gain and the world will be the better for it Spiritualism and the new activity in psychic science will come before them ere long, as a great uplifting power and a deeper insight May they meet it fairly and use it wisely.

Sunday Closing.

The agitation on the question of closing saloons and all places of business, so far as practicable, on Sunday is reaching fever heat in Chicago, and only that many are suspicious of some ecclesiastical contraband in the woodpile the effort would soon succeed. That it should prevail, for reasons of health and happiness, goes without saying; and the JOURNAL hopes that in .a reasonable way matters will be so managed as to give all men one day in seven for rest. Dr. H. W. Thomas preached on the topic last Sunday morning and had McVicker's Theater full to

overflowing. If all preachers were as progressive as he and knew and respected the feelings and the rights of the masses as he does, it would be easy to accomplish almost anything calculat ed to improve the world. Here is an extract from his sermon on Sunday closing:

"It is a big question. Suppose that we close the saloons and theaters Sunday. Then there will arise a great demand for places of quiet, healthful resort. The true philosophy is not the suppression of energy but the direction of energy. It is not best to enforce idleness without providing some profitable way of spending Sunday. Sacred concerts in the parks, vast libraries and reading rooms, and I would not do away with the Sunday paper, I would try to make it better. It is large enough, conscience knows. would try to make it more healthful, though there is much that is healthful in it now 'Go to church,' vou say. That is good. But many of our fellow citizens do not agree with us. And we cannot expect many of our more intelligent citizens to go to church Sunday after Sunday and be told that 'in Adam's fall we sinned all,' or that 'children are born totally corrupt and destined for perdition, or that 'beyond this life there is a place where millions should be tortured forever. What we want is a ministry instinct with the reason and life and conscience and knowledge of the age, divinely anointed from on high, to stand before the gates of the church with the spirit of brotherhood and love in their hearts, so like the teach ings of Jesus Christ that the people, poor and rich, will come together to worship willingly and gladly."

is declared that the motto of the W.C.T.U is, "No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and Home and Native Land." The JOURNAL modestly rises to inquire of Sister Frances if it is not a fact that only evangelical Christians can hope for full recognition of fellowship in the W.C.T.U.

Desertions from the Army.

The Catholic News comments thus upon the alarming increase of desertions from the army: "Desertions from the United States army increase with fearful rapidity, the number in the last five years from our comparatively small army being estimated at 1,300. According to Lieut. McAnaney, desertions are caused, 1st, by the monotony of a soldier's life; 2nd, its necessary restraints; 3rd, the low social position of the enlisted man. Others ascribe it to the fact that the men are compelled to work as menials and laborers for the officers. Among Catholic soldiers there is also discontent at the want of proper provision for their religion. Few of the posts are near Catholic churches, Catholic chaplains few, and facilities afforded Catholics still fewer. Our War Department might learn something from France as to the employment of soldiers." A native born American is rarely seen in the ranks during times of peace, and when found he is never a fair type of an American. The ranks are recruited largely from those of foreign birth or parentage, and no doubt Catholics preponderate. However, there is no reason that we can see why the War Department should supply Casholic priests to accommodate these recruits. They know, or may know, before entering the service what their religious privileges are to be. If their piety is an element calculated to increase the chances of desertion to the end that they may the better serve God, then would it not be well to so raise the standing of the private soldier as to encourage enlistments from among a class having more self respect, independence and intelligence, and less devotion to the priesthood?

Spiritualism in Nashville Thirty-five Years Ago.

We have had occasion to allude to this movement during the past twenty years as we have come in contact with those who were participants in it. Our Parkersburg correspondent gives us a slight insight into it, in this issue of the JOURNAL. Some time last year a volume called "Spirit Communion" was "privately printed" by some of the surviving Spiritualists of that day. In it is contained the fundamental thought of Spiritualism, and for that time was certainly in advance in the direction of a higher life. As was usual in those days, however, the lanto our modern methods of treating such subwho now need clear expositions along the lines therein traveled. There are hints in our correspondent's communication which seem to indicate that there is something else held in reserve for the age. If there is, now is the time to bring it out. The times are prepared for almost any thing—as the columns of the JOURNAL abundantly show. We shall be glad to know further of this Nashville movement. Can't our corrrespondent give us more on this same subject?

thunder of this battle for God and truth goes | do not care much about the subject. booming through the heavens, the old Scripof the King's galleries into the arens, cry-Armageddon!""

B. F. Underwood in a late lecture at Snohomish, Washington, to a large and enthusiastic audience, is reported by the Sun of that city as saying: "The Washington constitu tion submits the question of church taxation to the people. In justice it should be determined by the constitution. The exemption of churches from taxation means compulsory support of the churches, and this is contrary to religious freedom and a majority, however great, has no right to enforce it. Therefore, a man's homestead is taxed; why let the great cathedral where the rich can indulge in the luxury of esthetic worship, go unin the time of Henry VIII., and France later, and Mexico later still, to the verge of ruin. The amount of church property in this country is increasing. Shall it bear its proportion of burden or absorb the wealth of the people until it has to be confiscated on behalf of the state as it was in France? Mr. tion relating to the public schools, and pubschools and vote money for sectarian in-titutions. In regard to the separate article relating to prohibition, he could not approve of it. He had seen prohibition tried in Connecticut, Rhode Island and Massachusetts and he knew it did not prohibit. It encoursged hypocrisy and contempt for law without promoting temperance. The article in favor of woman suffrage had his cordial approval. Women formed one-half of the people from whose consent only can government derive its just powers. It may be, he said, that there will be advantages in this delay to give women the right of suffrage, but he had no sympathy with those who talk about women's unfitness to vote, when the blacks of the south and multitudes of

unmodern and ignorant immigrants as well

as natives, are freely accorded the right."

SEPTEMBER 2

we do not agree with Mr. Bailey on the su tural warriors can keep their places on their ject of immortality, never having seen any thrones. Methinks they will spring into the | evidence of his claim, we will accord to him fight and exchange crown for helmet, and the credit of handling his subject in a very palm branch for weapon, and come down out able and interesting manner. And further, we think he came as near, if not nearer, to ing: 'Make room! I must fight in this great | reasons for his belief than any man we ever before heard on the subject. Mr. B. is not a Bible Spiritualist, but he quotes some instances recorded in the Bible, and asks the Christians for explanations not in harmony with modern Spiritualism if they can. The Bible he classes with other man-made books and thinks it not any more divinely inspired. He thought it could not be divinely inspired where it said, 'Women must keep silent in the churches, and be subject to the will of their husbands in all things.'"

The Christian Cynosure has an experience showing the value of zeal and persistence even when exerted in fighting windmills. The prime obj-ct of the Association taxed? Church exemption brought England of which the Cynosure is the organ is the extinction of Free Masonry and kindred societies. Through the bequest of Philo Carpenter of Chicago the concern obtained real estate worth \$20,000, and has since secured a fund of \$30,000. While a vast majority of the public laughs at the quixotic scheme and ridicules its cry of danger, the managers Underwood commented at length on the sec- | continue unabashed and undaunted in their work. During the past year the Association lic appropriations, and pointed out defects has in part or wholly supported eight field of which advantage had been taken in the agents and reports encouraging results, Eastern States to keep the Bible in the public | especially among negro preachers in the South. That is exactly where one would naturally look for success in such a propaganda. The dearly beloved brethren who engineer this crusade against masonry are fairly rational beings on other matters, but when the lodge-room is mentioned they froth at the month and go into convulsions quicker than Beste or Fairchild can show a materialization or Rowley tick off a commonplace from "Dr. Wells." In the meantime Masonic and Odd Fellows lodges and the G. A. R. all prosper. Thus does agitation give stronger sinews to the contending forces.

> Is your knowledge of Spiritualism a comfort and a benefit to you? If so, what are you daily doing to repay the obligation? How much has Spiritualism cost you in dollars and cents for the past twelve months? In figuring it up, don't count in what you paid to go to camp meeting, or to attend a scance; those items are not properly a part of the account. How much have you done to promote lectures in your vicinity, how much to sustain Sunday lyceums for the young. how often have you gone out of your way to alleviate the physical needs and the heartaches of those poor and worthy Spiritualists whom you must know? Have you paid your publisher for his arduous efforts or are you in arrears for your paper? In a word, how much better off is the world because you have lived to see another summer pass? Let us all ask ourselves such of these questions as are applicable to our individual cases next Sunday morning. Let us be honest with ourselves in answering and see whether we would like to have the answers known to our friends. "It is rather curious," says the New York Independent, "that none of the religious papers published in Cincinnati seem to have observed the remarkable bit of independence. and then the humiliating submission of The Catholic Telegraph of that city to Archbishop Elder's rebake and command. It cannot be that they exchange with their near neigh. bor." Yes, it can be. Undoubtedly the religious press of Cincinnati knew all about the matter; but then it is not always prudent from a worldly standpoint to criticise Romish bulldozing in one's own city. It interferes in many ways with that smoothness in political, financial and social life so essential to the individual prosperity and happiness of those dear souls who manage newspapers, whether religious or secular. In Chicago the secular press of all political parties has stood in awe and fear of the Catholic hierarchy and does yet, though it has mustered up courage to criticise some followers of that faith since the Cronin murder.

16th Annual Convention of the W.C.T. U

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, November 8th and continues through the 12th, with meetings of special interest on Sunday. The society represents over two hundred thousand earnesthearted women who are devoted to works of philanthropy along lines that build up the demonstration in this world which will bring temperance reform. As evidence of the scope all moral and spiritual things to a climax. of their reform, they point to the fact that | Now, I am no Spiritualist; but every intellithey have forty distinct departments of work, gent man has noticed that there are strange under the general heads of Preventive, Edn- and mysterious things which indicate to him cational, Evangelistic, Social, Legal, and the that perhaps the spiritual world is not so far Department of Organization. They claim off as sometimes we conjecture, and that aftthat through their influence, scientific temperance instruction has been secured by law in all the territories in all the schools supported in whole or in part from the United States Treasury, namely: West Point, Annapolis, the Indian schools, army post schools. etc., and in twenty-seven States the same laws are now in operation. They have special lines of work for soldiers, sailors, miners. and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Paget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for

Sept. 8th, the Rev. T. De Witt Talmage delivered one of his characteristic sermons in Brooklyn. In the course of his remarks he said: "There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, make a er a while from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps after a while, at the call of God-not at the call of the Davenport brothers or Andrew Jackson Davis-some of the old Scriptural warriors, some of the spirits of other days mighty for God, a Joshua or a Caleb or a David or a Paul may come down and help us in this battle against unrighteousness. Oh! how I would like to have them here-him of the Red Sea, him of the Valley of Ajalon, him of Mars Hill. History says that Robert Clayton, of the English cav-

Mrs. Willie Bitting, residing on the Conduit road, one mile and half beyond Georgetown, D. C., had her sight restored in a sin gular manner. The following interview with Mr. J. D. Bitting, the lady's father-inlaw, tells the story. Mr. Bitting said to a Washington Post reporter: "Several weeks ago my son's wife was taken sick, and for days her life was despaired of, though she received the best of medical attention, and was carefully and tenderly nursed by Mrs. Bit ting and other members of the family. guage is florid, stilted and totally unsuited | little more than two weeks ago, after having several severe convulsions, her sight was enjects. Still the lofty spirit of love breathing | tirely lost, as the attending physician and through its sentences indicates an effort in others will state. I think it was the next the right direction. We wish we had more day after loss of sight there began a series of of it brought down to the level of the masses strange manifestations in her room. Dis tinct knocks or rappings could be heard coming from the bed upon which she lay and chairs would move from one side of the room to the other. Now I want to say that this

sounds funny, but I witnessed the manifestations and when I see or hear a thing I know it. But, to proceed. A few days after mv daughter-in-law went blind, she told us that on Sunday, August 11, she would go to sleep at 7 o'clock, and when she awoke at about 9 oclock her sight would be restored. Last Sunday evening myself and family were in the sick room, and I must confess I put no confidence in what she had said as to the return of her sight, but I determined to be a very close observer. At 7 o'clock my daughter fell asleep and slept soundly until 8:45 o'clock, at which time she awoke, and speaking to those around her said: 'I shall soon be out of this darkness. My sight will be restored at 9 o'clock. The spirit has told me so and I have confidence.' We talked to her and hoped that her belief might prove true. Just as the clock was striking the hour of 9, she reached out her hands and said, 'I see!] see!' I glanced at her eyes and discovered that the film which had been over them had disappeared and they danced and sparkled as they did before she was taken sick. That is all I know, and I know it to be true. That people will doubt I am well aware, but am

During the civil war in the United State there were three prominent Englishmen who promptly and vigorously threw their influence on the side of the Union when there was a strong current of sympathy in official circ cles in favor of the Confederacy. They were John Stuart Mill, John Bright and Thomas Hughes. The only one of these now living-Thomas Hughes, the author of "Tom Brown at Rugby"-has spent much time in the United States and identified himself with us in many ways, notably by establishing an English colony at Rugby, Tenn., and by show ing himself an appreciative student of our others' sake. The department of the White alry, at the close of the war, bought institutions. Now, Mr. Hughes, although Cross and the White Shield, which is one of up all the old cavalry horses lest they a liberal, writes an appeal to the American the largest, has called especial attention to be turned out to drudgery and hard people, through the pages of the September the securing of laws for the protection of wo- work, and bought a piece of ground at Nav- Forum, for them to stand by the English ances. Try it! men, and the equalizing of the standard of ersmire heath and turned these old war cause against the Irish agitators, as he stood

satisfied with the return of her sight."

On another page our venerable friend Herman Snow gives his answer to the question, "Do you regard Spiritualism as a Religion?" We commend the conclusions of our aged brother as those of one ripe with experience; and shall be glad to chronicle the thought of others on the same important topic. It is of infinitely more value to rational minds such as comprise the JOURNAL'S regular constituency to thoroughly discuss the religious, philosophical and scientific aspects of Spiritualism than to be spending precious time and vital energy in canvassing the merits of exhibitors of questionable physical phenomena

Recollect! that the JOURNAL is sent to new subscribers, on trial, twelve weeks for 50 cents. You must have one or more friends to whom you would like to send it for that length of time. When they have read it for twelve consecutive weeks, if they are as sensible and earnest minded as yourself, they will want it longer and will renew for a year on their own account. This is a very good way for you to get the gauge of the intellectual and spiritual strength of your acquaint-

Universalists keep their feet on the rock, they Prof. A. T. Hadley of Yale, writes in the an upright life, making the same for men horses into the thickest and richest pasture | by the Union cause against secession. hold close to spiritual realities. to spend their days for what they had done September Forum to show that at least three that it has always been for women. This Rev. Jas. Gorton of Woodlawn Park, Ill. in other days. One day a thunder-storm came The Concordia Blade, Kansas, speaks as remedies for labor troubles have signally failsociety has about ten thousand local auxiliwrites on the situation and says: up, and these war horses mistook the thunder | follows of a lecture delivered there by Dr. J. ed-arbitration, co-operation, and socialism; aries, and representatives from every State These men who have been so unjustly and absurdly misrepresented and villitied are not only honorable, of the skies for the thunder of battle, and K. Bailey: "Mr. Bailey, a gentleman from and he argues that industrial peace must be and territory will be in attendance at the worthy and useful men in all the directions we have coming convention. they wheeled into line-no riders on their Scranton, Pa., lectured in the Opera House wrought out by the same process of evolution indicated, but they are peaceable men. They seek no controversy with any one. They are as deeply interest-In the announcement of this convention backs-they wheeled into line ready for the Sunday afternoon on Spiritualism. The au-{ in civilization that has brought us civil ed as any in the unity, prosperity, progress and power of the Universalist church.... They have simply had sent out by Frances E. Willard, President, it | fray. And I doubt me whether, when the last | dience was small, which shows our people | peace.

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∠TEMBER 28, 1≻89.

RELIGIO-PHILL -- IICAL JOURNAL.

Light on the Way" on "The Light of Egypt."

In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Faller, medium and lecturer, refers to "The Light

of Egypt," in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for, in so doing, we would simply show our ignorance. The work is absorbing ly interesting, and throws much needed light upon subjects of vital importance. It is not, written, like many theosophical works, for the purpose of exciting curiosity in the ig norant, but instead appeals to the highest in man, and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections....In our next we will follow the "Light of Egypt" still further. In the meantime, we would advise all our readers to get this work at once, as it will prove a source of constant delight and instruction."

Chicago Harmonial Society.

Prof. J. S. Loveland will lecture at the Hall, 93 Peoria St., next Sunday, September 29th at 2:45 and 7:45 P. M. Subjects: afternoon, "The Relation of Spiritualism to the Bible and the Church;" evening, "A Man's Estimate of Woman or Woman's Rights and True Marriage."

The sermon by Rev. Reed Stuart which we publish on the first page of this issue may be profitably read by people of all sects and isms. Right living should be the aim and end of all moral teaching and this is as germane to the cause we represent as it is to ference at Argyle, Manitoba. any other. A well ordered life in this state of existence is the best preparation, for that which is to be. If the moral sense becomes blunted, if people grow careless and indifferent as to their manner of living, a revival of some sort is needed to arouse them to their obligations. But the revival needed is not "something to play upon the surface of the emotions" as Mr. Reed truly says, "but that thrilling of the whole life which sets free all its best energies and turns the whole drift of thought and deed toward moral aims."

GENERAL ITEMS.

A Parisian paper credits an American Jewish scholar as having translated the Book of Proverbs into Volapuk.

a line from Mr. Morse, reached Glasgow on | out our borders repaired to their temples and the 9th, in good health, and were cordially proclaimed anew their ancient faith and greeted by numerous friends.

The fourteenth of this month was the five hundred and eighty-second anniversary of the independence of Switzerland and was brilliantly celebrated by the Swiss residents of San Francisco.

A law suit over a forty-acre piece of uncultivated land was brought to an end by amicable arbitration at Warsaw, says an English paper, after being on the docket nearly 400 years. The case was commenced in 1490.

Lyman C. Howe speaks in Buffalo, N. Y., the Sundays of October and in Boston-Spiritual Temple-the Sundays of February. He will answer calls for week evening work at accessible points during those months. Address in Buffalo, care of Dr. A. A. Hubbell, 212 Franklin Street. First call first served.

The New York Psychical Society of New York City has resumed its interesting meetings, for the third quarter (after the summer vacation), at its hall, No. 510 Sixth avenue, between Thirtieth and Thirty-first streets. Prominent speakers and mediums are to be present. The public generally are invited. The national debt of France bears down at the rate of two hundred dollars per head on every man, woman and child in the Republic. A man is taxed for every window in his house. and for every door's opening, and he must even pay a tax of five dollars a month for the luxury of keeping a small boarding house.

The Icelanders are strong enough in this country and Canada to maintain a distinct and vigorous organization of their own which they call the Icelandic Lutheran Church of America. It consists of twenty-two congregations and lately held its fifth annual con-

Hindoos especially hold the tiger in superstitious awe. All sorts of powers are ascribed to portions of the tiger after death. The fangs, the claws, the whiskers are potent charms, love philters, or prophylactics against the evil eye, magic, disease or death. The fat is in great demand for rheumatism and other ailments; the heart and flesh are said to be tonic and invigorating remedies, giving strength and courage to those who eat them. The whiskers are supposed to possess, among other powers, that of being a slow poison when taken with food, and the rudimentary clavicles are also much valued.

With the sunset of September 25th closed the old year of the Jewish calendar and the 27th ushered in Rosh Hoshona

rendered praise and thanksgiving for the blessings of peace and prosperity they enjoy. This people has come to be regarded as among our most useful, loyal and patriotic citizens, and in particular have they won their way into favor and esteem among the people of Chicago. Their influence is on the increase and it is as a rule in the line of progress and good order; and they are to be congratulated for the high position they have attained.

Spiritualistic Camp Meetings.

J. CLEGG WRIGHT.

Once more at repose, somewhat exhausted, certainly weary with the speaking, anxiety, and excitement of the circle and of the camp meetings, I am for a very brief season rest ing, or trying to rest under the shadow of the trees of Lake Farm. How lovely the day, warm and peaceful, just like the soul of man when at its best. The leaves are still: solitude and silence reign around me. What a contrast from the month just gone and already added to time's calendar, or rather to that of eternity. Life is motion. These trees and fields have been at work unobserved, industriously building up something for this strange fabric of a world, whatever man himself has been doing or even thinking, in the mean time. This old machine of a world moves on whether we eat or sleep. It does some sort of work every day and puts a poem in it, too. Nature is rich. Her palaces are not made with hands. The curtains of the sky are gemmed with golden stars the rugged hills are clothed with green, and the dales ring with the melody of bird and stream. In a few weeks more these woods will be bare, the rich foliage will be gone, the beautiful insects will all be silent, and stern winter will be on the way to cover the earth with a solemn mantle of snow. The world looks much like a human soul. The soul in its summer time of joy puts beauty into every thing. That which the soul looks upon as the most beautiful is the most important thing to it, and will as true as law, have the most influence in producing the personal form of conduct and character, indeed will most assuredly make the man. Beauty is the ideal we realize in some thing. Religion is the ideal we realize in some faith. If art and religion be not the same thing, they are sis-ters, born in the same chamber of human reason. Men do not all enjoy alike the same unfoldment, and when thrown close together they came into decided conflict, and majori ties have to put restraints on minorities that some sort of order and quiet may exist in this world. If trees could walk and talk new difficulties would face the government; one order of life with the gift of speech is enough for one world.

The torrents of eloquence it has been my lot to hear the past month from mouths of both genders, setting forth spiritual ideas and otherwise would or ought to be deemed adequate to meet all the onerous demands of eternity. I have heard thoughts expressed in language of beauty equal to the best utterances of any age; earnest, pathetic, logical and terse, on the heels of which have come tornadoes of inanity and rubbish. I am not complaining—a hottentot has a right to live and squat. When wisdom forces its convictions it becomes unjust, and virtue loses all its charms when it holds in its hands a chain, but I do think that something | speakers and mediums, which greatly added ought to be done (for I know it can be done) to improve the rostrum, and by that I mean it can be turned to better use and can | improvement in the way of buildings and or New Year's day of 5650, Anno do more good than it is doing now. The grounds, which will make a beautiful city. Mr. J. J. Morse and family, so we learn by Mundi. On that day all Israel through- facts and phenomena of modern Spiritualism are found in nature аге поь а tion unto man at all. They constitute the erected a hall twenty feet square for the beginning of a science-more properly now a study. A future life must be viewed as a continuation of this one-really involving | this building Mrs. Minnie Brown, President no death, and, also, the facts in themselves must be understood and then the foundation will be laid for a grand science of life. But I was going to speak about camp meetings. The people are the most interesting part of a camp meeting. A tree at Lake Pleasant is like a tree at Cassadaga. People do not gather together at these charming resorts for the purpose of looking at trees, or lakes or green clad hills. The central idea is, (and it almost meets you in every face), 'I am here in the hope of getting something from the hidden world, that silent realm of death." Can you direct me to a good and reliable medium? Questions like this are heard all around. Earnest and solemn men and women peer and search for some assurance that their near and dear ones live. At once the medium becomes a being endowed with powers so important, and the key of mysteries so great that men and women flock to their scances paying good prices to obtain a communication, or hear a rap on a table, or get a scratch on a slate from some inhabitant of the spiritual world. Such evidence and hope of the reality of these communications plant, in the hearts of thousands, joy where doubt and fear existed before. The thousands of people that come together every year at Cassadaga have serious busi-ness on hand. They are not there to spend an idle month, in spiritual or social dissipation, but they come there to see if it be true that the dead can come back; and that it really is a fact that man has and truly is a soul, able to cross the abysm. I began my work at Queen City Park, Burlington, Vt. The cottages looked trim and fresh; the old campers were in the old places and Lake Champlain smiled under the beams of a welcome sun. The meetings were well attended, and the lectures had about their usual merit and interest. From Queen City Park I proceeded to Haslett Park, Michigan, via Montreal, Canada. I stopped over a night and part of a day to ook at this substantial city which has about it something more European than any city in the States. I arrived at Haslett Park in time for my appointments there. I soon found friends. Mr. Haslett is a genial and cordially enthusiastic Spiritualist. He owns the grounds and hotel, and seeks to make the camp agreeable and useful to all. The lectures on psychology were much appreciated and well attended. I left on August 15th for Caesadaga; traveled all night and arrived in Buffalo a little after eight o'clock in the morning, too late for the morning train to that camp ground. I accidentally got into the wrong train and went wrong about twenty miles, but a generous conductor stopped the train and dropped me off at a crossing which enabled me to reach Dunkirk about 10:30 A. M., and with the aid of a team which I engaged there I reached Cassadaga a little after midday in ample time to deliver my lecture in the afternoon at two o'clock. It is needless to say that I was tired, but my ecture proved very interesting to some of the people. Cassadaga is a lovely camp. I met old and new friends. 'Amongst the latter was Mr. Richmond of Meadville, the author of a review of the "Sybert Commissioners' Report." He is a genial, fluent, sensitive, conscientions, smart lawyer. He is widely read in some classes of literature. He loves poetry. There is an agreeable religious impulse in his intellect. He is a man of fine social qualities, and an intense lover of knowledge. I

latest book on Spiritualism. He has written a book which is interesting, in a facile style, which shows great control of language and wit. I met an old acquaintance in Mr. Rowley. The articles which were claimed to be from Dr. Wells, a spirit, and derived from him through a telegraphic instrument manipulated by Rowley and published in the RELIGIO-PHILOSOPHICAL JOURNAL, shook my confidence in the reality and genuineness of the communications. I contemplated a future world with dread; its intellect I pitied, which sent back on the mind of this world such transcendental stuff in the garb and under the false guise of scientific truth. I am sure the able editor of the JOURNAL must often have had the nightmare for I often wished, during their publication, that spirit telegraphy had never been thought of. Rowley and Dr. Wells are about mentally equal.

The trial scance in the auditorium at Cassadaga of course did not scientifically amount to anything at all. Rowley may or may not be a medium. I saw no evidence there, nor have seen any at other times, when I have visited his office in Cleveland. Such instruments must always be very unsatisfactory as a means of presenting phenomena of an extra psychic character. The spirit rap is infinitely better and more demonstra-tive. Plain, simple phenomena are what we want with little machinery about them.

I hope Mr. Rowley will submit to a competent scientific commission made up of gentlemen able to enter into all the problems involved. I think his reputation now demands it.

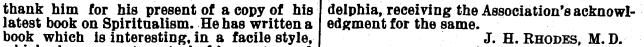
At Lake Pleasant I found the old faces, but a great many new ones, and young persons especially. I see much improvement in the arrangements about the camp grounds. I would like to see something done to regulate the platform to make it more efficient and filled with perfect satisfaction. The Hospital Remcapable. I think each speaker should either give or be given the subject on which he | for Catarrh cures that and nothing else; so with the will speak long beforehand, so that the public will know to what themes they are going to listen when such and such a speaker appears.

The camps are closed. Spiritualism is cos mopolitan-spontaneous, and I see some faint light ahead which gives me hope for a better day in which emotional Spiritualism will be less, and scientific, rational Spiritualism stronger.

Notes From Philadelphia.

The First Association of Spiritualists of Philadelphia closed its campmeeting at Parkland, September 8th. This season was a success, notwithstanding the stormy weather. The managers were very active in looking after the pleasures of the campers and visitors. The association had a full supply of to the cause. There is quite a number of new and costly cottages. We also notice an

The Fourth Association of Spiritualists have dispensed



Lassed to Spirit-Life.

On Saturda, September 7th. Mrs. Catharine W. Bates, of Grand Blanc, Genessee County Michigan, passed peacefully to the higher life, after a brief illness, aged 76 years. Fiftyto the higher life, after a brief liness, aged 76 years. Fifty-five years ago she came, a young wife, from Yates County. New York, to the farm where she found a home, and the funeral was held on Monday the eightieth birth day of her husband, Charles Bates, on the spot where their ploneer log cabin o.ce stood. She was the soul and source of light and peace in her home, held in reverent affection by husband, ch ldr-n, and grancchildren, and by the two boys, now men in mature life, to whom she was a moth r for years. Always delicate in health, she bore her full share of ploneer toil, and was the ready nurse, the sympathizing friend, the sisterly helper to ail. Her calm and sweet self-poise and cheerful serenity were remarkable, and came from a wealth of thought, a beauty of interior life rarely attained. Spiritual-ism brought her light and hope after her first child passed away, and was a great help to a fine spiritual culture which gave grace to her character and attractiveness to her person-al presence. The funeral was largely attended, and G. B. Stebbins of Letroit gave the discourse,

HOPE FOR THE SICK.

One Remedy for One Disease.

(From Medical Journal.)

"The four greatest medical centers of the world are London, Paris, Berlin and Vienna. These cities have immense hospitals teeming with suffering humanity. Crowds of students throng the wards. studying under the Professors in charge. The most renowned physicians of the world teach and practice here, and the institutions are storehouses of medical knowledge and experience. With a view of making this experience available to the public, the Hospital Remedy Co., at great expense, secured the prescriptions of these hospitals, prepared the specifics, and although it would cost from \$25 to \$100 to secure the attention of their distinguished orignators, yet in this way these valuable medicines are sold at the price of the quack patent medicines that flood the market and absurdly claim to cure every ill from a single bottle. The want always feit for a reliable class of domestic remedies is now edies make no unreasonable claims. The specific specific for Bronchitis, Consumption and Lung Troubles; Rheumatism is cured by No. 3 while troubles of Digestion, Stomach, Liver and Kidneys have their own cure. To these is added a specific for Fever and Ague, one for female weakness-a general tonic and blood-maker that makes blood and gives form and fullness, and an incomparable remedy for Nervous Debility." These remedies are all sold on an absolute guarantee to do what is claimed for them.

A circular describing this new method of treating disease is sent free on application by Hospital REMEDY COMPANY, 279 West King Street, Toronto, Canada, Sole Proprietors.

A DONATION.

To Pastors and Superintendents.

Any church or Sunday-school feeling the need of large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top, 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or

If you are the one, dear reader, who did not get a new subscriber for the JOURNAL last week, please make a resolve to do it this week, and fulfill the resolution.

Near the town of Soleure, in Switzerland, a bird's nest was recently found which was constructed entirely of imperfect watch springs thrown out from the workshops. It has been deposited in the local museum.

A noted musician, ninety years of age, by the name of Alfred Salmon, committed suicide on the 18th inst., by leaping from one of the New York ferry boats. It is supposed that financial trouble was the cause.

The horrors of the awful calamity at Johnstown are ever present to the unfortunate people in that vicinity, for it is reported that on an average two bodies are being daily exhumed from the debris.

When a wife won't unlock a front door at midnight unless her husband can say glibly, 'Soup soothes theosophists thoroughly," it is time for him to move to a prohibition town.—Sommerville Journal.

But soup never soothes theosophists thoroughly till they get in it.

One of the arrivals by the Steamer Edom at Castle Garden on the 16th inst., was a Polish woman by the name of Ethel Grodsmiski, forty years of age, having with her a six-year old daughter. She said she had been married by letter to a Mormon in Utah, named Samuel. As she was well supplied with money she was allowed to depart in peace.

In an article in The Observer, Dr. Charles S. Robinson says he once knew the hymn "I would not live alway, I ask not to stay," given out in a sanitarium and sung by two hundred invalids, all of whom had come there because they wanted to "stay," and were doing their costliest and best not to leave this world.

The Shah's misconduct in Austria is said to have driven the Emperor and his court nearly wild. He went so far as to laugh heartily when Archduke Joseph barked his shins against a stool placed in his way by little Aziz, the Shah's "mascot"; and, altogether, the thing they liked best about him was his departure.

Benjamin Franklin left in his will, dated April 23, 1790, \$5,000 to be used by Philadelphia in such a way that after the lapse of a century the principal and interest should amount to a sum large enough to make valuable public improvements. In 1816 John Scott added \$4,000 to this sum. The principal now amounts altogether to about \$110,-000, and from it a large public bath is to be erected and \$10,000 is to be carried over for another century.

Under the head of "Eminent American scholars. The little State of Rhode Island Visitors," Mr. James Burns in his Medium exceeds it in scholars by about 12,000. Of and Daybreak for Sept. 6th, mentions as bethe cities, Philadelphia is in the lead with ing in London and favoring him with a call 616 schools and 178,865 scholars. New York Mr. Geo. A. Bacon of Boston and Washington, Mr. Bliss of Chicago, Mr. W. More of Denver, scholars. Brooklyn, the city of churches, has logical method in his speeches, and surprised comes next, with 600 schools and 172,000 Mr. Caleb Kidd of Leadville and Mr. Pitman | 263 schools and 97,033 scholars, easily hold- | that he should look on an inference as evidence. Scientific knowledge is derived of New Orleans. These are all most exceling the third place." These statistics will ing the third place." These statistics will through the senses. What a great deal of give Spiritualists and liberalists of all shades stuff Spiritualists of intelligence talk that is ient and modest gentlemen and they will be apt to blush at Jimmy's exuberant language. of belief something to think of. merely speculative or inferential! I have to

Mrs. William Diemens, a farmer's wife, living west of Wilson, in Niagara County, N. Y., had been sick with a low fever for about three weeks. She apparently died one afternoon, and was laid out for the grave. The sorrowing relatives had gathered in the room to view the remains for the last time in private, and were discussing the sending of messages to notify her friends throughout the neighborhood when she horrified them by sitting upright and saying she would act as messenger. They ran from the room, and for some time could not be induced to return. Finally one more courageous than the others re-entered, and found Mrs. Diemens not only alive but perfectly rational. She explained that throughout the entire preparations she had known what was happening, and had suffered untold torments, being unable either to move or speak.

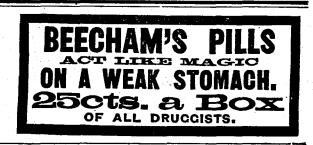
Theodore H. Becker, a saloon-keeper whose place of business is on Basin street, Cincinnati, Ohio, has frequently remarked of late that he did not believe he would live very long although he seemed in very good health. One morning, last week, he told his wife that he believed he would lie down and die. A moment later he went into his bedroom, remarking to her as he crossed the threshold, "I will be dead in half an hour." She thought he was joking and paid no attention to him. In about fifteen minutes Mrs. Becker had occasion to go into the bedroom and was horrified to find her husband lying stretched upon | Sunday meetings brought large crowds. My the bed stone dead. She tried to rouse him, but finding this of no avail she rushed shrieking into the street. Dr. Brown was summoned and pronounced the cause, of death to be rheumatism of the heart.

New York Independent: "Mr. E. Payson Porter's table of statistics for Sunday-schools in the United States shows that there are in all 101,824 Sunday-schools with 8,345,431 scholars and 1.100.104 teachers, making a total of 9.445,535 in the Sunday-schools of the country. Pennsylvania continues to be the banner State in the number of schools-8,729though New York has more scholars. Pennsylvania has 964,599; New York, 979,415. Among the States, Louisiana seems to stand at the foot. It has only 522 schools and 32,617

with their tent, and have purpose of holding free circles. The building is useful to mediums and campers. In of the Association, held circles every Sunday afternoon and evening. Many there received their first lesson of the life as it is in the world beyond. Services of the Fourth Association of Spiritualists being closed at Parkland, it has rented a hall and opened the sea son on the north east corner of 3rd and Grand Avenues. The meetings are a success, the hall accommodating six times as many peo-ple as the former one did. The Association hope to add 16 feet more to its building at Parkland in the spring. The means therefor being slight it is deemed advisable to ask for public subscriptions, which send to C. S. Bates, M. D., 1230 North Front Street, Phila-

School only should have immediate accord seen at my place of business. J. HOWARD START, 45 Randolph St., Chicago. School only \$80. As I possess but the one organ this should have immediate attention. The organ can be

Mr. J. Wm. Fletcher lectures in Brooklyn, N. Y., September, October, and November. In Philadel-phia during September. Address 142 West 16th Street, New York City.



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RELIGIO-PHI.

JAL UUUKNAL.

SEFIEMBER 22

Winan's Witchery Again. Wrongs to be Grumbled About. The Nature of Fright. Voices from the Reople. AND As the JOURNAL has published within a year some ac-To the Editor of the Religio Philosophical Journal. To the Editor of the Religio Philosophical Journal INFORMATION ON VARIOUS SUBJECTS counts from correspondents calculated to inspire The Wisconsin gentleman, L. H. Warren, who To indulge in the realms of fancy, is to inspect has prospered so well that he concludes that the whole social fabric of the country is serene and confidence in C. E. Winans, we rather reluctantly All's Well. the physiognomy of those spectres which bear a resemblance to beings and things which are real, give space to the following--reluctantly because this flourishing, and that the right thing is to keep straight on in an everlasting grind and avoid David A. Wasson, the author of these noble verses, was an early friend and associate of R. W. Emerson, There is no limit to the realms of imagination. man has been so often and so completely shown to The atmosphere of the creations of the imagination grumbling, will do well to ponder a few wrengs I will cite that need to be grumbled out of existbe either a trickster or the weak tool of mischievous Margaret Fuller, and other leaders of the remarkable is in the abyss of chaos, where there is no horizon and no firmament. For example, heaven, hell, God. t ranscendentalist" movement that stirred the upper spirits that it would seem the public has been suffience; and he might bear in mind, that it is not only ir of New England thought nearly fifty years ago. He was a rare thinker, recluse in his habits, and to devil, etc., are creations of imagination. There is ciently warned: my right but my duty to find fault with every more no comparison to them existing in earthly matters, and there is no duplication of them. Their constit-To the Editor of the Religio-Philosophical Journal. successful man than myself whose success has been more known and understood in the future than uent element is that of a potent negative, or how not to do a thing. Heaven is the abode from which all woe is excluded—not to be found. Hell is the abode where there is no joy to be found or tolerated. God is the essence whereof is predicated such as can achieved by the robbery of his fellows. If you will allow me space I will give an account uring his life on earth, which lately closed. of a materializing séance given by Mr. Winans at the residence of Mrs. Jacobs, Indianapolis, Ind. Mr. One of the earliest recollections of my boyhood home in England, was the canting advice of sleek-Prophetic hope, thy fine discourse Foretold not half life's good to me; Winans claims to be a medium for full-form materi-alizations, transfigurations and impersonations, the tongued reapars of clover they had not sown, addressed to poor souls growing sore and restive unlatter being the phase given at this time; but you pay your money and take your choice of the three. This circle was held under the auspices of the new society of Spiritualists of Indianapolis. Mr. Winans Thy painter, fancy, hath not force not be wrong. The devil is its antithesis; such as can not do good. It is what these creations through der the deprivations of half-starved condition: "Be content in the place in which our all-wise provi-dence has placed you." In pulpit, Sunday school, and behind rich business counters, this insufferable To show how sweet it is to be! Thy witching dream their nature can not do that gives them their awfulness. No one can point out any deed of a crea-tion of the imagination; but as things real have a positive force or characteristics, so do those objects And pictured scheme To match the fact still want the power: is tall and slim, with dark hair and eyes, broad fore-head, long neck and a moustache. The parlors in which the séance was held consisted of two rooms cant fell on my ear. I might have become gradu-ally led into the lie of believing in it; but when I Thy promise brave From earth to grave Life's bloom may beggar in an hour. of fancy which are imitations of them inspire terror grew old enough to see that pretty much the entire or delight in the person who inspects them or thinks land area of the country was owned by a few titled. which opened together by sliding doors; the front or east one for the audience, and the west one for the he perceives them when an illusion comes into his idlers, who levied enormous tribute for its use from Ask and receive, 'tis sweetly said; cabinet, with long curtains coming to the floor and mind. It is only a fancy, but there can be invested farmer and house tenant, that the laws were so Yet what to plead for I know not; parting in the middle, and a hall running past both on the north side, with doors opening into each framed, and the whole social construction of society about it a terror or awfulness which causes a reac-For wish is worsted, hope o'ersped, tion in the subject who entertains the fancy; and if so built up to exclude the great toiling mass of the And aye to thanks returns my thought. this subject lets the imagination come into play and room. The medium was placed in the west or back people from lives of profit and honor, as to be al-If I would pray, creates about that fancy the certain negative aweparlor, and the light in the hall next the front door. most impossible for a mere worker to rise above his I've naught to say The light was placed at one side the door opening in slavish rut of labor, my inmost soul lifted itself up inspiring characteristics, that is, attributes, qualities But this, that God may be God still. in indignant protest against such gross injustice, and I grumbled with all my might until I landed in or powers to it which it cannot make use of, then we see reasonably why it is that fright occurs. In to the front or audience room. I am particular For Him to live about this, for the light being there, it had an import-Is still to give, ant part to play. The lamp was placed at one side America the two following illustrations, of which the facts And sweeter than my wish His will. occurred last week, the fancy was of a murderer, and the illusion surrounded this fancy with a power Here I found the way to living comfort and future of the door so it would not shine directly in where we sat, and gave a beautiful reflection on the oppccompetence so wide open to honest, industrious en-O wealth of life beyond all bound! to be able to kill those present. Of course this was just what such a fancied spectre could not do; and site or north wall of the hall, of which I will speak deavor, that my grumbling sped away, to be heard, Eternity each moment given! I thought, no more. I looked on this fair land as a farther on. What plummet may the present sound? The medium was placed, without being examined veritable paradise for workmen, and as speedily as because it did not do this which it could not do, but Who promises a future heaven? in a large arm chair, and sewed fast to the chair in might be induced all my brothers and sisters to it seemed on the verge of doing, the fright took Or glad, or grieved, a way that seemed impossible for him to get out. I place with the serious consequences reported as folhasten to the grand haven of promise and grow Oppressed, relieved, saw it done. I can't tell how he ever got out to do prosperous and happy. ows in the New York Press: In plackest night, or brightest day, But now? It may be a social eden out where Mr. Warren resides, as it is here with the millionaires what he did. His feet were placed in a pan with "Mrs. Cornelius Vanderhock, the young woman Still pours the flood who discovered the murder of Mrs. Labee early last flour and his hands filled with corn meal, and left in Of golden good. who have amassed wealth out of corporate greed And more than heartful fills me aye. that condition. The circle was formed, and unforwinter, died suddenly at her home Aug. 29th. The and oppression, speculative gambling and land motunately for him, he had placed me on the south side sight had so horrified her that it was ever present nopoly. Their progress has been something marbefore her. She never could bear to see a large of the room next but one to the curtains, and di-My wealth is common; I posses No petty province, but the whole: rectly opposite the nicely lighted wall in the hall velous; but with the great body of toilers whose knife afterward, and was in constant dread of some spoken of above. I could fee every spirit that came labor has produced these millions, let us see. imaginary murderer being about the premises. While What's mine alone, is mine far less Fronting on the grandest avenue in Cleveland Than treasures shared by every soul. out between me and the lighted wall. I could see with her husband and three children last evening stands a lot of five acres, owned by a rich man who them like Crockett used to see and shoot coons in the she was speaking of the butchery, when she sud-Talk not of store. has kept it for years in useless idleness, waiting un-til the enterprise and improvements of his neighbors trees. by getting them between him and the moon; denly dropped dead." Millions or more. but there were none ethereal enough for me to see "Probably the greatest case of museum fright on Or values which the purse may hold, record was discovered at the Grand Museum, New through. Mrs. J: cobs sat next to me on my right, would advance land values to a figure that would But this divine. and could see the same toongs that I did. double his wealth without effort of his own. By York. The house was crowded at the time, and the I own the mine the villainous process of one of the laws enacted for the sole purpose of giving capital overwhelming ad-The evance began shortly after singing, and about curtain just about to be drawn for the illusion, Whose grains outweigh a planet's gold. twenty full-formed spirits came out-never more than one at a time. Some naked hands and arms were thrust out at first, then a full form parted the when a hubbub was heard in the corner where the vantage over the toiling poor man, this idle stretch of valuable real estate was assessed at the low rate wax figures of the four men who were recently hanged in the tombs are curtained off. The atten-I have a stake in every star, In every beam that fills the day; of farm taxes, while every laborer's hardly earned All hearts of men my coffers are, curtain, stepped out and was recognized at once; tion of the audience was centered immediately on My ores arterial tides convey; cottage had to pay the highest rate known to en-able a clique of land monopolists to keep their propthen a f ill form came just through the curtains and two struggling persons, a mulatto man and a black motioned me to come. A chair was placed beside the opening for me, and I sat down expecting some woman, who were struggling fiercely—he tugging, she screaming. The lecturer soon quieted them, and then the reason of the excitement was discov-The fields, the skies, The sweet replies Of thought to thought, are my gold-dust erty out of the market until increase of price would friend from the other side. The form patted me on the bead and shoulders as it is accustomed to do, and realize a fortune at the expense of those having need The oaks, the brooks, to buy. ered. It appears that the negro Lewis is placed just On the rear corner of this five acres a small piece And speaking looks whispered to me a name I did not recognize, and where a draft from the window occasionally shakes then went back with disappointment. Next a lady had been sold to a carpenter, who built thereon a Of lover's faith and friendship's trust. the inanimate figure, and as one arm is pointed up-cheap dwelling and workshop, and in the year when came out a little farther, just enough to come beward the shaking has the effect of giving a very Life's youngest tides, joy-brimming, flow For him who lives above all years, ween me and the lighted wall in the hall spoken of. threatening appearance to the arm. Thus it was this property reached the tax rate of thirty-seven She was veiled and beautifully draped and spangled, dollars, only seventy-two was levied on the whole that when the colored visitors looked up at it, all Who all-immortal makes the now. but had a moustache I could plainly see through large holding of the rich man! their superstition came back to them and they cried And is not ta'en in time's arrears: Is it not meet to grumble and find fault with the veiling. It was the medium undoubtedly. Some out in affright, thinking that Lewis had returned to His life's a hymn one in the audience recognized her, and with satissuch accursed wrong as this? Every trifling imlife." CHABLES H. SMITH. The seraphim faction she returned to the curtains. provement the carpenter made to his little home Might hark to hear or help to sing, Several persons came out, all exactly the size of Mediums. stead pushed higher and higher his taxes, while the And to his soul beggarly addition laid on to the capitalist's possession for the enormous rise in value each year added, was the medium. Sometimes the form stood up straight, The boundless whole sometimes stooped to suit the occasion, but every Those who get out of harmony with the spirit, and Its bounty all doth daily bring. one had the same moustache, ladies and gentlemen. scarcely worth mentioning. There are men in the are most easily disturbed by opposition, are sensicity, as there are all over the state, who have tive mediums; these, therefore, cannot cultivate too One child materialized by coming to the curtain and "All mine is thine," the sky-soul saith: saying, "mamma." An eager mother answered in amassed millions by the mere rise of city land held carefully self-control. In many cases we have "The wealth I am must thou become, the audience, and the curtains parted and some white as cow pasture, virtually free of tax burden, with known it is possible to be good instruments for the Richer and richer, breath by breath, not one cent spent for improvements, nor single ef-Spirit-world, and yet retain the positiveness of chardrapery was shown, about two feet high, without Immortal gain, immortal room! a dollar igh spiritual nature. ort made that has adde ег песеззагу тог а п And ince all his community. During all the time this hoarded land in waste idlenees was steadily accumulating unall weave around us a mantle of strength and enting near enough to have touched it. The mother Mine also is, cried a little for her angel child, and it was gone. durance, combined with the uplifting force of will. Life's gift outruns my fancy far, That was the only form that came which was smallearned wealth, street improvements, water, gas, po-Progress then becomes easy; obstructions are re-And drowns the dream er than Winans himself, and it had no head on it. lice, and all the rest of a city's heavy municipal exmoved, and crooked places are made straight. Some In larger stream, The spirit that came next was Mary. I did not penses was in chief part borne by the toiling masses mediums and Spiritualists there are who yield up As morning drinks the morning star. who are the renters and great consumers. What recognize her. She came out far enough for me to the reins of self-government almost entirely to their see that she had the moustache again, and the same is the result? Yearly increase of rent to pay for the controls. Their vitality is continually flowing out The Hypnotic Congress. to those who make bad use of it; the inner home is veil on, and came to me and patted my head. put her workman's dwelling, more costly rates charged for arms round my neck and whispered "Mary" in my stores, calling for greater profits on goods to meet invaded by such a medley of influence, good, bad, or The recent revelations made in the practice of hypnotism as a curative agent by Drs. Bernheim and ears. Now, I would not have objected to that, if he, the crushing outlay. The constant compelling of indifferent, that steady life and progress become impapa." she or it had not had a moustache. Another thing workmen to live in cramped-up rooms where neithpossible. They continually tread the same small Liebault, professors in the faculty of medicine at Nancy, France, receive an added interest from the very noticeable was this: It was very warm and peoer health nor decency can obtain, on beastly alleys, round of knowledge, neither aspiring nor caring to ple pers ired freely, and if a person in hot weather down in narrow gullies where fresh air can never enlarge it. They are thoroughly content with their nternational congress of hypnotism just finished at he Paris exposition. At this congress the curious wants to smell like an angel, he or she should take come, and on side hills amid the stench of slaughter guides" and their teachings, and reject what is not a bath at least once a day. I most seriously object houses and oil refineries. The ever-increasing num in accordance with them. They are Spiritualists phenomena which have so long puzzled the medical world were thoroughly discussed by some of the ber of children held from school to wear out their to being bugged by a female angel with a mouswho require a shock of some kind to arouse them to a sense of their own individuality. Some of them tache and smelling as if "she" needed a bath. nealth in close shop and factory that a triffing pit most eminent scientific and medical authorities of The next one that came out was a daughter, or tance may be added to the father's scant wage. Is receive it, too, in the midst of their life of stagna-France and other countries. Some of the reports made on that occasion of the results of the "cure by tion: it may be some sharp and sudden trouble; claimed to be, of the secretary of the new society, my rich neighbor's success attained by such damnawho sat just opposite me and next to the curtains ble injustice to be calmly acquiesced in with no some unmistakable proof of ignorance and impostuggestion" as practiced at the Hospital de la Pitie and holding a note book and pencil. She took the chair word of grumbling protest? ure on the part of these same trusted guides; or the at the Salpetriere were of extreme interest. Dr. and beckoned her father to bring his chair beside The coal dealers, in conjunction with railway crumbling away of the ground on which they Voisin of the latter testified that until 1880 it was not seemed to stand so firmly. Astonishment and be-wilderment follow, and all around appears vague her, and give her the book to write a message. He officials and mine-owning monopolists, are com believed possible to hypnotize insane persons, but in did so. She sat beside him, gracefully draped in bined to keep up the price of every pound that year he succeeded in one case and since that white, with stars glistening, while she wrote the of coal that reaches the poor man's stove. Not a and uncertain. For the first time the dependant time had been successful in ten cases in every hunmessage, looking like a veiled Venus with a mousdealer can secure a car-load until he agrees to ads obliged to use his own faculties in the unraveldred, and remarkably so in overcoming hallucinaing of the mysteries which surround him, but this tache, for I could see clearly through the veil that it here to the price set down by the ring. Honest tions, ill-temper, and hysteria, the outgrowth of inwas a form similar to all the rest. competition is stifled, that unearned wealth may be period is perceived in after years to have been a sanity. He had also used it to good purpose in com-I will give you now the materializations and dethus robbed from the poor. It is the same with tugcloud with a silver lining; it marks a new and bating vices, abuses of medicine, defects in intelliyears. materializations in the light, as is claimed. There boats and elevators. They are all combined in a brighter era in his spiritual career, and it results in gence, and neuralgia, and in restraining degenerate was not one done that was not accomplished in the ring, and whoever dares to offer service at lower awakening energy, aspiration, and strength of mind. and vicious children. Drs. Liebault and Bernheim opening of the curtains. Every materialization We often hear mediums complaining of the rates than they dictate is deliberately fought to run rof Nancy told of 414 cases they had experimented started from the bottom by simply crawling out head by the lowering of price below the point he can strange fluctuations of their power. For a long upon. Of these 100 were cured, in ninety-eight first at the bottom of the curtains, and rising slowly while no phenomena are elicited, and the veil of work and live. Similarly, the huge Standard Oil there was a noticeable improvement, in ninety-two up. I could see each form put out the foot and the anaconda, when it found small venders of oil eking matter seems to grow once more thick and impenebended knee in the act of rising every time, until it a slight one, and in only seventy-one cases were out a livelihood by peddling an article not bought trable. This often happens when the medium or gained full height; then step out from between the there no results. These cases were organic malafrom them, set up retail wagons in crushing out those of the circle are getting too reliant upon phedies of the nervous system, mental diseases, and neucurtains, and the same way in dematerialization in nomenal aid. The guides see that their medium must work out his own salvation without continucompetition, selling so low that opposition was the light; it stepped back between the curtains and simply stooped down with a backward movement ralgia. Dr. Fontan of Foulon and Dr. Jong of the hopelese. Then went up the price as soon as these Hague had used it successfully in curing the dread ally leaning upon the strength and experience of independent dealers had been swept out of the way. of lightning, and Dr. Fort of Paris had performed till the head came to the floor, the head in both cases Are these the successful neighbors who must not be his spirit friends. The medium begins to doubt and surgical operations upon patients under its influpray; but the wisdom of his spirit guardians precoming out horizontally and going back the same, grumbled against nor found fault with? instead of coming up from the floor perpendicularly, Cast my eyes in whatever direction I will, I find vails over his own ignorance. They withdraw for a -9060. In summing up the results of this congress it may or going down the same way. It was all done sim-ply by stooping backwards into the curtains and ristime, in order to teach him that practical individu-al progress can only result from practical individual that some species of monopoly is the only sure road be said that the savants who attended it have unto wealth. Come to a rich man wherever you will questionably got at the reality which underlies mast will almost invariably be found that he has gained effort.--Marie Gifford, in The Two Worlds. ing the same way. The singing was "Nearer, My God, to Thee," "Sweet Bye and Bye," etc., which was very good. But the merism and animal magnetism, hitherto considered his wealth by some sort of gambling epeculation, or as one of the black arts, and have succeeded in utilby a monopolizing trust scheme that holds the great An Old Medium's Word. most ridiculous thing of the evening was Prof. Van zing and controlling it for scientific purposes with mass of the people at his mercy. No workman in a remarkable degree of success. It is not without Horn (who is lecturing now for the society) singthis day can more than support a family in half-way To the Editor of the Religio-Philosophical Journal. ts dangers, however, for in the hands of unprincilecent comfort on the product of his toil, no matter ing: I was at the Haslett Park camp meeting four "There was an old nigger weeks, and I think it the best one I ever attended: pled or unscientific persons it may be used to accomhow industrious and economical he may be. Rents plish criminal purposes and may create mental and moral conditions leading directly to vicious habits And his name was uncle Ned, are too high, and land held at a price too far beit was not perfect, as nothing is perfect which is in And he died long ago, long ago,"--an undeveloped state. The grounds were beautiful yond his reach. And to tell a mechanic who sees and the commission of crime. Scores of well estaband the spirits ringing a bell behind the curtains, a chance to rise above the ill-paid drudgery of his and can be made more so in the future. Sundays ished incidents of this tendency are on record in the keep: g time to the music. That was the most dis-gusti g and foolish thing I ever saw in a circle. there were from two to three thousand on the position that Uncle Sam will give him a farm in the criminal annals. The congress recognized this danwilds of the west is foolish mockery. He has a ground, but they came mostly to see and get their ger and passed the following important resolutions: Mrs. Jacobs called a halt to such singing and non-sense, saying: "It will bring a class of evil influ-ences." Van Horn replied: "They did so in Boston fortunes told. Oh! I wish people would look be-yond such things, and that mediums would be honright to live by the craft he spent years to acquire, and secure an honest division of the product of his toil. W. WHITWORTH. 1. That all public exhibitions of magnetism and hypnotism ought to be prohibited by the authorities est and true; but there was good work done. Mrs. n the interest of public health and morals. and New York and the result was wonderful." The North Dover, O. Lillie was our last speaker and she has lost none of 2. That the exercise of hypnotism as a curative agent ought to be regulated by the laws governing professor said: "This is the most wonderful mater-ializing circle I was ever in," and he intended to her inspiration: she gave us some good thoughts on mediumship. I think Haslett Park with its nice, **Prophecies** Fulfilled. he practice of medicine. write it up when he went back to New York. beautiful lake and cottages now built and some that That it is desirable that the study of hypnotism Now I would like to ask some of our Spiritualists are to be built a place that can be a good resort to We sat round a small table one evening in the and its applications should be introduced into the who know all about impersonation and trausfigurarest and enjoy the summer. I met many old friends early part of November, 1877. The table soon beand made many new ones, and all seemed glad to see me, and I was a wonder to many, for I being eaching of medical science; and that considering tion (of which I am very skeptical) why our spirit the disastrous influences exercised in prisons by friends want to deceive us by putting on veils to hide gan to move, and through tilting and the alphabet criminals upon hystorical prisoners the congress recgave the name of the controlling spirit as being Sig- seventy-one years old could hold an audience with a moustache, and stooping down and rising between the curtains, showing the doubling up of the person and the bending of the knee in stooping or rising, ommends that hysterical delinquents in prisons be voice clear enough that all could hear over that nora Teresa Canuti, who had been the governess of large auditorium, but the meeting did me good. I placed under the control of the physician instead of sinking into, and rising out of the floor? Why do they want to deceive us so quickly after they my children, and who at once told us she brought The conclusions of the congress were thus stated: came home in better health and spiritual strength renewed; and they said I must be sure and come It is an experimental science whose forward great news as "the Pope (then Pius IX.) was soon march is inevitable. The results thus far obtained pass over when they would not do so on this side for to be called away from our earthly scene." next year, but I know not what the year will bring reoften inexplicable and seem to be miraculous, all the world? forth. The JOURNAL was spoken of every day as This made us smile, and we told the good spirit but they cannot be denied, their consequences must were the other papers. I found some prejudiced I do not say that Winans is not a medium; but I that there was no need for a messenger from the against the good old JOURNAL, and had some sharp be accepted, and the world must remember that so think he helps the spirits too much in his impersoufar beyond to make us aware that a man who had miraculous appeared all discoveries at first hearing. talk about it; some would have it that it is not the ations. I do not pretend to tell how he got out of reached his eighty-fifth year was on the border of the grave. We, however, asked what was meant That bypnotism reposes on the incontestable influhis clothes and back into them just as he was; that medium's friend, but I contended that it is, and of the nce of mini over matter; that the hypnotic state is is the only clever trick he did. No one examined by soon-and the answer was: "Though difficult true kind. I don't like frauds any more than for us to measure time, I may confidently state withdoes the JOURNAL. Neither do I like to see undereated by suggestion, and that a bypnotizer succeeds him before the séance or afterwards to find his dran subduing his patient by personal sagacity and psychical observation of the fact that every cerebral peries stowed away in some secret place about his in three months." veloped mediums put off the ground as insane when G. W. STIGLEMAN. Some few moments afterwards the table moved they are only psychologized by some spirit in the clothing. cell influenced by an idea tenns to realize that idea violently and threw itself on me and then spelled body or out, and ought to be treated like the sick Richmond, Ind. by starting the nervous fibres corresponding to its reout "Emily" (my late wife's name), and went on and healed; but all of this will come in the "sweet To Remember Names. alization. The idea then becomes an act. saying: "You laughed at what the Signora Teresa by and by" when we know how to so live that the The character of the eminent practitioners entold you, but I have more serious news to commugood can come to us. SARAH GRAVES. Grand Rapids, Mich.

"You, my dear friends, are, indeed, tw. ture's noblemen. Your minds are in a stat. ceive truth as it really is. I have found that n. terior views were in the main correct. I found being relieved from my wornout body, that my future state was all, yes, more than my soul ever con-ceived of. It is necessary; yes, very necessary that the spirit should receive knowledge while moving in your sphere. I have been drawn to you from your desire to hear from me. I cannot now converse more, for time, as you term it, is limited through this channel. I will converse with you on some other occasion.---Charles C. Wright." BRUCE. Notes and Extracts on Miscellaneous Subjects.

Jay Gould has an orchid in his conservatory at Irvington that is valued at \$5,000.

Miss Rose Elizabeth Cleveland is going to build a handsome cottage at Paola, Fla.

A huge rattlesnake crawling along the sidewalk was one of the sights at Athens, Ga., the other day. Charles Chamberlain, of North Dakota, has found

valuable deposits of salt on his farm near Bismarck. It is death to any person in Siam to mention the king's name. This is a custom that many other tribes rigidly adhere to.

A notable feature of the beginning of the school term in New York was the general display of the United States flag at the school houses.

An old prospector recently died at Idaho Springs, Colo., who at one time was making \$4,000 per week, yet he had to be buried by charity.

Edward Bellamy, the novelist, is described as a slender, rather good looking man, whose appearance does not suggest anything "literary."

Miss Margaret Blaine, daughter of the Secretary of State, is reported in New York to be engaged to Walter J. Damrosch, son of the celebrated musician Dr. Leopold Damrosch.

There is a pond in New Jersey where the sacred lotus of the East has become established and proved itself hardy, although in the winter the surface of the water is frozen over.

An August, 1889, \$11,000 worth of stamps were sold in Portland, Oregon, as against \$4,000 for the same month in 1888. There are now 133 ships on the way to that sith from the main the state of the sta the way to that city from foreign ports.

During the fierce forest fires in Oregon the school house at Matolius was surrounded by flames for two weeks. The people put up a tent in a safe spot, and the children were sent to school as if nothing was out of place.

Disraeli once remarked that flattery was the secret of his success in life. The higher a man climbed, he said, the thicker it could be laid on, until, if one could approach the throne, it might be laid on with a trowel

Pusella Alexander, a colored woman who was said to be 130 years old, died lately at Kansas City, Kan. She came west to grow up with the country at the age of 107, and she had a granddaughter who was a grandmother.

Dr. Morgan Dix, rector of Trinity church, New York, is accustomed to work sixteen hours a day. He boasts that Trinity church has not had its doors closed once in twenty years, not even during the great blizzard of March, 1888.

As soon as the horse cars from Cairo to the Pyramids are completed, and the work is nearly done, an elevator will be made to the top of the venerable piles, so that ascent may be made quickly ind comfortably by the modern traveler.

Ben Butler has at last signed a contract with Boston publishers for the publication of his nemoirs. The work will be a voluminous one, covering the events which led up to the rebellion as well as the history of the reconstruction period.

gaged in experimenting with this new application of an old theory, well known to students of psychology, and the remarkable results thus far attained will call general attention to the new science of cure by suggestion, and its future development will be watched with great interest. There are more Chicago Tribune.

"Whenever you have a name on the end of your tongue and cannot for the life of you recall it," said a friend of mine, "begin at the letter 'a,' and run down the alphabet, and when the letter is reached that begins the name it will come to you. Sometimes the most prominent letters in a name suggest

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nicate, namely, that the King (Victor Emanuel) will die before the Pope!" I then asked: "Is it really you, Emily?" and the table again jumped towards me and then spelled out: "Yes; 1 am your Emily!" "Well," I replied, "then it must be true, for you have never told a fib in your life."

fri nds.

slow, steady and unsensational growth is in its favor. | f-g-h-i-j-k-l-m-n-o-p-q-r-r-r-rthing. Now I am getthe King died two months after and the Pope three, | suit such transitory hopeless savants, and they may ter as interesting as San Francisco. One by one the as had been predicted. The impression produced on rest satisfied under this species of no nothingism; our outside friend e, who had heard of the prophecy, but if they can absorb the purport of my friend C.C. ting to it." Again and again he ran down the alshow places have been closed to foreigners, and the phabet until the letter "r" was reached. "There Marble Bridge, the Summer Palace, the Temple of Sir Edwin Arnold recently paid a visit to Walt Whitman and pronounces him the handsomest old man be ever saw. Sir Edwin says: "I am more han ever convinced that he is one of the greatest of it is--Worthington. I can do it every time. It is will last to the end of their days. Wright's message, they will perceive that their duty Heaven-to mention only the first that come to to themselves is something more than the gratificamind-are now hermetically closed against the bar-Outsiders will naturally say that this was merely all in practice. By running down the alphabet I can recall the name of nearly every person I have a striking coincidence; but we schooled by many tion of meresensuality, or things bordering thereon. He was a deeply read and philosophic man, and barian, and neither rank nor money nor impudence known during my long life-time. In reading hiscan force an entrance. Even the ascents to the top similar facts, know that such occurrences cannot be your American writers. His poetry is wonderful. thinking nothing beneath his research, he sudden-ly died while in the investigation of Spiritualism. tory, the ible, or any particular work, I can keep the prominent names in my mind in just this manof the wall-the only place where a foreigner can forced within the narrow limits of chance coinci-Prudish people, I know, object to some of it, but here is nothing impure in it. It is the expression walk in comfort and decency, owing to the vile dences, and that there is a power at work which claims our utmost attention for the good of all .-odors-are now barred, and you must find a bribable Shortly after his death, with a friend, but somener. Practice it, and it will be worth something to what unexpectedly, we had the following message: of a simple child of nature." you some day."-St. Louis Critic. Sebastiano Fenzi, in Light of London. sentry.

Liste.

A Spirit Message.

To the Editor of the Religio-Philosophical Journal.

The atheist after proudly exposing the trickery themselves. Now, let me see; what did you say the name is? A-b-c-d-e-f-g-h-i-j-k-l-m-n-ing, that's part of it—ing. Now I will begin again. A-b-c-d-et hings in heaven and earth than are dreamt of in our of priestcraft closed with this admonitory remark. modele. We kept the news to ourselves and to our nearest A correspondent of the Pall Mall Gazette says that Pekin is not worth visiting. It is not a quarphilosophy, and this appears to be one of them. It One life at a time, brothers; one life at a time, and s a new and as yet an experimental science, but its that well enjoyed." Now this sage conclusion may The result of the prophecy proved quite correct, as

An enterprising firm has offered the British gov-ernment \$125,000 a year for the privilege of placing a soap and pill advertisement on the postage stamps, the advertisement to be put on at the time the canceling is done and by the same machine.

The Philadelphia Record says: "An entire family of six, living near Seventeenth and Diamond streets, is fitted out with various patterns of bicycles, and they appeared on parade yesterday morning in the park. The line was headed by mamma and

A Mormon elder who lately arrived at San Francisco from New Zealand said that he and other Mormon missionaries had been at work among the natives for three years and a half, and they had over 3,000 members in their churches among the Maoris.

Mennonites of Lancaster County selected a miniser by drawing lots. Twenty-one Bibles, one of which contained a slip of paper, were placed on a table and the candidates walked around and each took a book. The one drawing the slip was ordained.

Henry Bradley, head porter of the Lafayette hotel in Philadelphia, lives in a \$15,000 house and his fortune is at least \$400,000, all made in fifteen years from tips. John Carl. porter of the Colonnade hotel. in the same way acquired \$125,000 in fourteen

Theodore Kamensky, the Russian sculptor, who was exiled from Russia by the Czar in 1874; is now a professor at the American art school in New York City. His offense consisted in putting the name "Liberty" on a toy locomotive in one of his marble groups.

Prof. Ledis of the University of Gottingen has published a work in which he endeavors to show that the German universities have twice as many students as can possibly hope to make a living by the respective professions for which they are prepar-

There have been settlements on the Kennebec River in Maine since 1624, and it was only the other day that the discovery was made that there is coal in the banks of the stream. A local geologist says that considerable quantities of it are washed ashore on the beach at the mouth of the river.

Electricity is now employed in India to prevent snakes entering dwellings. Before all the doors and around the house two wires are laid, isolated from each other, and connected with an induction apparatus. When the snake attempts to enter the house he completes the circuit and is killed by the shock.

Mrs. George W. Towle, of Kezar Falls, Me., re-cently got a letter. The letter was not an ordinary every-day sort of an epistle, but one that has traveled. It left the postoffice at Granger, N. Y., Oct. 8, 1878, and has been somewhere on the road ever since, just where nobody knows, but it only reached Kezar Falls a few days ago.

A London paper states that the other night the marchioness of Bristol, the ladies Hervey, and a few of their friends went through the streets and squares of Belgravia singing and playing on guitars and mandolins. They tried to suit all tastes and sang "O Bella Italia" and "O Dem Golden Slippers" with equal vigor. The proceeds of the night's work are to be given to the hospital Sunday fund.

A wonderfully ambitious bantam hen is owned by the registrar of deeds of Ionia County at his home in Sebewa, Mich. The hen has adopted a litter of kittens and cares for them with the most unremitting solicitude. Let a prowling dog approach and try to worry her brood, and he is most thoroughly beopecked; a grown cat is handled with the same devoted courage, while in times of peace the little hen covers the kittens with her wings and keeps them as warm and comfortable as ever she could a brood of her own hatching.

The clay pipe industry is remarkable from more than one point of view. The manufacture is essentially French and its importance is daily increasing, despite the formidable competition of wooden pipes and cigarettes. One pipe manufactory occupies an area of about one hundred thousand square feet and gives employment to from five hundred to six hundred persons, exclusive of children less than twelve years of age. The annual product is 120,000 gross. The number of styles is infinite and is daily increasing, as the dealers are continually asking for new

_MBER 28, 1889.

AE BIBLE OF THE WORLD.

at of the Christian World the Oldest by 300 Years.

The bibles of the world are the koran of the Mohammedans, the tri pitikes of the Buddhists, the five kings of the Chinese, the three vedas of the Hindoos, the zendavesta of the Parsees, and the scriptures of the Christians. The koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the talmud. The tri pitikes contain sublime morals and pure aspirations. The author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the five kings, the word "king" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they can not be traced further back than the eleventh century before our era. The vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth before the Christian era. The zendaverta of the Parsees, next to our Bible, is reck-oned among scholars as being the greatest and most learned of the sacred writings. Zoroaeter, whose sayings it contains, lived and worked in the twelfth century before Christ. Moses lived and wrote the pentateuch 1.500 years before the birth of the meek and lowly Jesus; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings. The eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century A. D.

Remarkable Strength.

Mary Martin, a young woman who was sent to the Kings County Peniteutiary, New York, has been transferred to the hospital at Flatbush, where the doctors will endeavor to find out the source from which she has derived a remarkable power. She is timid and extremely sensitive, but possesses the strength of a Samson. She is only four feet and six inches in height, small limbed, and has the hands of a child of ten years. When arrested in Brooklyn she had torn up a lamp-post in the street and it required five officers to arrest her. She was locked up in an iron cell, and an hour later surprised the desk sergeant by appearing before him, having bent the door bars and crawled out. At the prison she was given the strongest cell, but a few hours later was found airing herselt in the prison yard. Mary had snapped the bars of her cell door as if they had been sticks of sealing wax. Warden Hayes gave orders for the confinement of the female Samson in one of the strongest cells in the women's prison. Mary quietly submitted to her transfer, and the following morning the discovery was made that she had again es-caped. She was carried to another cell and a special guard placed over her. The girl escared from the "cooler" by using her fingers as a wrench for the purpose of removing the nuts from the ends of the lock bolts, afterward taking off the lock. She wouldn't remain locked up, so Judge Moore remitted her fine and she was discharged, to be again arrested and taken to the hospital. Mary cannot account for her remarkable strength.

A wonderful map of O'Brien County, Iowa, has been made, and will be on exhibition at the State fair at Des Moines. The map is whoily composed of corn grains, each town and township being distinguished by different colors. The railways are marked by rows of blue-black "squaw corn," and the wagon roads with vopcorn.

Catarrb,

A new home treatment which permanently cures

RELIGIO-PHILVEVPHICAL JOURNAL.

C. K. Murray, of Charlottesville, Va., was almost literally

covered with boils

and carbuncles.

These all disap-

peared as the result

proves that the true

of using only three bottles of Ayer's Sarsaparilla. This

way to reach these troubles is through

the blood. "It is now over six years," writes Mr. Murray, "since I took Ayer's Sarsaparilla, and I have not had a

pimple, nor boil, nor a sign of one in all

"Last May a large carbuncle broke

The True Way To Reach Boils

TO CURE Eczema, Pimples, and And Carbuncles, take Ayer's Sarsapa-Eruptive Diseases of all kinds is rilla. No other medicine produces such to purify the blood with Ayer's Sarsa- immediate and salutary results.

parilla. Until the blood is cleansed, there can be no permanent relief from these troubles.

"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores ap-peared on my neck and the upper part peared on my neck and the upper part of my arms, and from there the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength, and was permanently cured of the saltrheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."-Mrs. Caroline A. Garland, Deerfield, N. H., had no effect and I was confined to my

(formerly of Lowell, Mass.). bed for eight weeks. A friend induced

"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. Another effect of this medicine was At last, we tried Ayer's Sarsaparilla. the strengthening of my sight."-Mrs. This acted like magic. She is now entirely cured and has been in perfect Carrie Adams, Holly Springs, Texas. "I had a number of carbuncles on my health for several months."- Margaret neck and back, with swellings in my Peyston, Clarendon, Ark. armpits, and was tormented with pain

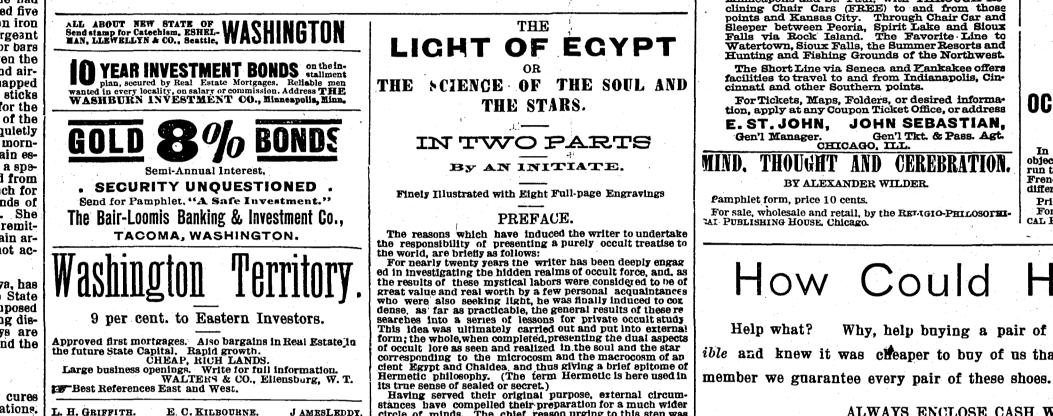
"For a long time I was afflicted with salt-rheum, and could find nothing to relieve me. A friend recommended I began to take Ayer's Sar-

that time.'

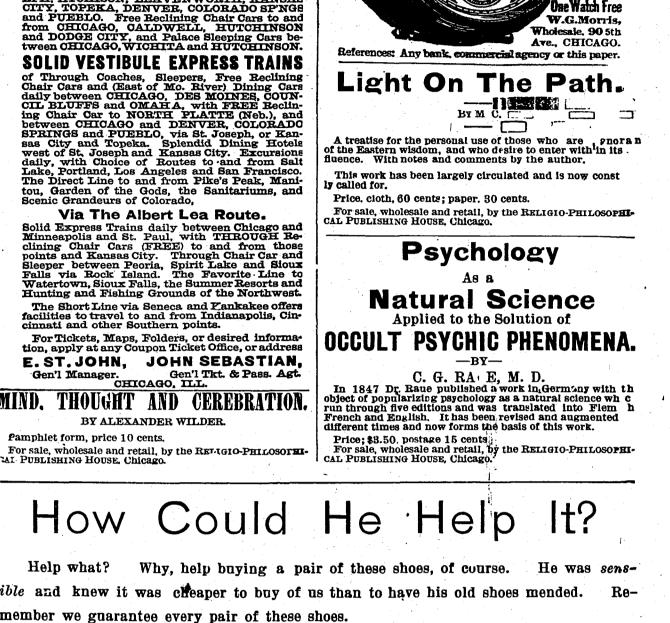
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sanarilla. and after taking four bottles I one bottle of which medicine restored was cured."-Edwin R. Tombs, Ogemaw me to health."-S. Carter, Nashville, Springs, Mich.

Made by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.







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worst case in from one to three applications. [L. H. GRIFFITH. Send for particulars to A. H. Dixon & Son, Toronto. Canada.

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Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

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Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; pa-per cover, 50 cents. For sale here.,

What I saw at Cassadaga Lake in 1888 by A. B. Bichmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Caseadaga Lake in 1887 bis convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

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the public demanded it. Price. 25 cents. Protection or free trade? One of the ablest ar-guments yet offered is Giles B. Stebbins's Ameri-can Protectionist, price, cloth, 75 cents, paper cov-er, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to polson the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive dogmas of Karma and Reincarnation as taught by the sacerdotalisms of the decaying Orient.

circle of minds. The chief reason urging to this step was

sacerdotalisms of the decaying Orient. From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real ruths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite state-ments made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defines consymbolism of human language, and the writer defies con-tradiction by any living authority who possesses the spiritual

tradiction by any living authority who possesses the spiritual right to say, "I know." During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of ight, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a tace they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this the great mental

put forth in the present work, during this, the great mental

crisis of the race. Having explained the actual causes which impelled the wr.ter to undertake this responsibility, it is also necessary to state most emphatically that h does not wish to convey to state most emphatically that h does not wish to convey the impression to the reader's mind that the Orient is desti-tute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force k-eps them hound to the dogmas, traditions and externalisms of the decaying past, whose real secrets they can not now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind, the fact that his earnest effort is to expose that particular section of Budd-histic Theosophy (evert core ca called), that would fasten the cramping shackles of theological dogma upon the rising genus of the western race. It is the celusive Oriental sys tems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for "omnia vincit veritas" is the life motto of

THE AUTHOR.

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From the Standpoint of a Scientist

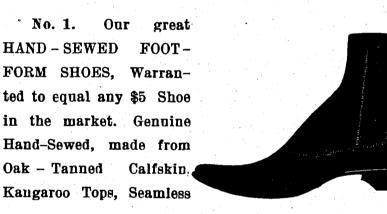
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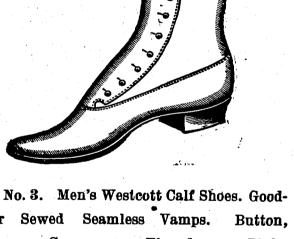
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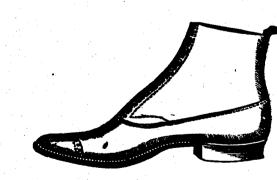
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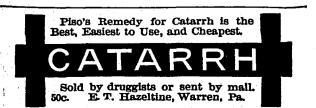
—BY—

Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

CONTENTS.

A steamer arrived at Philadelphia the other day with a cargo of fruit and a number of tarantulas on board. Members of the crew were often obliged to keep watch at night and sweep the vivers into the ocean as fast as they crawled up on deck. The vesel was loaded to its hatchways. At times the deck was literally covered with them, and some were as big around the body as a good sized orange.



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RELIGIO-PHILULUI

JUUNNAL.

DREAMS AND VISIONS.

An Exemplification of Occultism from a Spiritual Standpoint.

To the Editor of the Religio Philosophical Journal. In my last article I wrote upon magnetism and the power of magnetizers. I now pro-pose "Dreams and Visions" as a subject for the contemplation of your readers. Probably there is no subject connected with Spiritual-

ism of more importance than dreams and

visions. Have we such a knowledge of psychic laws as will enable us to understand the philoso-phy, origin and use of dreams? I answer that to-day, as in the days of old, there are a few who, when permitted, can do as Daniel did when the King Belshazzar dreamed a a dream that none of the astrologers, magicians, Chaldeans or fortune-tellers could explain.

I trust that I am not profaming the truth when I say that there are on the earth to-day those who can interpret dreams and explain visions. Who are they, and where found? will probably be the first question that will come to the minds of those who read these lines. To all such I would say, be calm and listen. Great truths, or revelations of great truths, are only given to mankind in proportion as they are prepared to receive them. Be assured that whenever there are any dreams or visions of as much importance as those of Joseph, Pharaoh, Nebuchadnezzar, Belteshazzar or Daniel, there will be a Joseph or a Daniel to expound or explain them. God's laws are always the same; like causes produce like effects. In ancient days men were spiritually minded, and their prophets, seers or mediums had direct intercourse with heaven and the Spirit world, and the knowledge they imparted was accepted as truth; and thus the mighty nations of olden times were governed through their seers, prophets and oracles until the coming of Christ.

It is a matter of history that a Roman Emperor, shortly after the birth of Christ, sent an account of his dream or vision to the temple at Delphos, but the answer he re ceived therefrom was that the Hebrew child (Christ) had closed all the oracles, and that they had to remain closed for a long age; that long age, thank God, has at last ex pired, and now a more direct and general communication is being established between earth, heaven and the universal spiritual world than has ever heretofore existed; and furthermore, it will be a plain, distinct, scientific intercourse, far superior to that of olden timee; its mediums will have no dark séances, no disorderly, unnatural, useless and dangerous materializations.

kind of fruits their new-fangled philosophy of old and effete ideas, with a jargon unconth and strange, is likely to produce. We know a little of what it has done for India, the land of gross superstition:

There rolls the Juggernaut.

- There the mothers cast their children
- into the jaws of the crocodile.
- 3. There the widows are burnt on the funeral pyre of their husbands. 4. There the horrible casts system still
- flourishes.

dress of old gold color. Her figure was com- ness and social affairs, all matters of per- however, on the decision of consciousness itpact and well formed, and her manner that of a princess; but when she perceived me and heard my words, she quickly sprang at me with a dagger, which was richly ornamented, and attempted to stab me in the breast. She could not, however, hurt me, for I was instantly re-instated in my natural state, and then I was instructed from the Spirit world that 1 had been permitted to see the inner workings of that society, for the purpose of instructing others to beware of occult teachings and dark seances. It is dangerous to be brought within their spheres, for they are misty and mystifying, gradually overcoming the perceptions and rational faculties of the mind, and inducing fallacies, illusions and fantasies such as the magnetizer produces

upon his subject through his evil power. I ask any sensible man or woman, if the single magnetizer can produce such alarming and dangerons effects, what will they

think when I tell them that in large occult séances, the operating circles in the Spiritworld may be many, and often are composed of myriads of spirits, each society having its subject-spirit (medium), and all combined, yet each circle believing that it alone is pro-ducing the ultimate effects upon the earth society; and what is marvellous the earth society thinks and believes that it is free and independent in all its operations, and that all of its members have full control of their senses, and that they, through their mediums, are producing materializations of tangible bodies, dresses, and material draperies of many kinds, whereas the real truth is they are the dictations of various illusions, superinduced from the Spirit-world where magicians, genii and syrens have through long practice learned the arts of producing fantasies of different kinds so that even the more immediate societies in the spiritual realms are not aware that they are controlled by more powerful agencies, which are as invisible in their operations towards them, as the operations of all the societies are to the earth society.

In treating dreams and visions I would not have introduced the subject of illusions, were there not a close relationship in these matters, for many dreams and visions are illusions or fantasies, and produced in a similar manner. Nevertheless there are true dreams and visions, just as certain as there is genuine money as well as counterfeit; also true and good actions which the wicked and hypocritical can imitate and pass for good until they are exposed.

There has existed upon our earth, so far as I can learn, only one great seer or medium who has explained the manner in which dreams are produced, and showed us how to listinguish the true from the false, and Modern Theosophists should consider what | that one is Swedenborg. From his Spiritual Diary I will make some extracts which will be appreciated by those having a sincere desire to know the truth.

> "Diary 3181. On dreams and how they are produced: I have learned by much experience how dreams are produced and what spirits produce them. When I was awake and another was asleep, I have been as a spirit with other spirits, who introduced dreams; and the other awoke three or four times after dreams had been introduced by me, and I then related the things, which he acknowl

others, to Milo Norton and F. P. Baker of Topeka." Parlors 427 Monroe street.

on the platform, slate-writing, psychometric | built out of many units of feeling, and that character readings, clairvoyant descriptions being most prominent, and the manner in which they are given is so easy, frank and with a single unit." But if it were not so, the positive, and the almost universal favor with which they are received has made Mrs. Brown very popular with the people, who in unusual numbers (for this place) seek her par-lors for private sittings during the week days. The writer has rarely met a clearer seer, and never a more perfect lady; Mr. Brown would prefer that she should not exercise her gifts in public, but is overraled by friends on the other side. They will remain here another week, and may be addressed by those desiring a visit from them as above.

Ť. ORMSBEE.

Relatively.

In his article on this subject which recently appeared in the RELIGIO-PHILOSOPHICAL JOURNAL, Mr. Underwood gives an admirable summary of the conclusions of modern science as to the knowledge of the phenomena of nature attainable by the human mind. He tells us that, after years of profound thought, the founder of the evolution philosophy, Herbert Spencer, came to the same conclusion as Kant the transcendentalist, namely, that "we can know nothing of the world as it exists, unmodified by and independently of consciousness." The Darwinian, Prof. Huxley, is of the same opinion, which he expresses as "all phenomena are, in their ultimate analyses known to us only as facts of consciousness." George Henry Lewes, the positivist, affirms that "the objective world is to each man the sum of his visionary experience—an existence bounded on all sides by what he feels and thinks,—a form shaped by the reaction of his organism. The world is the sum total of phenomena, and phenomena are affections of consciousness with external signs." Finally, the materialist, Dr. Maudsley, although he does not use the affirmative, thinks "the external world, as it is in itself, may not be in the least what we conceive it through our forms of perception and modes of thought." We have here a consensus of opinion which might well lead us to accept as conclusive and final, the opinion that each man can know nothing except the varying states of his own mind.

This conclusion of science may be undeniable, and yet it must not be regarded as more than relatively true. As soon as it is reached the non materialists turn round and declare that, although man can know nothing outside of himself, yet he must believe not only in the existence of the very objects which he is told he cannot know, but as Mr. Fiske, the admirable exponent of Spencer's philosophy, states is "a power to which no limit in time or space is conceivable, of which all phenomena, as presented in consciousness, are manifestations, but which we can know only his oar, oarlocks and the few fish he had been through these manifestations. (Cosmic Phi- | fortunate enough to catch, proceeded on his iosophy. 11, 415). The evolution philosophy as thus explained, goes further and declares | him to "cut" through these woods, he did so, that "the law of gravitation is but an expression of a particular mode of Divine action. And what is true of one law is true of all laws." (p. 428). It finally assumes a theolog ical aspect, by affirming that "obedience to the so-called 'laws of nature,' which are the decrees of God, is therefore the fundamental principle of religion viewed practically." (p. Whether this conclusion is justified by the principles laid down by Mr. Spencer I will not stay to inquire. Here I wish to consider the statement that what we know are merely states of consciousness. Let us see what are the ultimate facts. We learn from Mr. Fiske that "the physical action which accompanies psychological changes is an undulatory displacement of molecules, resulting in myriads of little waves or pulses f movement," from which "we are led to infer as the ultimate unit of which mind is composed a simple psychical shock, answering to that physical in their humble cot, listened to his recital of pulsation which is the ultimate unit of ner- | the thrilling experience he had passed through vous action" (ii,443). Here it seems as though, to man at least, all things are resolved into among the superstitious negroes, and not shocks and pulsations, but to say that mind one dared approach the pond.-Atlanta Conis merely a series of shocks would be as ab- stitution. surd as to say that nerve matter is only a series of pulsations. There must be something to pulsate as well as something to be shocked. This is, indeed, one of the fundamental truths of the evolution philosophy, which affirms that "the absolute existence of some thing which underlies and determines the series of changes which constitutes our consciousness, rests upon the strongest of foundations-upon the unthinkableness of its negation....Without postulating Absolute Be-ing-existence independent of all conditions of the process of knowing—we can frame no theory whatever, either of internal or exter nal phenomena." To make the position stronger, it is added, "And since what we mean by reality is 'inexpangible persistence in consciousness,' it follows that Absolute Being is the Reality of Realities, and that we are justified in ever tacitly regarding it as such." (Cos. Phil., i, 87). It appears, then that there is something un derlying the states of consciousness to which our knowledge is said to be limited, and this something is the Reality of Reali ties, the Absolute Being. The evolution phiin full, and the spirits fully identified by the losophy proceeds farther, however, for, in treating of the nature of the divine being, Mr. Fiske says: "If now we proceed to the out rond testify to the remarkable faculties which are displayed by the controls through ermost verge of admissible speculation, and inquire for a moment what may perhaps be the nature of that Inscrutable Existence of which the universe of phenomena is the multiform manifestation, we shall find that its intimate essence may conceivably be identifiable with the intimate essence of which we know as mind" (ii. 446). This is required by the fact that "matter" and "force' are mere symbols which stand for "certain generalized modes of Divine manifestations' (ii. 430), from which we infer that the series of phenomena which we know as thoughts and feelings, that is as mind as well as the group of phenomena we know as extension, resistence, color, etc., that is, as matter (i. 88), are manifestations of the Absolute Being. It is true that Mr. Fiske states we cannot identify the Absolute Existence with mind or with matter, but if these are his manifestations, and if his intimate essence is identifiable with the intimate essence of mind, the legitimate conclusion is that the Absolue Existence is what we call mind. By similar reasoning, it may further be shown that the Absolute Existence is also what we call matter. Mr. Spencer, who inclines to a spiritual philosophy, affirms, however, as quoted by Mr.

sonal interest looked into, advice and results | self," whether a psychical shock is so much given. Uses no cards, no ballots, asks no like a physical pulsation that in a given se-questions. Satisfaction guaranteed or no ries of propositions the one term might be charges made. By permission refers, among substituted for the other" (ii. 443). The dethers, to Milo Norton and F. P. Baker of Copeka." Parlors 427 Monroe street. Mrs. Brown gives a great variety of tests pulsation which answers to a unit of feeling, or which originates the physical shock, could not be identified with it. We are justified in assuming, therefore, that both the pulsation and the shock are equally ultimate facts, and that the matter and mind of which they are phenomena, are equally manifestations of the Absolute Being; and further that, as such manifestations, the intimate essence of each of them is identifiable with the intimate essence of the Absolute Existence, which, therefore, is both mind and matter in their intimate essence.

Want of space will not allow me to consider the examples of the relativity of knowledge given by Mr. Underwood, but if permitted I will in a further article give reasons for believing that, although the human mind can know only its own states of consciousness, yet it is cognizant of something from which it may infer the existence of objects, not only as realities, but as they appear to us through our organs of sight and touch.

C. STANILAND WAKE.

A HAUNTED SPOT.

The Mysterious Spirit of Myrtle Pond in Georgia—The Story.

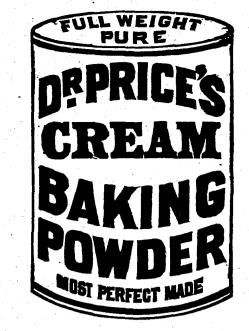
There is a lonely and sequestered spot in the woods around Brunswick, where no negro man, woman or child will dare be found. In what is generally known as Fulton's pasture, near Dixville and facing the boulevard, is a pond of stagnant water, the surroundings of which are all suggestive of quiet and solitude. The surface of the pond is dotted with small clumps of sand, upon which a myrtle bush grows. The pond itself is about 500 yards in circumference, with an average depth of one and a half feet.

It is said that no negro will go near this pond at any hour of the day, and investigation has proven this statement true. Upon questioning one of these unprejudiced darkies, a reporter learned the following cause for shunning it by the colored people.

Way back yonder in the early part of the year 1869, a young negro girl was sent by her mother to gather wood in the neighborhood of the pond and she never returned. Search was made for her, but nothing was found except her wide brimmed hat, which was found floating on the stagnant water. The community was aroused and turned out en masse to find the missing child. They failed to find ber.

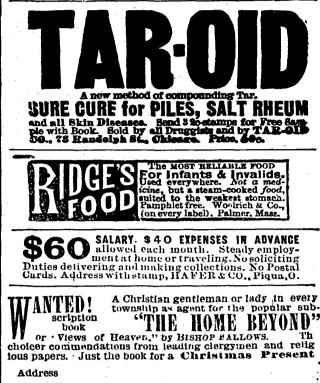
One dark night, about one year after this strange disappearance, a lone negro fisherman landed at the bluff, near where the boul evard bridge now stands, and gathering up way nome. It being considerably nearer to: and had to pass directly by the pond in ques tion. As he picked his way carefully through the underbrush, his keen sighted eyes peering eagerly through the darkness, a strange sound met his ears. It was the voice of a child, singing some weird and discordant notes of a well known plantation air. The fisherman paused and listened. It seemed as f the source of the song was drawing nearer. At last, almost paralyzed with fear, the old negro called out: "Who's there?"

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CATARRH

HAY FEVER

OLDINHEAD

-15

HAY-FEVER

There also exists in full bloom a false | edged. [I have made persons who talked in hydra-headed Spiritualism, which is the their sleep dream dreams which I impresscurse of manking, and has been its greatest evil in all ages; in fact, it was on account of similar superstitious practices that the ancient inhabitants of Palestine were driven spirits who act the part of the persons who out of their beautiful country and a cruel stiffnecked people who, in consideration of their promise to worship only one God and those who are in front, and by others, who avoid this false Spiritualism, were allowed to enter in and take possession.

I here utter a warning to Spiritualists, by saying, have naught to do with occult science; have naught to do with any kind of Spiritualism that is not useful; beware of all kinds of dark scances, for they are injurious in their effects and tendencies to all con cerned, but particularly deleterious to the mediums, who eventually become the willing or unwilling slaves of their invisible bands of slave masters, who through occult means thus seek to rule and hold dominion over all who can be brought within the sphere of buchadnezzar and others; and from which it their operations. The adept system of the so | may be evident that dreams of this kind called Theosophists is cunningly devised to equally as visions, flow in from heaven; with make their victims passive, by instructing this difference, that dreams occur when the them to believe that they can pass on through different stages of progression; but in doing not asleep. To dream dreams (Joel ii. 28) is this, these poor deluded people do not per- to receive revelation; and to see visions is ceive that thus they deprive themselves of to perceive revelation. their own spiritual freedom, their own un- | "Arcana 125: The men of the most ancient derstanding, rationality and will power, and | church (The Golden Age) were instructed by become the dupes of evil sorcerers; for let it means of visions and dreams which were be clearly understood that what is called | most delicious and paradisiacal. modern Theosophy is only a repetition of the so-called sorceries that have been practiced the punishing spirits were suddenly present by many nations in this and bygone ages. I and punished the bad spirits who had laid an know this from history, personal revelations ambush for me in my sleep. and experience. In ancient times the adepts could practice five different kinds of sorcery; to day, among those who use magic, occult | dream completely coincided with what they science and the dark scance, only three kinds | had been speaking about together; not that are known; however, if they keep on they will [they were the things of which they had dissoon have the other two. None should be de- | coursed, but their representatives to which ceived because they can sing, shout and pray, | these ideas corresponded in the world of spirfor when it suits their purpose they can be as devout and religious as any Roman Catholic.

I hope none of your readers will be shocked if I tell them the Pope of Rome is ruled by a band of syrens who operate on his affec- unlike dreams may descend and be presented tions and will, filling him with pleasant from the same discourse, because the memory thoughts and certain egotistical feelings of and affections and the things which are in self-supremacy.

For the benefit of those who know something of occult doings, I will relate that sentatively according to the variations of while living in New York I was introduced into the spiritual sphere of a Theosophic society, the high priestess of which was a rather pretty woman, of very doubtful reputation, and resplendent in jewels. I saw in vision her beautiful parlors perfectly reproduced in the Spirit-world, except the light which was that of a dark twilight, yet sufficiently clear to discover how all the members of the society on earth appeared in that world; they were all enshrouded like mummies, except the face, and laid in rows like graves in a campo santo; but in the inner parlor, which was darker than the outer one, they were all in a profound sleep; but the chelas or adepts in the outer parlor were not sleeping so soundly as those in the inside, for some were moving in a half restless dreamy state, as if in doubt, and disinclined to go to sleep. A few, were muttering their discontent, and one fellow in the room near the door, I heard say distinctly: "I believe it is all a d---d delusion, a big humbug." As I passed in among them, and listened to their murmurings I could not help smiling derisively and speaking to them with feel ings of pity and contempt. I said: "You fools, why do you let them do this? Why are you so stupid?" As I said this I had reached the throne, when suddenly the presiding genins appeared. She was a dark, olive skin East

ed upon their minds, I being awake].

'3877. Hence it is evident that there are different kinds of dreams; one flows in from are seen in the dream, and just as it is seen in the dream; a second kind is introduced by for the most part are representations; persons are, indeed, introduced in a like manner, but they are only their representations. A third kind is from the Lord.

"1975. As to dreams, it is known that the Lord revealed the arcana of heaven to the prophets, not only by visions but also by dreams, and that the dreams were just as representative and significative as the visions; and that they were all of one kind; and further, that things to come were disclosed by dreams to others as well as the prophets; as by the dreams of Joseph, Pharoah, Necorporeal is asleep, and visions when it is to receive revelation; and to see visions is

"959: I had a sad dream. On awakening

"1980: When I related what I had seen in a dream certain angelic spirits said that my its. They said, further, that the same dis course could be turned into other representations, with indefinite variety, and that the variations would be according to the states of the spirits; in short, that a great number of and affections and the things which are in the mind of man are, recipient vessels in which ideas are varied and received repretheir form and the changes of state.'

CONCLUSION.

Judging from the foregoing extracts and from the varied experience of mankind, I find that dreams and visions emanate from the Spirit-world, caused by angels or spirits. A few will say, however, that some dreams are caused by what one has been eating or drinking, which is, in a manner, true; for the stomach being a recipient vessel and its owner a glutton, he will undoubtedly, according to the universal law of like attracting like, attract gluttonous corporeal spirits, who will induce their fantasies and delusive dreams, according to the states of the individual.

Dreams, their full significance, and how to interpret them, will not be fully understood by Spiritualists until they shall have learned the science of correspondences, and whoever can acquire this science will interpret dreams and explain visions; yet were I asked to explain any dream I would answer as Joseph did: "Do not interpretations belong to God? Tell him, then. I pray you."

ATHENE. Washington, Arizona.

Good Reports of a Medium.

and the state of the

To the Editor of the Religio-Philosophical Journal. The Spiritualists of Topeka have, during Fiske (ii. 449), that, "in so far as the exigen-Author of "The Voices," and other Poems. the past two weeks, been favored with the | cies of further thinking require us to symbolman, with two long braids of black All who have read the author's "The voice of Nature," "The Voice of a Pebble," "The Voice of Superstition, ' and "The Voice of Prayer," will find this Poem just suited to the times. bair falling behind her semi nude shoulders. presence of the lady wnose card I clip from | ize the Infinite Power manifested in the world | A new edition of Dr. J. H. Dewey's, The Way, Around her head was a silver band, brace-lets on her wrists, with a sash or girdle around the waist, enclosing a neat fitting 1° nd, Oregon, gives full life readings, busi-around the waist, enclosing a neat fitting 1° nd, Oregon, gives full life readings, busi-around the waist, enclosing a neat fitting 1° nd, Oregon, gives full life readings, busi-around the waist, enclosing a neat fitting 1° nd, Oregon, gives full life readings, busi-around the waist, enclosing a neat fitting 1° nd, Oregon, gives full life readings, busi-around the waist of the maintest over main of phenomena, we are clearly bound to sym- The Truth and Life is out. This work has had a Price 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

The song suddenly ceased and an answering voice was beard:

"The spirit of Myrtle pond."

So weird and unearthly was the answe that the old negro turned and ran in the di rection from which he came, while the ghostly music was resumed.

trance lecturer and clairvoyant from Great

Britain, the interest in Spiritualism here

has considerably increased. Many new faces

greet us at the Temple, among whom are a

number of skeptics and investigators. The

subjects chosen by the guides of Mr. Wal

rond have been most appropriate, and have

riveted the attention of the audience on

Last evening the subject was, "The Aspects of Spiritualism." The discourse was replete

throughout with good sound argument, and

delivered as it was with impressiveness and

earnestness, it had a marked effect on the

Many questions put, at the end of the lec-

ture, were answered by the guides in a satis-

factory and convincing manner. Four com-

plete descriptions of spirits concluded the

service. Christian and surnames were given

persons concerned. Those who have been

favored with a private seance with Mr. Wal-

his organism. During an experience of more

than 25 years in Spiritualism, I have never

received more convincing proofs of spirit re-

turn than I have through the mediumship of

"All run down" from the weakening effects of warm weather, you need a good tonic and blood pur-

each occasion.

audience.

Mr. Walrond.

WEDDING INVITATIONS The fisherman reached his cottage by a more **RECEPTION CARDS** roundabout way that night, and his family AT-HOME CARDS The story spread until it was general talk STYLES in stationery of this kind vary but little from season to season, the elegance of appearance depending entirely on the excellence of execution and the Letter from Montreal, Canada. quality of the materials used. Effect con-To the Editor of the Religio Philosophical Journal. sidered, our prices are the lowest Since the arrival of Mr. George Walrond, a

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SEC'I. HARMONIAL SOCIETY

'The American Spiritualists' Alliance meets at "Royal Aranum Hall" 54 Ukion Square, between 17th and 18th Sts., on 4th Ave., N. Y., on the 1st and 3rd Thursdays of each on 4th Ave., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held be-tween the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or

are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENBY KIDDLE, President, 7 E. 130th Street, N Y. Mrs. M. E. WALLACE, Rec. Secy., 219 W. 42nd St., N. Y. JOHN FBANKLIN CLABK, Cor. Secy., 89 Liberty St., N. Y.

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