Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the Journal are especially requested to enu in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization 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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SPIRITS-THEIR MORALS, RESPONSI-BILITY AND IDENTIFICATION.

An Address before the People's Spiritual Meeting, Arcanum Hall, New York City, August 10th, 1884,

RY J. B. SINTERES

Reported for the Religio-Philosophical Journal.

Allow me to say a word on the question of your adoption this afternoon. First we will have to assume what all of us, and many unlike us, conjecture or believe, that there are such beings as spirits. The best proof of their real existence is afforded by test mediumship. Ancient history or tradition, scripture stories (old edition) and many church inventions, may suffice for those who prefer to cling to the cloudy past, and reject the light of the living present; but assuming there are spirits of various degrees of intelligence and position, according to their earth-work and their sub-sequent advancement under better conditions, what are their morals? If spirits are human and a "continued story," with a little neares approach to endless progression, then they have preserved after death their natural mind, memory and affection. In relation to themselves, to those about and below them. they are still responsible for their acts and influence. With us the beauty of life is proportioned to the purity of the thought, motive and conduct. If a lowlier spirit require our aid, our morality is best displayed in practical help; and this rule holds good in the life extended. We enjoy most in dispensa-

"True love in this differs from gold and clay, That to divide is not to take away."

Transport the relative obligations to spirit life, how shall a spirit manifest its morality Not by a mere profession of respect for virtuous maxims; not by gifts to mortals of gold and greenbacks (even Christians know better than to expect them) but by mental inspira-tion and spiritual comfort. Money is repre-sentative and necessary, but its value lies in the mind. If we could satisfy landlord or merchant with a mental impression and equal confidence, something else would answer as well. In a measure we are what we think we are, or may grow into it. An appeal, therefore, to the mind and heart of mortal or immortal is the object of spirit approach, and the character of the appeal indicates the char-acter of the spirit. Morality implies good principles and good behavior. The incentive to morality is the good effect of right thought and action on body and mind, and its reflec-tion on others, so that they, too, may exercise equal propriety, and enjoy the same approv-ing conscience.

But here arises another conundrum: Conscience, the supposed regulator of morality, is really a matter of education. It is not a universal monitor. In our land and age the old sexton, Time, has buried much conscientious reverence for obsolete idols. What once stung us sharply and merbidly, we handle boldly now. What was once taught as God-givon, and essential to "salvation," (as though en, and essential to "salvation," (as though any soul worth making or saving were lost) we now ascribe to human invention. What was once infallible inspiration is now considered commitation, and in fanger of expiration. And in fereign countries, what would be a subject of pure conscience or morality, is here, conscientiously, a murder. I remember well what a sound logging I received on one occasion from insternal orthodoxy, because I indicated an irrefrechible authorise to the many the manner is supplied that the contract of the same of the same as a supplied to the same of the same of the same as a supplied to the same of the same of

lowest as well as the highest forms of animal creation recognize the need of protection from physical hurt. Morality, as justice, exists instinctively among the lower forms, where right action in emergency is not a matter of true reason or sentiment, but of feeling or impulse. The drinker's morality, or want of it, is advertised on his facial sign-board; and in his brutality, the sensualist writes his autobiography all over himself, and physiology and physiognomy record and betray the habitual passion, whether of avarice, hypocrisy, love or hate. Decarnate these people, and what are their morals? According to modern revelations, character abides; but if appetite continues, what chance has it for indulgence in the absence of material opportunity? It is true the materially-minded are lowest as well as the highest forms of animal tunity? It is true the materially-minded are tied to old haunts, and repeat their rounds by proxy, but better inspirations and aspirations finally prevail, when spirit actions be-come more moral. Resurrected at death, they retain their former habitudes of mind, until the sad insight awes them into humiliation. No sudden severance of the man from the body radically modifies at once the cultivated nature. Their morals are just what they took with them, and their future improvement is a steady acquirement.

The responsibility of spirits for their errors and deceptions should be shown by our distrust and refusal to lend them our ears. Their responsibility in this respect is analogous with ours. Their present acts determine their present condition of mind, and reflect on their future life. They are answerable to them-selves, not to a heavenly high sheriff. As with us, merit has its reward, and crime (for spirits so disposed do promote wrong influentially) has its own sorrowful results, and it often requires more than another life-time of strug-gle to outgrow the memory and effects of a

blundering earthly career.

The identification of spirits is most inter-The identification of spirits is most interesting and important. Upon it hinges all the law and the evidence of modern Spiritualism. Grant that external intelligence (and all intelligence as far as we know is embodied) operates on mind and matter, without its identification by internal evidence we have no proof that our departed still live, and so shall we. There are various ways by which to identify a spirit. Of course we must have known him previously to know him now. We ar. He then allowed me to retain my slates knew him by certain particulars of form, in my own hand, while he remained in an feature, dress, language, history and by clair-voyance, clairaudience, trance, etc.; all these may be satisfactorily represented. Even if another spirit should personate him, the copy itself is evidence of the existence of the orig-

For purposes of identification it is well that all human spirits, in or out of the earth-form, are limited in their knowledge and power; that no two are exactly alike in form or intelligence, and cannot assume a perfect simulation for any great length of time without detection. It is true a spirit may contract with us for his recognition by some special token, but the same sign may be adopted by another for admission into the chamber of confidence. We therefore should restrain our credence, and weigh all cumulative evidence in the scales of due reason and strong probability. Any manifestation, not under test conditions, that can be duplicated by natural agency, is at least of dubious spiritual origin, and the honesty of the medium is questiona-

Another difficulty in identification is the effect of mind on mind. If a sensitive reflects the thoughts of the sitter, simply reproducing what is present or stored in the memory, that alone is no evidence of the presence of a third intelligence. It is claimed that all emotions and acts are registered on the brain or spirit, recorded for review against the day of full self-judgment at death, and some persons are supposed to possess natural clairvoyance sufficient to read the record without spirit prompting; but more probably a spirit-friend, ognizant of your life, and anxious for identification, seeks to refresh your mind, while a stranger would not care for, nor know anything of, these personal particulars.

Another obstacle in identification lies in the generalities of messages, in the absence of tests. If the language employed, whether by writing, trance, raps, or physical move-ments, be inferior to the style of the natural man, even allowing for the difficulty of satis-factory expression through a substitute, shall we esteem it identifying? Or, if the style be superior to the known capacity of the communicator, without allowing sufficient time in eternity for the improvement, shall we claim identification? Or, if the words and ideas, on general subjects, be worthy of a Washington, Franklin or Webster, is identity proven? Or, when after long trial the hon-esty of a trusted medium is fully established. and in his natural mind he practices studied deceit under a plausible exterior, who is responsible for the hypocrisy? Is it innate lack of conscience, or inspired duplicity? In either case, the medium should be held responsible, and made to suffer the consequences of distrust.

With these and other impediments, and without the actual realization of personal association with spirits, what are the most convincing testimonies of spirit identity, outside of the big-worded theories of spiritoutside of the big-worded theories of spirit-ual dreamers, gifted with large ideality, hope and imagination, and the very foggy vaporings of priestly vicegerate? That spir-it power edists may be proved without ident-fication, by movements of matter without horized impulsion. Gravity and attraction and hornocolously on heavenly bodies, in the

presence or permission of a Supreme Spirit. Then why not attribute to human spirit the movements of familiar objects, without human contact, when accompanied with re-

sponsive intelligence?
All convincing evidence must be personal.
For one I have had a very strange experience with intelligent tables, chairs, slates, etc., in the last welve years. In the presence of one medium and a large company of witnesses, my parlor organ has been played upon by invisible fingers, in the light. I have been one of six to sit on top of a piano, with the same medium, and a large company present, when the instrument, with its ewn and our weight, about twelve hundred pounds, was repeatedly levitated from the floor, in correct time

with its music. With another medium friend, in a large open room, in bright sunlight, I have witnessed the violent revolution of a centre-table, the transportation of articles, myself and chair being moved around without visible agency. At the same time a very large hand materialized close to my face, nervously holding itself in sight, disappearing and reappearing, and terminating at the wrist in appearing, and terminating at the wrist in air! By request, a large table slowly arose, ascended to the ceiling, turned over, descended upon my head, returned to the ceiling, reversed itself, and slowly settled on the floor. Several recognized writings were also received on clean slates, heard in the act of

production.

While writings on slates and paper are heard in execution, without mortal fingers, their characteristic style, personal allusions, signatures, and other internal evidence, prove the identification, if anything does. It has been my pleasure to obtain this kind of evidence repeatedly in the company of strangers, with many names and references appropriate and known only to the receiver and the writers.

On another occasion I purchased two new slates, and asked a friend to accompany me to a stranger medium for the first time. At the last moment the friend had a pressing engagement to prevent. Entering the rooms of the medium alone, he "straightway began" to call the roll of my spirit relatives and friends, describing them, and giving their full names, some of them very peculitheir full names, some of them very peculiopposite corner, when immediately I heard writing in process within, and after some raps indicating conclusion, I opened the slates and found the entire inner surface covered with regular writing, commencing with a regret that our friend could not come as expected, with other tests, and signed with the name of a spirit-friend long dead but often present. The writings I still have in my desk, and as "tables of stone." I prefer them to those of Moses. Anyway they are more pertinent, an actual experience, and certainly produced in view, without mortal contact.

Hearing of the wonders of spirit-photogra phy, I induced a neighbor to experiment. Although a strong skeptic, he did so, and obtained a faithful likeness of his sister, as compared with another photograph at home. Then we visited a trance medium in private life, when the said sister without a hint from us to the medium, reported her presence, and declared the picture hers. I then sent my own card, appointed a day and hour for the trial, mentally desired the engagement might be kept by some spirit-friend of my mother, as a test for her, and by mail I re-ceived a second form in white, that I did not know. My spirit-father informed me through a medium, who knew neither, that it was my mother's brother, giving his name in full and it was afterwards so acknowledged with tears of surprise by his daughter. In each case of father and uncle no picture of these existed, and both died years before in the South. At another time I carried my own plates, and accompanied the process all the way through, and after several failures, succeeded in procuring a likeness, between myself and the camera, of an Indian spirit, who had often served me usefully as a messenger and doctor. But time will not allow me to review the long record of particulars. The most and best evidence has been gotten in the quiet and confidence of home, and not with professional mediums. Every man must be the best judge of the value of his evi-

If human reason, and the evidences of the senses of hearing, seeing, and feeling; if nu-merous communications for twelve years through independent writings, clairvoyance and clairaudience, with spiritual materialization (by which I mean the recognition of complete and pure-white transparent spiritforms) from about fifty relatives and friends in all, mostly through unconscious trance mediumship, preserved verbatim by stenogra-phy, many involving information on personal and distant affairs, too private for publi cation, but all the more convincing, not counting the corresponding experiences of numberless men and women of intelligence and character; if all these be worth any-thing, then, indeed, have I abundant evidence of spirit existence and spirit identity; then are friends departed not parted; then are speculation, doubt and dread expelled by ac-tual knowledge; then is life made more lucid and joyous in its sympathies and hopes, and death itself a welcome conductor to family reunion and deernal progression.

Parricide is increasing to an alarming extent in France.

"The Wounded Bird Flutters."

To the Editor of the Religio Philosophical Journal:

Not long since, Mr. Charles Dawbarn de-Not long since, Mr. Charles Dawbarn de-livered a lecture upon the subject of Spiritu-alism, at Frobisher Hall, New York City. In the report published in your paper of July 19th, the name of your humble servant ap-pears in no complimentary terms, not less than twenty-five times. Verily, the "wound-ed bird flutters." I am simply amazed that the shafts in my book, "Bottom Facts," di-rected only at the known chorletons and prerected only at the known charlatans and pretenders, the low acrobats of the spiritual arena, should wound the feelings of so intelligent a person as Mr. Dawbarn. If the ligent a person as Mr. Dawbarn. If the learned lecturer has never read the book, which he so bitterly and unjustly criticises, the anathemas he hurls at its author should prove a boomerang to himself. If, on the other hand, he had carefully perused "Bottom Facts" before delivering his intemperate lecture, he is to be pitied for his inability to comprehend good English or despised for ate lecture, he is to be pitied for his inability to comprehend good English, or despised for wilfully perverting the meaning of its author. Referring to my ironical defense of the most arrant humbugs in the profession, wherein is portrayed the utter emptiness of the arguments used by the poor, deluded Hazard-Miller O'Sullivan school of innocent fraud defenders, known as "camel swallowers," Mr. Dawbarn gravely pretends to believe that I am in earnest. Mr. Dawbarn is evidently no fool, therefore, in my judgment, he should not always be classed where, in he should not always be classed where, in the instance, he tries to force himself among the "bright extremes." Having, however, put on the garb of the average "camel swallow-er" for a purpose, I shall not be surprised if at his next lecture, the learned speaker shall quote page sixty-two of "Bottom Facts," and then declare with Quixotic triumph that the report of Muhlenburgh's survey of the Great Draco Major belt is inaccurate, only an enlarged reflection of the vivid imagination of

Andrew Jackson Davis.

It is not surprising that the level-headed people of all creeds, and of no creed, the world over, are laughing and pointing the finger of scorn at the average Spiritualist when, among their leaders, the most intelligent advocates of their system, can be found so many like Charles Dawbarn, who are weak enough to believe, or so dishonest as to pre-tend to believe, that the author of "Bottom Facts" is, in reality, a defender of dishonest mediumship.

It is not strange that the spiritual system progresses no faster, when men like Prof. Henry Kiddle, who poses as a champion of the cause, will, in a public criticism, acknowledge that he accepts "for corn" the very cream of satire in "Bottom Facts?" I refer to his remarkable production published in Light for Thinkers, December 15th, 1883. In this article the learned Professor holds the author of "Bottom Facts" to a strict accountability for the serious portions of this book as well as the satire, while in the same breath, he declares that the man he so defames is an irresponsible medium. I quote his words verbatim:

"That John W. Truesdell, the author of this book, is a medium now under the control of spirit enemies of the truth, will be to many clearly obvious....Mr. T. is not the first medium, who, passing under evil influences, through cupidity or ambition, has sought to betray the cause by contradicting well established facts connected with the exercise of his own gifts."

Mr. Kiddle's letter should be read in full to be appreciated. It speaks for itself; it needs no criticism. I leave him with your

It is not at all marvelous that many people doubt the honesty of Spiritualists when some of the organs of the system, among them "the oldest spiritual paper on earth, will publish column after column of slush from the pens of garrulous correspondents. lauding to the skies, and defending as genuine mediums for spiritual intercourse, such monstrous illiterate frauds as Joe Caffrey. The editor of the Boston paper must know from repeated exposures given by Caffrey, that he (Caffrey) does not possess, and never did possess the slightest vestige of genuine merit. Joe Caffrey was educated in the tricks which he now plays upon a gullible public, by the author of "Bottom Facts," for the sole and express purpose of exhibiting to the world the standard processes by which many so-called spiritual mediums cheat the inno-cent and the credulous; but to what purpose has he used these instructions? To fleece these poor deluded lambs, instead of protecting them as he should do. You, Mr. Editor, will remember witnessing one of Caffrey's pretended trances, which was so thoroughly exposed in your Journal of August 11th, 1883. A few days following that exposure, Joe appeared before large audiences at Utica, Oneida, Binghamton and other places in Central New York, delivering the lecture I had written for him, which fully explains every phase of his so-called mediumship. Local papers, under large type-headlines of "Spir-itualism Exposed!" praised and flattered Joe for the good work he was doing. Marked copies of these papers were sent and private letters were written to the o-s-p o-s. Still later, Miss Kills E. Gibson, of Barre, Mass., in a series of letters | published in the Boston Investigator—an electrical published in the didest spiritual paper on earth"—fully exposes the true character of Joe's mediumship. Yet in the face of all these facts the o-e-p-o-e, as lately as July 26th of the present year, devotes searly a column to this self-acknowledged trickster, fully inducting him to the public as a senuine medium. After Joe had

traveled and lectured upon the "expose" as long as it was profitable, he returned to Syracuse and blandly informed his spiritual friends that for six weeks he had been under the control of diakkas, therefore, he was wholly irresponsible for the injury he had done to himself and the cause. The saddest part of this whole business is that a few of the most pronounced Spiritualists of this town still believe, or pretend to believe, that Joe told the literal truth. There is not one trick or so called spiritual manifestation trick, or so-called spiritual manifestation occurring through Joe Caffrey that is not fully explained in "Bottom Facts." unless it be the art of materializing with tulle, which he claims to have learned from Harry Bastian.

Over one year ago, in "Bottom Facts," page 179, I offered to any medium in the world, the sum of \$500, if he would induce a spirit to write in my presence a message containing three or more intelligible words. Immediately the most prominent spiritual paper in the land disapproved of my proposition. You, Mr. Editor, contrary—in my judg-ment—to your usual logic, replied July 8th, 1883, as follows:

"Were any medium to accept such a challenge his anxiety would almost inevitably destroy that condition of passivity necessary to enable spirits to utilize the mysterious force they find in the sensitive. The non-acceptance of this challenge will have no weight with thinking minds." This is said in the face of the fact that all

professional mediums work for money, and as a rule, the larger the pay the more pro-nounced the manifestations. Think of de-stroying the passivity of a Caffrey, Fay, Bliss, Briggs or Watkins by any kind of a monetary offer! Impossible! The non-acceptance of this challenge has had much weight with thinking minds, as scores of letters in my possession will testify. One very deep think-er writes me as follows:

"To my certain knowledge, hundreds of the best mediums in the world have read your offer of \$500, which, if they are honest, they can get without any risk to themselves; they all know that you are good for the amount; that the offer is bona fide-not in the nature of a bet, but as a reward for just one spirit test, and still they come not to claim the treasure."

Over one year this fair offer has been be-fore the public, while hundreds of mediums are spending their time in dark circles at fifty cents a head, or at private sittings for a mere pittance, while others are reduced in their circumstances to almost beggary, and yet barely one among them all has ever tried to get the writing and the money. The various excuses offered by the few mediums who have been personally invited and even pressed to call for the \$500, are as nauseating and senseless as O'Sullivan's garrulous account of his sittings with Joe Caffrey. About six months ago, Mr. Francis D. Lacy.

of Nivana, Mich., sent me a contract in reference to this matter, which bound me, but did not bind himself or any medium to appear. After many vain attempts to insure his presence, I signed the contract, which he quietly pigeon-holed, and there it remains. I forgave Mr. Lacy for not coming, however, when learned through him, that the medium whom he depended upon to win the money was Charles Watkins, one of my own pupils in slate writing. Of course Mr. Watkins refuses to meet me for the trial. Mr. Lacy, like some other prominent Spiritualists, is laboring under the delusion that I have the power to thwart the united effort of the Spirit-world, judging from letters of his which have been lately sent to the; he believes that I could, and would, exert a "will power" over the spirits to defeat the aim of my life. Is this logic or reason? Do people advertise, offering a reward, and then go right off to defeat the object of their advertisement? Only a few days ago a man offered \$50 for the recovery of a diamond valued at \$500. Did he then try to put detectives on the wrong track in order to save his fifty dollars? Is it reasonable to suppose that, after offering the small sum of \$500 for knowledge worth millions, for which I have spent years of my life and thousands of dollars, I would, if I could, exert any influence over spirits either in or out of the body, to save the paltry sum, and lose that immeasurable boon so long coveted?

The insane idea of one individual being able to place the whole Spirit-world hors de combat by the exercise of his will power, is hardly worthy of discussion. No Spiritualist can gain anything to himself or the cause by continually misrepresenting those who do not believe in his isms. We believe or disbelieve not always according to our desire, but many times, as we are compelled to by force of evidence. Men, through pride alone, sometimes hang with a stubborn tenacity to a religious or political opinion long after reason has pointed in another direction. Not so, however, with our views regarding a future life. All, or nearly all, the inhabitants of this earth would like to believe in a ants of this earth would like to believe in a continued existence beyond the cold, cheerless grave. Ninety-nine per cent. of the strongest Materialists would quickly surrender their present belief for a more hopeful one, could tangible proof be presented to warrant the change. The charges so often made by Spiritualists against unbelieves, that they are such by choice is, in most cours, a monstrous perversion of the truth. a monstrous perversion of any arma-is hardly one among us who does not positive proof of the continued existence identity of the loved ones gone helicity when evidence is offered in the dis-drele, or in very dist light, acceptable Constanted on stights with

From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS. CHAPTER IV.

PENNSYLVANIA FRIENDS. In eastern Pennsylvania, oue still finds most of the spirit and ways of Quakerism. In Philadelphia there may be twenty five thousand Friends. Orthodox and Hicksites, or only about three per cent. of the population, but their influence on manners and life is marked. It is a good influence, helping to simple sincerity and quiet self-poise. The thrift and abundant comfort of their country life are noticeable. It is said: "A Quaker never settles on poor land." If they do they manage to make it rich and productive, as the farms of Chester, and adjoining counties show. The strictness of the old training is losing its hold, but fortunately the better part of that training is kept in view. It was a witty saying of that eminent man in politics, Stephen A. Douglas,—a Vermonter by birth, but an emigrant to Illinois—that "Vermont was a good State to be born in." So the Quaker birth is good. But this tempting field of dispension goods to be the left to go book to provide the left to go book to cussion must be left, to go back to personal reminiscences which shall open with a word on truly eminent women.

LUCRETIA MOTT. "Whose eighty years but added grace, And saintiler meaning to her face— The look of one who bore away, Glad tidings from the hills of day, While all our hearts went forth to meet, The coming of her beautiful feet!"

Sixteen years ago Lucretia Mott visited some friends in Washington, and was asked to speak in the Unitarian Church on Sunday morning. It was in the days when Civil Rights Bills and like measures were discussed, calling out more moral enthusiasm than usual. was the old church, in the steeple of which hang the bell given to the society by John Quincy Adams. Wife and myself went a half hour before the time, and found the house well filled. When the hour came it was with great difficulty that Mrs. Mott found her way through the crowded aisles to the pulpit. The house was packed with a remarkable audience -the most thoughtful intelligence from the middle classes, the largest ability and the highest character from those eminent in official rank. All listened with reverent attention. It was a simple appeal for fidelity in daily life and duty, with little mention of topics in controversy; yet brief sentences on some great matter seemed like volumes, and are in each little and or had a polymer. an ineffable tenderness melted and subdued all possible prejudice.

Before an audience she had an air of commanding dignity, softened by womanly grace and sympathy. Her figure was slight (in her later days she grew spare), and not above middle height, her features sweet, strong and beautiful, her manner of speaking direct and natural, with few gestures. The simplest words had new significance, because they were her words, freighted with something of her own insight and uplifting power.

For more than half a century that potent and persuasive voice was heard in many great meetings, pleading for the enslaved negro, for woman's equality, for temperance, for liberty of conscience in religion and fidelity to the light within. During all that time her social influence was large and delightful, and meanwhile no duty of wife or mother or housekeeper was neglected. Her long wedded life with James Mott—a husband worthy of such a wife—was happy and harmonious.

One of the last times we saw her was in the Centennial Summer. We rode out on a lovely June day, to the beautiful suburbs some ten miles north-west of the centre of Philadelphia, to the home of her daughter Maria Mott Davis and Edward M. Davis, her husband. Sitting by an open window in her rocking chair, looking out on the wide space of grass and flowers and sheltering trees, with her work-basket by her side and busy sewing for the children, was our dear friend. Near her was a roll of handsome rag carpet, the material for which she had prepared herself. Then, as in all her life, these household tasks were pleasant, and her industry was constant. Eighty years had begun to tell on the physical frame, yet she was erect as ever, and as clear in mind and spirit. An hour's talk showed the same fresh and lively interest in passing events, the same tender thoughts of friends far and near as in years gone by: with a word now and then of quiet and serene looking forward to the great change which she knew could not be far away. As we sat in the carriage by the steps of the porch, just ready to leave, she said: "Catharine, let me give thee a copy of my talk on woman, more than thirty years ago, the only word of mine ever put in grint, in book or pamphlet," and then turned toward the door, tripping across the floor erect and bright as a girl, and soon coming back with the pamphlet. In 1878 she made the long journey to Rochester, New York, to attend the third decade meeting in commemoration of the first woman-suffrage meeting in the country, at Seneca Falls, New York, June, 1848, and we met her at a private house several times. She would take her toast and tea, rest in quiet on the sofa a half hour, ask to be called up, come among us again fresh and charming as ever, and go across the yard to the Unitarian church where the Convention met, ready to bear her testimony to the waiting audience that filled it. At home with her children, her hour of quiet and natural transition to the larger life came soon after.

She did a great work in breaking up the narrow way of Friends in "keeping out of the mixture," and not joining with "the world's people" outside, in any reform. She went to the public meetings and took part in the movements of the abolitionists and others in any work she held good, regardless of their religious opinions. She also bravely upheld the sacred right of all to think and speak with sincere freedom. Her leading idea she made a motto in later years: "Truth for authority, not authority for truth." The breaking up of Quaker exclusiveness and of sectarian prejudice; the advocacy of religious liberty; noble efforts for reform and impartial freedom; and the daily doing of kindly and useful deeds, made up her life-work, and strong intellect and perfectness of womanly character made it great and excellent.

JOHN AND HANNAH COX-A GOLDEN WEDDING A few miles north of Kennett Square, stands the solid brick farm-house where John and Hannah Cox spent more than fifty years torether. Their golden wedding day found them still enjoying "the sober certainty of wedded blise." That homestead had an air of comfort and abundance. All around were the well-tilled fields and sunny hill slopes of the well-tilled fields and sunny hill slopes of he well-tilled fields and sunny hill slopes of he farm, with the ample old barns and outmes near at hand by the road side. A reases hear at mand by the road side. A gracey yard, with its roses and shrubbery and reast overshadowing trees and old fashioned sown picket fence; the old orchard; the gardie with the medicinal herbs, its small fruits, a separately and blooming lowers near the reast sea. Ally surrounded the dwelling. The same with the markey and frequiar passage

ways; steep staircases; cony rooms—low-selled and with small windows; sheery dining room, with the old fashioned blue figured ware on the table; great kitchen; odd nooks and cor-ners; furniture of eld style and home-like plainness; pictures, old and quaint, and of later and finer style; mementoes of affection and friendship, and books from George Fox's Journal to Parker and Emerson—was full of attractive interest, and was verily a home. There had sons and daughters been born, from thence had some of them gone out to marry and settle near, while others remained—but this was the centre, the place of heart-warmth and welcome and refuge to all. John Cox was one of the steadfast men, industrious, of few words, of sound judgment, wise in advice when urged to give it, but never offering it unasked—one of those whose worth and weight grow on acquaintance. His plain yet attractive features and solid frame typified big sharester. his character. Hannah Cox, as I first knew her at sixty, and up to over eighty years old, had grown large in person, and had open and animated features full of life and intelligence, finely expressive eyes, a noble head and large brain, and an air of large motherliness. She was a mother indeed to the sick and distress ed in the neighborhood. I remember well how she used to start out in her Jersey carriage with supplies of food and medicine for their needs. They had many visitors. Sometimes, in the old fugitive slave law days, they entertained slaves who came there in the still watches of the night and were always kept and sent along in safety. It was a saying among a certain sort of persons that "you might as well look for a needle in a hay mow as for a nigger in Kennett," and John Cox's farm was a hard place to find them—that is, when they were "property" with faces set northward. Sometimes the visitors were of quite different degree. William D. Kelley of Philadelphia, for instance, and his large hearted wife, greatly prized their occasional visits. Edmund Quincy, that courteous gen-tleman of the old school from Boston, found interest and instruction in the talk of the intelligent daughters who remained at home, as well as in that of their parents. William Lloyd Garrison was a welcome visitor and correspondent. The men and women who spoke and wrought in fields of reform were much at home. They had a curious album in the sitting-room—a wax-plant trellised up the walls and over the windows on the leaves of which were pricked the names of their visitors, each making a lasting autograph, and all a long and interesting list. In the early autumn of 1875 came their golden wedding, fortunately on a lovely day. Tables were spread in the yard under the trees; seventy-five guests sat down; speeches were fit and choice; presents of the best kind—not gaudy tinsel a rich display, but books and pictures, and the fine simplicity of tasteful mementoes. Whittier sent a poem; Bayard Taylor, their neighbor and friend from his boyhood, a letter and present from Germany; messages came from the South, from Phila delphia, Boston, New York and elsewhere; and the golden wedding testimonials added interest and heart-warmth to the household rooms. The letters and poems were printed in a choice private volume, which I saw at the house soon afterward. But a few months after, Hannah passed away, and her husband soon joined her, over ninety years old, she being about eighty-five. I was there last in 1876, and spent a day with William Lloyd Garrison, in attendance at the Longwood yearly meeting of Progressive Friends, where he read a testimonial, prepared at the request of the meeting, touching the lite and character of Hannah Cox. I remember how he emphasized the suggestion that in all probability she was present in spirit, though unseen by us, as she would feel drawn to visit a place in which she had long taken active interest.

This family did their full share of work, in the fields and the household, after the usual farmer fashion, while their social life reached to the most truly cultivated persons. High thinking with plain and useful living, give grace and power of character.

For the Religio Philosophical Journal. TRUTH TOLD IN STORY.

Not to be Skipped by any Reader, Though a Trifle Blind to a Few.

One day last week Mephistopheles, sleek and fair, and arrayed in dudish costume and gestures, met Grandmother Upton on the camp-ground; upon which there was a great rejoicing alternately and altogether, by both parties. The welfare and success of each in their chosen department of labor, since losing sight of each other, was of course the first dish of the repast upon which they entered, and inquiries concerning the real state of affairs previous to, and during the minis-terial career of, the "fallen angel" in the city of churches, were made by Grandmother. number of lookers-on and listeners were attracted to know what was transpiring,—for the English language was used rather vehemently, and emphatically and belligerently.

The story ran as follows: Mephistopheles was, once upon a time, soicited to expound the word of the spirits for the coming year to a congregation in said City of Churches. There was a written contract made between the parties, when lo some reports concerning the moral probits and teachings of the scarlet demon-began to be agitated, and reached the ears of the opposite contracting party. This caused a stir among the Committee or Trustees of the Society, which did not desire to have the principles of free love enunciated from a plat-form sustained by their contributions. Their spokesman, therefore, undertook to fathom the angel-from-the-abyss, and to establish things upon a sound basis, as was meet and proper for the care takers of an Association to He commenced by asking the belief of inspired creature as to free love-to which Mephistopheles made reply that his belief was his own, and it was "nobody's busi-ness." The prudential committee-man, think ing in the simplicity of his heart, and in his own desire not to overstep the bounds of courtesy, nor infringe upon any body's liberty of conscience (for which our Revolutionary fathers "fit and die,") that, perhaps, this was so; and mayhaps getting frightened by the very vehement manner of "the interviewed," subsided a considerable, but still with some trepidation asked: "Would Mephistopheles promise not to teach this doctrine, nor to talk upon that subject upon their platform?" To upon that subject upon their platform?" To which the dude ferociously rejoined: "No!" He would not promise anything; he should speak just what his guides thought best, and he did not want a contract with such a society, and would tear it up. He would, if they wished, "speak for them two months, and then both parties should be free to arrange as they thought best." So he commenced in this way, and though there were but forty or fifty present the first Sunday, the hall soon overflowed into the street, and he continued with these people the rest of the year. The projudice came from adverse reports from Bameset Rickleby and Judge Nightly, who ran the character than New Deception (and of

the saids will paraphrases for Dispensation! He Manhistopheles, asked his guides why if was that there was such a rush to see him, and the guide replied that there were two restance one was, that he had a truth and proclaimed it, and another was, the advertising done for him by Nickieby, who had continually supported that this special teachings tinually reported that vile, social teachings might be expected from this lecturer, and thereby every body was anxious to hear him.
"Strange, wasn't it," continued the inverted angel, "that all his malice and that of Judge Nightly redounded to my glory! They had to close their church for want of an andience! I had no notion of being instructed what to say upon social topics by a man who had lived with three or four wives, and several mistresses! (Query: What man?) The condemnation of such a man as Nickleby was enough to cause half the city to turn out, and hear what he condemned.

During this recital, all the principal points as enunciated, were emphasized by Grandmother, who shook her head, groaned, and stamped her little foot in sympathy, and made exclamations and "hooked" after the Upton fashion. There was no doubting the perfect union of the two upon the subject under consideration.

At the close of the year there seemed a division of sentiment concerning his being refixed over that assemblage; so much of a dif-ference was apparent that Mr. Johnson, the man who furnished the most of the money, said, that if anybody spoke in that hall for the ensuing year, it would be Mephistopheles. As is usual, money carried the day, and the Faust that had become infatuated either by

the preachment or previously, is to run a

Spiritualist (?) meeting another year upon the

same basis, and with the beguiling Mephistopheles on its platform.

It is rather difficult for your "printer's devil" to decide conclusively as to the exact phase of satisfaction enjoyed by the 'tother devil in view of the reasons given by his guide to account for his success. No wonder he was astounded at it, in such a goodly city that holds a Beecher and a Talmage as well as many lesser lights of the same quality; one would suppose that even Mephistopheles might expect to find himself at a discount. So he was legitimately surprised at his own success. The question is, whether he feels really complimented because the story that he was a dirty fellow and preached free love, called together a large concourse of those who enjoyed such an exponent, and the happy anticipation of being likely to have suddenly bestowed upon them some sweet morsel of sin which they might roll under their tongue at any minute, or upon what other grounds he was congratulating himself. Take the world together, and we know that those places where the grosser senses are ministered to. swarm with visitors, while the house of prayer is, relatively, wholly neglected except in times when there comes to themselves a realizing sense of the sinful condition of the masses and the fear of hell gains a momentary ascendency, or when "the wickedest man in New York" pits himself against all its wickedness. Such a gathering of the stratum of society which could be attracted by the advertisement that free-love talk was paid for at that particular hall, would never be con-sidered desirable by a clean speaker; nor would they have been enticed together by any expectation of a Spiritualist's lecture that was to contain anything spiritual, such as is always to be expected at the Church of the New Dispensation, or upon the platform of the society which elects Nickleby to be its presiding officer. And, on the whole, Nickleby need not feel badly, for what was meant by Mephistopheles as a slur upon the public confidence reposed in him, was certainly a proof that the public did respect his conclusions, for did not they all go pell-mell to the free love dude, thus showing that they believed in the veracity of Nickleby?

All over the world the devil has more worshipers than the Lord has: but is that a proof that the former is the better man of the two? The world of passions and appetites is in the ascendency, and the Christian religion, though before the people for 1900 years, has succeeded mostly in the sowing of much good seed, and proving its right to exist by the ripening of some exceptionally fine seed-stalks for future planting. The truly spiritual man will glory not in the big crowds called together by advertising a base pandering to the lower faculties of the animal nature, but to the quality and discrimination of the few or the many that are attracted to listen to his teachings.

Perhaps it will occur to some who are interested in the above recital, that this is the fellow who, three weeks after his marriage to the embryonic "martyr" (who afterwards languished for a year in an English prison on account of some well-proven fraudulent financial transactions in that country), wrote to a friend informing him that he had assumed conjugal relations as above, and that he had given his wife the right to avail herself of any affinitization that should present itself to her, and that he intended to "go and do likewise." The world has never been informed that he has changed his mind since, and this recital from his own mouth seems to prove that he has not. It is a matter of public record that the "martyr" has availed herself of the privilege accorded her, and that the man concerned, suffered re-morse after returning to his own country. I merely refer to the matter to show that people are very foolish when they expect a stream to rise above its fountain-head, or that anything more spiritual than the picking to pieces of Talmage's old sermons, dead before they were delivered, can come from one who glories in the power he wields over certain multitudes of incipient men and women.

The poor devil who writes this verbatim report, well remembers when all the platforms of the land were forced in self-defence to take the stand that the society, who engaged Mephistopheles backed down from—viz.: that none who advocated the practice of free love should be allowed to appear there, and what a blessed exodus there was instanter. It is but a sorry comment upon the past scandals of that city, that such a deliberate declaration of intention to talk in favor of free love, if the speaker became thus inclined, could be allowed to override all desires of a large minority of that society for clean teachings. The most of our platforms are free from that vileness at present. But many of these foul birds have nested together at an eastern camp this season conspiring for a fresh onset against morality. Let them revel at this, their last hour of life, for their heads will be left upon pikes and poles very soon, as a warning to those who, like Lucifer and his legions, defy too daringly the moral sense of STAR IN THE EAST. Salf Air, August 7th, 1884.

The latest evasion of the lowa prohibitory law is to give licenses to breweries to manufacture for medicinal purposes. In several counties this has been done.

Kate Field will lesture next season on 'The Monster," alias polygamy.

Letter from Italy.

Views of Surgeon-Major Purdon Criticised -Tests of Spirit Power in the Presence of D. D. Home-A Remarkable Test.

To the Editor of the Heligio-Philosophical Journal

I have read the first article of your JOUR-NAL of the 5th inst., and must say that if science wishes to go fishing for plausible theories in so abstruse a manner, it certainly does not tell in its favor. It would seem that rather than submit to evidence, the scientist prefers even to deal with absurd notions which he dubs as the result of scientific investigation) and throws dust in our eyes through a long rigmarole of unusual words in order to come to conclusions which certainly appear intellectual somersaults much more difficult to grasp and to attend to, than the spiritual theory. In fact what does Surgeon-Major Purdon say. His learned words amount to this: "That a surplus of blood in our system can have the power to radiate from the body a less degraded form of energy than that of heat, and thereby bring about a purely physical cause for the appearance of materialized forms." Now this, as I say, is very far fetched, and, on the other hand, does not by any means cover the whole ground; for, can this in any way explain direct writing or the words spoken by the forms seen: In direct writing we frequently have the fac simile of signatures of people we know nothing of, but which are recognized afterwards as the handwriting of the persons thus named and known when in earth-life to people outside the circle. How can the exuberance of our blood produce such an out of the way miracle?

The spiritual theory explains this, in what seems a much more natural way,—the figures thus seen being what they pretend to be and the writing their writing. It seems to me a waste of ingenuity, not to say worse, in thus trying to complicate the phenomenon and distort it in a most unwarrantable way, so as to divest it entirely of the light it conveys, and with it the legitimate comfort and

consolation which it naturally affords.
"Il ne faut pas etre plus monarchique que ie roi." Mr. Purdon is so strongly attached to Materialism, that he unconsciously becomes much more materialistic than matter ever

presumed to be!

I have no doubt that people, more versed in these phenomena than I am, will answer the learned Major more tartly than I could or would; yet prima facie these are my ideas, and to-morrow very likely I may bring forward some new argument to confute the scientific man and his notions about the power and intellectuality of a form of energy emerging from a fullness of blood. I remember when D. D. Home came to my villa of Rusciano, he made that solid old castle shake as if an earthquake passed, and then holding out an harmonium (reversing the keys downwards) which I had purchased that very morning, it played a variety of tunes in quite a masterly style, and changed the music whenever requested to do so by any one of the seven persons present. Home told us that if anyone would place his head to the ground and look up (the light being very strong, I having at H.'s request lighted twenty-seven lights in the room) he would have seen a hand pushing the instrument up and down and fingering the ivory keys; and Count F., a member of Parliament, who was one of my guests, stooped down and after a few seconds did see the hand. Can the earthquake and the hand possessing such skill be explained by the exuberance of blood in D. D. Home. who was then very far from well, and certainly possessed, as his wan cheek attested, of but a very scanty amount of the vital fluid in his veins?

I am myself very skeptical and, to tell the truth, I like skeptical people; but est modus in rebus, and I cannot say that I ever feel willing to endorse what seems to me to overstep the boundaries of reasonable doubt, merging into paradoxical dreams through a prejudiced aversion against Spiritualism. No! let us be just and never let us allow ourselves to be carried away by excess of antipathy!

19th inst.—I have just re-read what I have been writing to you about the theory with which Surgeon-Major Purdon in his despair endeavors to oust the spiritual theory and explain materialization. I have underlined the word despair, because a man must be very hard up indeed when he resorts to such out-of-the way inventions in order to cast a shadow on the bright light of Spiritualism, whose powerful beams render all rational opposition hopelessly fruitless. I do not find that I have exhausted the

arguments at hand to triumphantly answer the learned gentleman, and must encroach upon your time for the sake of citing a remarkable event in the life of our great sculptor Giovanni Dupré, which he, though averse to Spiritualism, has inserted in his autobiography for people to meditate over it as a providential means vouchsafed towards him in order to escape danger. He says that having gone with his wife out in the country, a distance of about eighteen miles from Florence, in a two wheeled vehicle to see one of their children who had been given out to nurse, they found the child all right, and were quietly driving back home, when in passing along a desert spot where the road was winding close to the brink of a deep ditch, they heard a voice ordering them to stop. He stopped; but after having satisfied himself that no one was present, and that they had probably both been mistaken in the sound they had heard, he drove on; but the same voice again called out to them imperatively: "Stop! stop!" (Fermate! Fermate!)
Yet he would not stop this time—when for the third time the same words were repeated: "Stop, I say stop!" the voice appearing now as emerging quite close to them. After this

third warning, although greatly puzzled, as there were no trees near and no one could be seen round about the open and desert place, he thought he ought to stop and examine their two wheeled vehicle to see if anything was the matter. He therefore handed the reins to his wife and alighted, looked at the animal and at the shafts, axle-tree and wheels when to his amazement he found that the linchpin of the wheel nearest to the precipice was wanting. He looked about and found a piece of wood which, with his knife, he converted into a sort of linchpin, and placed t then at the end of the axle-tree, without however, venturing to resume his seat on the "calesse" (as we call this sort of buggy), and got his wife also to step down; and they both walked by the side of the horse until they reached a village more than a mile shead He thanked the mysterious being who had ordered him to stop, thus saving them from a terrible accident.

Now I ask, in the name of common sense. can Surgeon-Major Purdon entertain the idea that a surplus of blood in either of these people, had caused an intelligent form of energy to exude from their body and see the missing linchpin and formulate words so as to force them to step and seespe an imminent dantition for the learned Major ogn answer in the to him."

affirmative without bursting out laughing, then I can only say that I pity the vagaries of scientific brains.—Et de hoc satis!

We have it very sultry here just now, but no one is atraid of cholera; for when it in vaded our town twenty-nine years ago, no one left Florence, and all the young men of the nobility vied with those of the middle and lower classes to show unflinching heroism, all alike enlisting in the Misericordia, an institution founded seven hundred years ago and well-known all over the world. Believe me with brotherly feelings and a good shake of the hand, yours very sincerely,

SEBASTIANO FENZI. Florence, Italy, July 19th, 1884.

> For the Religio Philosophical Journal. The Needs of To-Day.

BY W. J. CUSHING.

When clergymen rail at Spiritualism, as did one of our well known Brooklyn divines lately, it is time we drew the moral of the lesson and consider wherein we are to blame. For over 36 years we have been trying to prove by actual demonstration the existence of a hereafter, and the fact of spirit communion. How have we been doing so? By the alphabet of phenomena, from the simple rap or letter A, to materialization or the letter Z. We have succeeded in convincing, in all, some 10.000,000 in this land alone, according to a Catholic estimate. Now, to the mind of the average person brought up in the church, the idea of the spirit of one's departed relative coming back to continuous and producing the spirit of the spirit of one's departed relative coming back to continuous and producing the spirit of the spi tive coming back to earth and producing raps, table tipping, etc., seems ridiculous, unnatural and sacrilegious. They think heaven is a place far away in space, and that no one, save Christ, has ever returned as the "first fruits of the resurrection." We know the contrary, but it is hard to make others believe it, except through personal investigation.

Herein we see the difficulty of getting the best minds to join our ranks at first; it seemed to lack the sacredness of the ideas instill-ed by the church, and so some of less strength of character came in first, and finding proof of heaven and no burning hell, they drifted into ways of life which fastened a reputation, in no ways enviable, to the movement. Mediums, too, do not always possess the best character, and so for gain, and to supply any shortcomings in the phenomena vouchsafed them, they practiced fraud and dishonesty in their dealings with those who came to knock at the open door of modern Spiritualism. Gradually these strange doings, good and bad, took hold upon the public mind, but little by little the better sentiment has prevailtle by little the better sentiment has prevailed. That which comes from our risen ones should come through pure channels, and so dishonesty and fraud are discountenanced wherever met, and to-day the honest medium is in demand throughout the whole range of the phenomena.

Now, if the outside world looks upon us as representing a modern Nazareth, must we not band ourselves together—we who advocate the right—to do all in our power by pen, voice and means for a higher, nobler and purer expression of that "faith of reason" which has come to us through the phenomena and its associated lessons? If, having this light, we are no better in our daily lives, no more practical in the application of its teachings, than they of the church who only have the written word, are we entitled to the respect and leadership of those we deem sadly in the dark, because still clinging to the old ideas and dogmas of the Christian Church?

The movement, as a whole and in its various divisions, must portray the embodiment of the principles of conduct we teach. Conduct, after all, is the object to be attained in all religions; all leads up to it; and if we build not character we fall short of the aim and scope of the divine plan, in impinging such a spiritual influx upon mankind and the general religious thought of the day. We must as units of a great whole, and as separate organizations of the same whole, so apply the teachings to our own lives as to round us out into individualized men. women and societies, and yet all moving and acting together in harmony and brotherly love. Then have we the nucleus of the Kingdom of Heaven on earth; there are men literally walking with God the spirit—the God of many in one—of Unity—and men will come to us to inquire the way to knowledge and to that kingdom of heaven which is within.

Further than this we must do something practical for others. We need institutions of a certain class—free spiritual reading rooms and libraries, public halls, hospitals, etc. These are already beginning to come—may the good work go on! We have men who possess means—let them use them in the cause they represent, for the general enlightenment of mankind. Men in other forms of religious belief do so. Shall not we also do

To the words of him of old, who said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," we may add, "by helping their fellow man."

The age is ripe for practical work. Never were there so many reform movements tending in all directions toward the common welfare of society. Let it not be said of us as of old, "A wicked and perverse generation seeketh after a sign," but rather let us ex-emplify that other saying which reads, "By

their fruits ye shall know them."
The tree of modern Spiritualism has grown until it is time for men to look for the fruitage as a proof of its quality. Let us, then, as its adherents, so fashion our individual lives and so conduct our meetings, that the outside world shall be proud to join our ranks and bear aloft that banner which pro-claims alike to all mankind, "The truth shall make you free "—make you individual-ized men and women.

Brooklyn, N. Y.

Dr. Edgar Holden publishes statistics which coincide in the main with the investigations of the German Board of Health that the danger of dying of consumption after the age of twenty-one practically increases as age advances. Relatively more persons die of consumption between the ages of sixty-five and seventy-five than at any other period after twenty-one.

Cucumber, in lieu of ice, is cut in slices and laid upon the heads of fever patients in England. The effect is said to be cool, grate-ful and refreshing. Perhaps this is the very best use to which this favorite but unwholesome vegetable could be put.

A man in Port Jarvis, N. Y., was cured of paralysis by a stroke of lightning.

Horsford's Acid Phosphate. FOR ALCOHOLISM.

Dr. C. Ellis, Wabash, Ind., says: "I pre-scribed it for a man who had used intexicants to excess for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit

Woman and the Mousehold

BY HESTER M. POOLE. (METUCHEN, N. J.)

TOO LATE.

What silences we keep year after year, With those who are most near to us and dear; We live beside each other day by day, And speak of myriad things, but seldom say The full, sweet word that lies just in our reach, Beneath the commonplace of common speech.

Then out of sight and out of reach they go— These close familiar friends who loved us so; And sitting in the shadow they have left, Alone, with foneliness, and sore bereft, We think with vain regret of some fond word That once we might have said and they have heard.

For weak and poor the love that we expressed Now seems beside the vast, sweet unexpressed. And slight the deeds we did, to those undone, And small the service spent, to treasure won, And undeserved the praise, for word and deed That should have overflowed the simple need.

This is the cruel cross of life, to be Full visioned only when the ministry Of death has been fulfilled, and in the place Of some dear presence is but empty space, What recollected service can then Give consolation for the might have been?

-Nora Perru UNKNOWN HEROINES.

In every walk of live, are heroes and heroines of whom the world knows not. Particularly is this the case at the fireside, where women toil shaded from public gaze, caring for husband and child, the producer and dis-penser of home comforts. Housekeeper, and more often than otherwise, sole worker, nurse, comforter and consoler. She stands ready to fill every gap, to bridge every abyss. All the resources of her being are called upon, and she be of a rich nature, the fountain of helpfulness and love is inexhaustible. How the speeding years challenge every capacity.

and try her inmost being. History makes pedestals for authors, heroes and founders of great institutions; an hour's bravery places a famous general at the pinnacte of glory. But a loyal woman, laboring through countless vicissitudes, often in bitter agony, to save friend, or husband, or child from ruin, from the tempter's wiles or the drunkard's cup, sinks into her grave at last unhonored and unsung. No marble tells of her heroic struggles, no volume contains her

noble deeds. But her labors are not lost. Every deed inscribes itself upon the ineffaceable pages of that past which cannot be altered or expunged. The universe is a compendium of truth, and all real lives have then their record, and will have, during all the ages. We stand at last for what we are—the result of our feelings, our actions and our aspirations. To the infallible judgment to the One Supreme Critic, we must come at last.

NOTABLE WOMEN. The Universalist Church claims to have done much for our sex. Crushed under a Calvanistic theology, it is restored to its normal position in the Universalist Church, the first of all denominations to welcome woman to the ministry. In this spiritual democracy are a large number of workers who do honor to

womanhood.

In a book compiled by Mrs. E. R. Hanson, called "Our Woman Workers," are sketches of those eminent for literary, philanthropic and Christian work, comprising a long array of names. Among the first is Judith, wife of Rev. John Murray, founder of the Universalone scema of remarkable powers of mind, every way fitted to be companion of her husband. She published, in 1792, three volumes of essays entitled "The Gleaner," which were widely read and enjoyed by her contemporaries. In them she presented nearly all the arguments which are now employed in behalf of woman's equality with man, and even prophecies her accession to suffrage. This was in the year 1792. After the death of her husband, she published his memoirs, together with his sermons and letters.

Among a host of others, occurs the name of Frances Dana Gage, popularly known as Aunt Fanny. Early an abolitionist, she contributed to many reform journals, edited a paper, and when the war broke out, organized sanitary aid societies, and continued her philanthropic work until prostrated from overwork, she became paralytic. Yet even now, at the age of seventy-four, her pen is not idle, neither is her interest in human weal and the elevation of woman, one whit abated.

MARY A. LIVERMORE,

who is noted as the most eloquent woman speaker living, is one of the most remarkable women of this faith. She has always been a power in reformatory movements, but never went upon the platform till she was nearly 50 years of age; as poet, author, editor, essayist, housekeeper, friend, wife and mother, Mrs. Livermore has wrought faithfully and well. Her labor in the lecture field during the last ten years, has been enormous. Many readers well remember hearing "What shall we do with our daughters?" and "Superfluous Women," which are literary masterpieces, delivered with a magnetic grace only surpassed by Wendell Phillips. These and other lec-tures are embodied in a book lately published. A friend in writing of her, says: "At sixty, Mrs. Livermore is more attractive than at forty, and has wrought more and better work since she was fifty than during any preceding ten years of her life." In organizing the first sanitary commission during the war, Mrs. Livermore showed executive talents of

the highest order. Then there is Helen Rich, whose sweet verses are found in a variety of publications. M. Louise Thomas of Tacony, Pa.; Julia A. Carney, whose "Think Gently of the Erring," and "Little drops of Water," have been recited by ten thousand school children; Henrietta Bingham and Hattle Tyng Griswold, beautiful in their lives and in their writings. There are also Clara Barton, whose great soul thrilled by sufferings incident to war, organ-ized sanitary and hospital relief, and more lately the American branch of the Inter-na-tional Red Cross Association—a woman who has probably seen more active service among the wounded and suffering than any woman living; Phebe Hanaford, who has filled pulpits in New Haven and Jersey City for many years, publishing ten volumes in the meantime, and Rev. Olympia Brown, Rev. Mary Tupper Wilkes, and Rev. Augusta Chapin, all earnest advocates for equal opportunities for women. Nor must we forget those sweet singers, the Carey sisters, lovely in their lives and united in death, who also loved women and represented the best qualities which grace the name.

But of all the records of lovely womanhood, none are more varied and interesting than those of Caroline A. Soulé, whose name will awaken a host of delightful memories in a large sirgle of friends flast and West. As

lecturer, editor, minister, wife, mother and friend, she is regarded with reverence whereever known. With fine magnetic presence, she is no less inspired as a speaker than those who lay claim publicly to the sacred afflatus

Among others who bear the ministry of glad tidings, are Ada C. Bowles, Sarah M. Perkins, Emma E. Bailey, Florence E. Kallock, Eliz. M. Bruce, and others too numerous to mention. Let it be remembered that all these preach the Gospel of love to God and man, and that most, if not all, are firm in their convictions that the world is entering upon what may justly be called Woman's Era.

ELIZABETH OAKES SMITH.

One of the most venerable and respected of all, is Elizabeth Oakes Smith, now active and brilliant, at the age of seventy-eight. A grace-ful yet stately form, with that dignity and sweetness which comes from genuine culture of all the powers of mind and heart. Mrs. Oakes Smith is a golden link uniting this to a preceding generation. The wife of Seba Smith, the journalist and humorist, who is remembered as the author of "Jack Downing's Letters." she has bravely borne her part in the battle of life. Thirty years ago she was the center of a distinguished literary coterie in New York City, and even then occupied the platform which women, at that period, seldom mounted.

Mrs. Oakes Smith, from an early age, has written much and well. Some of her poems are genuine inspirations informed with that subtle spiritual quality which can never be simulated. Tender, winning and varied are the images which she embodies in felicitous forms, and it is a pity that the public have. not the opportunity to read her productions more frequently. So true a reformer should not be allowed to sit in silence and isolation.

Mrs. Oakes Smith is spending the summer with Sallie Holly, that good Samaritan of Lottsburg, Va., where all the region round about receives daily blessings from the hand of the friend of the freedmen. But Miss Holly must furnish the text of another chapter of woman's chronicles.

"Man, Woman and Child," A New Work by Rev. M. J. Savage.

The professional book reviewer is evidently passing, away and fast losing his influence with the reading classes. His exquisite puffs and ponderous criticisms are now generally ranked with the profound philosophical essays of the quacks, which preface their adver-tisements, and designed merely to make sale of a package of "Kidney-wort" or "bottle of The sharp old trick of superficial scholars and hungry novelists, choosing mysterious and startling titles, and parading an imposing "Table of contents," is now well exposed; too much time and money have been lost in experimenting with unknown authors, puffed by interested or heedless publishers. A writer's name is now justly regarded as the best guarantee of the value of a book. The name of M. J. Savage has unquestionably won a place among authors, whose works need no elaborate notice or acute analysis to draw attention; his name on the cover is sufficient proof that the book must be worth more than the price. Among the score or more of Mr. Savage's published works, I find "The Morals of Evolution," and "The Religion of Evolution." in which he shows himself competent to bring the abstract ideas involved in those deep problems, within the easy grasp of common sense, which shows a quality of brain possessed by very his thought takes in his own mind is so vividly impressed upon his written style, that discussions, wearisome or repulsive under the ordinary foggy mode of treatment, become, as he treats them, a pleasure and recreation.

Mr. Savage has shown good business tact and sagacity, in the time chosen for publishing this timely book; a time when the great irrepressible problems of "Social Evil," "Women's Rights," "Polygamy," "Marriage," and "Divorce," are living questions in philosophy, politics and religion. The advanced position taken in "Man, Woman and Child," must make the work widely acceptable, as society is now so generally thinking outside the old traditional theological limits, and reasoning from new and original premises. The book of two hundred pages is in twelve chapters, entitled "The Man; The Woman; The Evolution of Marriage; Marriage to-day; The Child; The Home; Society; Celibacy; Divorce; Woman's Sphere; Careers for our Daughters: The Transfiguration of Humanity." Mr. Savage accepts the scientific evidence of evolution, calls man "the flower and the fruit of this great universe that surrounds us.

since he is the last term, the result of all the past." We doubt if in all the literature upon the prolific theme of man, there can be found a more perfect and stimulating ideal than is pictured in the chapter on "The Man:" "Strength, courtesy, honor, courage. These, then, are the qualities which with other virtues akin to these, and which circle about them, make up the ideal man."

"These fused and fired with life, Reveal the age-long plan On which the years have toiled To mould the perfect man."

The Quaker is not the ideal Christian of Mr. Savage. "Jesus was not so feminine in character as sometimes represented because of his excessive courtesy; this feminine idea of him is the work of the artists who have painted him with long locks 'parted in the middle ' and curling down to the neck." 'Honor," he says, " is to me in some ways the finest word in the world; that which makes a man true to his ideal of himself, true to his enemies, true to his friends, which makes the prize fighter too honorable to strike below the belt, which forbids the duelist to strike a foe unwarned, unarmed." Of courage, he says: "How it is needed in the church, needed in every great political and moral reform. How much we need men who know their course is true, and dare to take it, whatever the consequences. How much there is of truckling and petty calculation of ministers, wondering if they say what they know is true, the pews will bear it and pay their bills; and whether the officers over them in the church will endure it. Oh! with what contempt I look upon a man when he gets reduced to that." In the twenty pages on "The Woman," the fanatic and the hesitating legislator can find a philosophical analysis of fe-male nature, that will tend to modify extreme opinions and help to the true solution of the vexed problem of woman's sphere. In his evolutionary scheme, the feminine element in woman embraces the law of heredity, while the masculine element of man displays the tendency to variation. "It is necessary that these two forces, heredity and varia-

tion, should exist and counterbalance each other; these are essential to all progress. Wo-

man, with rare exceptions, is man's main

spring and motive force, lifting him to the

highest heaven, or sinking him to the lowest

Marriage is the life long union of body, of heart, of soul, of labor, cares, hopes, fears and interests of a man and woman. Neither church nor state ever yet had power to create a marriage." He "never used the word obey in a marriage service," he says, "and never shall." The author finds the conflicting teachings of the Bible difficult to reconcile with the traditional view of an infallible revelation from God. Jesus was not well posted in history upon the marriage question. "We know perfectly well," says Mr. S., "that monogamy did not prevail at the beginning of the world; but we know perfectly well to-day, that, in regard to this supposed fact, Jesus was mistaken." "Man has not always been the tyrant; man has not always moulded the social organism at will. Woman has at least taken her turn, and shown herself capable of anite as relentless a despotism as man." Man is not the principle obstacle to-day to any thing that woman desires in Massachusetts. It is the indifference, the carelessness, of women themselves." "It would have been easy to have abolished the burning of widows in India if men only had been interested in it, but it was the widows themselves who insisted on being burned." "You could not keep polygamy in Utah twenty-four hours if

the women were not satisfied with it." In his vigorous chapter on Divorce is laid a foundation for a philosophical, natural adjustment of the sexual problem. The un-married will find "Celibacy." peculiarly suggestive and profitable reading. It seems impossible to read the twenty pages upon "The Child," without wishing they could be fearlessly preached from every aristocratic pulpit, and put in attractive form on the table of every hotel, saloon, and pleasure resort, as a hopeful antidote to morbid modesty, and prurient imagination. The author's rare skill in pen painting is shown in "The Home," where he contrasts "Fragmentary homes' with his grand ideal. The "old pinched New England home, with its 'spare room,' and Bi-ble too good to be used;" the "'Shoddy home' where the upholsterer has done his best," and the talk is of dress and diamonds; "the home where the chairs are so beautiful that they must be covered from one year's end to another," are put in very impressive contrast with his exquisite model home.

Woman's sphere and career he limits only by her fitness and capacity. He says, when asked: "Why has not a woman the same rights as man in these particulars? I have been always dumb; I have never found a re-

spectable answer to give."

Mr. Savage is evidently in essential sympathy with the "Utilitarian system of morals," and fears no innovations upon customs or theologies if true progress and greater human happiness are an assured result. Upon the whole, "Man, Woman and Child," is a wonderfully condensed summing up of the best progressive thought of the times, in a most attractive style.

G. W. Smalley vs. Woman Suffrage.

To fully appreciate the following letter the reader must know that Mr. Smalley married the adopted daughter of Wendell Phillips, and that Mr. Phillips and his wife have long and earnestly advocated woman suffrage, of which, and of its advocates in England who were their friends, this man so nearly related to them, speaks so contemptuously:

Editors Woman's Journal: I read the New York Tribine, and think it the best of the great metropolitan dailies. I read in it the usually valuable letters of its well-known London correspondent. G. W. S. It is an open secret that his name is George W. Smalley. I have noticed his wrong posi tion on woman suffrage, and find in a London letter of June 14th some comments on later events bearing on that question, too absurd and ill-mannered to be passed by.

This letter tells of the progress in Parliament of the Franchise Bill, which aims to give the ballot to a large number of Englishmen. now disfranchise .. I quote as follows:

'Mr. Gladstone's speech on Tuesday against the proposed woman suffrage amendment to the Franchise Bill is well enough described by an opponent as a speech of passionate fervor. He declined to discuss, it is true, the general question whether women ought to vote or not. But he then went on to describe it as a question of immense difficulty, a question upon which nothing hasty should be done, a question which requires absolutely to be sifted to the bottom, and which ought to be dissociated from any movement of party and every important political consideration. He describes himself, moreover, as not holding extreme views on this question. Clearly he does not. But he takes a strong commonsense view. He recognizes the zeal and honorable purpose of such advocates of woman suffrage as Mr. Woodall, who offers this amendment. He is willing to admit that the arguments in its favor are weighty. But he is obviously not willing to see women, no matter how well qualified for duties on school boards and the like, put on an equal footing with men on the stormy sea of poli-

"Take the question out of the vortex of political strife, is his advice to the friends of the female franchise. By way of encouraging them to do so, he refuses in the most energetic manner to have it mixed up with the present measure. That is a measure for enfranchising two millions of men. It is already a comprehensive bill. It is beset with difficulties. The Government has its hands full, and is burdened with engagements of every kind. Its paramount duty is to pilot this ship to port if it can, and the cargo which the vessel already carries is, in Mr. Gladstone's opinion, as large as she can carry safely. To take woman suffrage on board would be to add to the risks of the voyage, already greater than ever imperilled a similar enterprise. So for once Mr. Gladstone speaks plainly. He declines the responsibility now sought to be imposed on him. 'I offer to this proposal,' says the Prime Minister, the strongest opposition in myapower, and I must disclaim and renounce all responsibility for the measure, should my honorable friend succeed in inducing the committee to

adopt his proposal.' "Of course after that it was sure to be rejected by an overwhelming majority. One of the leading American advocates of woman suffrage, Mr. Moncure Conway, told us not long ago with much solemnity, that if defeated now, the measure would pass out of the region of practical politics in England, and be recognized for generations to come as a mere crotchet. I hope his forecast is true, but I am not sure."

Mr. Smalley hopes that Conway's "forecast is true." All he can see of justice to women is as " a mere crotchet." Pointing out some reasons why this " crotchet" may live and gain, he says:
"On the whole, it is to be feared that the

snake is scotched, not killed. In the mind of this American gentleman, great movement in which some of the

The answer to: "What is marriage?" is: noblest women and men of his own land, and Marriage is the life long union of body, of of England, hold leading places, is a "snake." He further says:

"The women who figure as leaders in this question are said to be furious against Mr. Gladstone. They held a meeting next day, ich Miss Becker and others distinguish-

themselves by some rather shrill invec tive. One lady, Miss Beirne or Bairne, wanted to know how it was that the descendants of men who had cut off the head of Charles I. now endured the tyranny of William the Woman-Hater? I suppose by this alliterative phrase we are to understand Mr. Gladstone is intended.

Women like Miss Becker, if they express righteous indignation when Gladstone op-poses their enfranchisement, are "furious," in the eyes of G. W.S. His letter closes by telling of a possible future plan of the woman suffragists to question all candidates for office, of every party, and oppose those who oppose them, and of this plan he opines as follows:

There can be no surer means of confirming the sensible majority in its present opinion that the influence of the female in public life would be, on the whole, injurious, and that, were the female omnipotent, reason and common-sense would have to give way to considerations of a more emotional kind.

Here is the old assumption, the old platitudes, given out in the old style of lordly complacency. What a pitiful mistake Wendell Phillips made in his long advocacy of woman suffrage! The noble company of women who are "furious" in this country in their efforts to keep this "snake" alive, must stand rebuked, and learn better manners and more submissive ways from these respectful and courteous words of G. W. S.

GILES B. STEBBINS. Detroit, Mich., July 16, 1881.

We have received volumes one and two of The Outlook, published at Alfred Centre, N. ., a Sabbath-reform monthly, bound in one volume, board cover. It contains Sabbath literature, made up of selections from the best American authors. Attention is given to different historical phases of the question. The Outlook is published by the Seventh-day Baptists, but says it is not a denominational organ. The price is \$1.00.

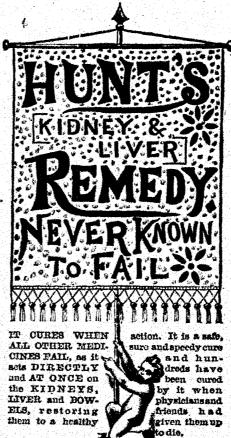
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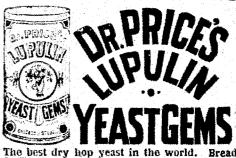
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 23, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the presont continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the Journal will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritual ism among the educated, both inside and outside the various religious denominations makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The Journal will be kept up to the highest stand ard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

EDITORIAL CORRESPONDENCE.

Since my letter of last week was sent off, no episode of special importance or interest to the general public has occurred. The Camp is almost wholly free from the disturbing element of last year. The free-love contingent seems to have given up all hope of capturing the place, and only a few of the speckled squad are here. Susie Fletcher, the ex-convict and free-lover, with her dudish Willie, still hangs on, but in a hopeless sort of a way, neither one being permitted to lecture at this camp. Her pathetic yarns fail in producing that sympathy and oneness of soul so much longed for by the lavish dispenser of love tokens. Willie has eliminated some of his cockney airs imported with the Hart-Davies outfit, and somehow does not wear the air of a conquering hero, nor evolve that magnetism of "sweetness and light," which in years passed caused silly old women and still more senseless men to worship at the diakkian shrine. To stave off oblivion a little longer a new scheme has been concected. A society, dubbed the Fraternity of the White Cross, has been evolved from the fertile brains of certain adventurers in the Spiritualist field. On the surface it seems a harmless, well-meaning thing, but, as the sportive bass finds to hissorrow the innocent looking morsel which, if he be soundly orthodox, he thinks a special providence has placed in his way, contains a hook which finally lands him as the prey of a concealed foe, so this White Cross morsel will be found only a bait for gudgeons. It is said that the Fraternity is an earthly section of a similar society in the Summer Land; that the late resident of an English prison. the practical exemplifier of the purifying influences of sexual promiscuity, the subject of illustrations in police Gazettes, the female Fletcher, is the chosen and anointed instrument whereby the solemn orders and sacred secrets of the heavenly host are transmitted to the children of earth. One John Orvis, an ancient crank, whom rumor connects with the Fourier fizzle, the John Murray Spear movement, and various impractical schemes has been deputized as the official monkey who shall remove the chestnute from the fire, the Pythonese's man Friday; for business purposas he is called the Secretary. From the per ound of the Fraternity and the utterances of the Pythoness, it is fair to presume that me of the objects of the Order is to protect the attacks of the RELIGIO-PHILOSOPH-Towness, innocent lambs like the puling

baby Blim; the whilem exposer of Spiritualism, but now persecuted innocent, Caffrey; the Tilden-Van Auken flock, the Beste bird and a host of other venders of spurious Spiritualism.

A "Grand Convention" is announced to be holden early in September; and the public is led by the posters to suppose that Prof. J. R. Buchanan, Mrs. Imogene Fales, and other more or less well-known writers and speakers, will lend respectability to the Fraternity, and eclat to the gathering by appearing as lecturers. I happen to know that Prof. Buchanan and Mrs. Fales have declined to appear, and I have good reason to suppose other speakers announced will also decline to serve as meat for the famishing pack.

Capt. H. H. Brown, Mrs. J. T. Lillie, Mrs. Abbey N. Burnham, and Lyman C. Howe have given lectures since my last. Daily conferences, as usual, have occupied much attention. Though complaint of rainy weather comes from contiguous points, the Camp has been put to no inconvenience and no outdoor meeting disturbed; while overcoats and umbrellas were in use in Boston, Lake Pleasant campers were fanned by refreshing breezes and made glad by a bright sun; apparently the Management has arranged with the Washington Weather Bureau to have rain fall here only at night.

On next Monday occurs the annual meeting and election: there is so far no indication that the faction which met such terrific defeat last year will make even as much of a showing as then; and at this writing the indications are that with the close of this season the insignificant number of freedom shrickers and license-lovers will, in hopelessness and disgust, shake the dust of the Camp from their feet and bid adieu forever to Lake Pleasant. Already there are indications that under certain contingencies the moral wolves will pounce down upon Cassadaga Camp another year. Let the managers of that resort

On the 21st inst., the American Spiritualist Association will convene its annual session on these grounds; already a number of representative people are engaging quarters for the session; a profitable meeting, fraught with enduring good to Spiritualism, will be the result in all probability.

On last Tuesday morning, I ran down to Boston, an hundred miles away, to call on some of those interested in different various phases of free thought and reform. Two hours with Dr. E. W. Hopkins, gave me a quite complete understanding of the objects and progress of the Working Union of Progressive Spiritualists, which is now bringing rapidly to completion a magnificent structure on the Back Bay, in the finest section of the city. Should this enterprise accomplish all it hopes and bids fair to do, it will be a great blessing to Boston and an incentive to similar undertakings in other cities. The principles on which the society is founded, are closely akin to those of the Journal, and it is a most encouraging sign of the times to Her condition has excited the sympathy of ly repressed, is the thing needed for keeping find such a strong movement on the right side, in a city where true Spiritualism has been long grossly misrepresented.

Dr. and Mrs. J. R. Buchanan were found most happily domiciled in a fine house situate upon one of the Dorchester hills, and overlooking the city and country for twenty miles around. Dr. Buchanan is closely occupied in putting his new book through the press, and hopes to have it ready for the publie in September. Though a hard worker and obliged to overcome obstacles which would discourage a less determined man, the Doctor is hale and hearty, bearing his age lightly, and apparently good for many years more of close application. Mrs. Buchanan, widely known as an expert psychometrist, is a most charming lady, as her numerous acquaintances will all agree, and is of great

assistance to her husband in his chosen field. Among the many valued friends in Boston. there are none more dear than Mr. B. F. and Mrs. Sara A. Underwood. Though not connected with the Spiritualist wing of the liberal movement, they are doing a work equally as essential as any other; and best of all, they are doing it in that broad and grand spirit which recognizes no sectarian or party limits. Though not an orator, and despising the clap-trap and intellectual legerdemain. so often employed by speakers, Mr. Underwood is, all things considered, the ablest lecturer of his school; his influence as a speaker and writer grows steadily stronger year by year, and better still for himself, his own growth keeps pace with the times, hence he never threshes old straw, and is always full of fresh but well digested thought. His public path will grow wider and higher, to the end. Mrs. Underwood is one of the rapidly increasing illustrations of the fact that a woman may be an excellent wife, housekeeper and counsellor, and yet engage in active lit-

erary and philanthropic work. Rev. S. J. Barrows, the able editor of the Register, with the enthusiastic assistance of his talented wife, is furnishing Unitarians the best paper they ever had; no Unitarian can afford to forego the weekly visits of this expositor of liberal religion. Though obliged to call on Mr. Barrows at a time most inopportune for him, finding him in the hurry of getting his paper ready for press, he insisted upon spending more time than I felt he ought to spare; I have given him credit for it, to be paid in kind when next he visits Chicago.

Leaving Boston in a drizzling rain on Wednesday afternoon, I reached Camp before dark to find it dry and balmy, cooled by distant showers and full of pleasant, happy faces

The newspaper man when he leaves the humdrum of routine office work, and knocks about the country, rabbing against strong characters, meeting people of all sorts of be-

liefs and others of none; witnessing seel ludierous er immentable, depressing or exalting, is sure to find inspiration for innumerable talks with his readers; and equally sure to have the rust rubbed away and the corners knocked off, as it were. The wealth of mental furniture thus suddenly possessed, often bewilders the owner, and in his dilemma he sits in wonder as to how he shall utilize it all; and while he wonders, if he is not careful, most of it evaporates leaving him with only scant supply for his readers; much of it must be "caught on the fly" and promptly salted down for future use. Again, if one is only so inclined, he can often lend a helping hand to those he meets in the great highways of travel. This brings to mind an incident in the journey Campward of that zealous Spiritualist and friend of the JOURNAL, Hon. A. H. Dailey, of Brooklyn. The last evening in July, Mr. and Mrs. Dailey were on board a Hudson River steamer, and being attracted by the wails of a woman in the cabin, at once sought to learn the cause and tender aid or sympathy as might be needed. The poor woman could not speak English, but to Mrs. Dailey, who understands German, she told the following sad story, with its significant sug gestions of spirit presence and impression:

My name is Joann Lohmuller. I live in West Troy, near the railroad, in the house of Mrs. O'Hara. My husband's name was Frank Lohmulier. We came to this country just a year ago, from Germany. We had six children, and only two are now living, both little girls, one aged four year and the other ten months. My husband was a carpenter, but worked in the shops of the railroad company at painting. He became very sick and had to leave. He could not get work and went to New York, July 6th, to get something to do, taking his tools. He came back in a few days saying a man connected with a trade union had promised to get him work if he would give him \$5. He only had \$3 and had return ed to get enough to pay the required amount He sold some things and returned with the money, telling me to write to him at No. 175 Forsyth street. I wrote four letters to him at that address and got no reply.

About July 14th I dreamed he had committed suicide by drowning, and from that time I was in great anxiety, getting no answer to

In my dream (?) I saw some of my husband's clothing laid out by itself. Afterwards we heard strange noises in the house, and one night a sound of falling dishes in my pantry; but upon examination, I found them undis-

I yesterday took passage to New York, and going to No. 175 Forsyth street, learned that on the 14th my husband had attempted suicide by jumping into the East river, but was rescued and locked up in the Tombs.

Mr. Dailey finishes the story in his own language, in a brief account furnished by him

to the Troy Times: He succeeded in his purpose by hanging himself in his cell the next night. He had failed to get work, although he had paid his 5, and he had become insane, telling people that all his family were poisoned to death. He had been buried in a pauper's grave. She only found a few articles of his clothing. His tools and watch were gone. After learning these facts she is on her way home to her little children completely prostrated with grief. several passengers who have given her all the comfort they could, including some money. I send you this statement to enlist in her behalf through the columns of the Times, the aid of your charitable citizens.

I know the Journal's readers will be glad to learn that through the prompt action of Judge Dailey, kind people are already interesting themselves in this poor widow and her helpless orphans. Though in a strange land, among people speaking an unknown tongue, this little family is, as the story shows, watched over and helped, so far as possible, by unseen friends, who from the Spirit world undertook to prepare the woman for the trial they could not avert, and then guided them to the attention of benevolent souls.

The earthquake on Sunday was distinctly felt at the camp; some of the pious opponents of Spiritualism over toward Moody's Northfield home, are reported to have thought it an exhibition of God's anger with his people in this section for tolerating a Spiritualist camp and allowing Sunday trains. At Greenfield, a man recovering from a stroke of paralysis, imagined he had received another, and was astonished to find he was able to move as well as before the quaking. The Journal stenographer, resting on the couch before the afternoon lecture, felt it shake, and was "impressed" to get up with that celerity so characteristic of Western action. But the best joke was on myself, and in confidence I will share it with my readers, on condition that they never, never tell it to an ontsider. I was having a scance with Miss Mary Jones of Philadelphia. The medium was in the midst of a clairvoyant description of a seven-foot Indian, with a quiver full of new arrows, which he was shooting at a target and hitting the mark every time. This scene the medium said was symbolic, and intended for me. About the time the last arrow impinged upon the bull's eye, I felt the corner of the cottage tremble and seemingly raise; sensation said my chair raised off its hind legs, yet I knew it did not; this upward motion was followed by a lateral shake of less power. I looked at the medium and she returned an astonished glance. Having had some experience in being shaken up by unseen forces manipulated by intelligence, I concluded that I might credit this exhibition to the seven-foot, copper-colored friend described by the medium; though hardly believing my senses, I could think of no other probable solution; however, in relating the circumstance afterwards. I fortunately the newspapers told of the earthquake, and their accounts, together with the personal experience of other campers, explained my

mysterious experience. It is now after nine o'clock in the morn-

ing: the Flichburg hand is striking up in front of my tent; friends are waiting impatiently at the door, for me to go with them to dedicate Judge Dailey's new quarters; in fifteen minutes some of us must be speech making, so I hastily close.

Lake Pleasant Camp, Aug. 15th.

Sabbath-Breaking.

The Presbyterian General Assembly was much exercised in mind, at its late session. on the matter of Sabbath sanctity and Sabbath breaking, and, as the Blue Laws of Connecticut could not be re-enacted, compromised on the following:

"That inasmuch as prominent among the forms of Sabbath desecration prevalent in our times are those to which many railroad and steamboat companies and publishers of Sunday newspapers are addicted the Assembly earnestly counsels all our people not to be, as owners, managers, or employes of any company, nor as shippers or passengers on the Sabbath, nor as publishers, patrons, or writers for Sunday newspapers, partakers in the guilt of these flagrant forms of Sabbath breaking."

Why select these only? When street railroads were first started in our Northern cities. the cars were not permitted to be used on Sundays, and even later, when the New York elevated roads were started, they did not at first run on Sunday, in deference to the unpractical preachers; but now ministers of all shades ride to and from their churches in street or elevated cars, if there be no carriage sent for them. The law has not changed, but the interpreters of it have. Not consistent this, but very convenient. It is no uncommon thing in Brooklyn, to find a line of street cars two blocks long, waiting till Mr. Beecher's services are ended. The same thing, in a less degree, is true of some churches in Chicago. Some preachers, in cases like these, are apparently in favor of the law, but opposed to its enforcement. If not actually "necessary" the arrangement is too convenient to be attacked.

The following item taken from an exchange, shows that some preachers, at least, do not think Sunday excursion trains wicked if they can be used to increase attendance at their meetings:

"The Acton Camp Meeeting Association of Indians the other day declined the proposition of a rail road to discontinue excursion trains on Sunday dur ing the camp meeting se son. The brethren want o make the camp meeting a financial success, but they will probably condemn Sunday newspapers."

As a matter of fact, the manufacture of Sunday papers is completed before Sunday comes, and steamboat and railroad excursions enable crowds of people to really keep the Sabbath, not by an enforced idleness, but by a rest which allows activity both of mind and body, which is restful, because different from that employed during the week. It is a debatable question, whether listening to a sermon on the "divine decrees," of which no one really knows anything, is as true an observance of the Sabbath, which was made for man, as a well conducted excursion. Whatever will best restore failing energy, bring into action powers, thoughts, emotions, which the avocations of the other days have so largethe day appropriately. If listening to a sermon or two does this better than any other thing, the sermons should be heard; if excursions show more power in the same direction, let them be encouraged. The needs of all men are not alike. Let each discover what will best help him to a higher life, and choose that, let General Assemblies vote as they may.

Nerve Force.

We learn from an exchange that in addition to the Rev. Arthur Sloan, ex-rector of Christ Church, Stamford, Ct., there is another person in that town who also claims to perform marvelous cures. This person is Lemuel Beardsley, a well-to-do grocer of that place, who said recently that as early as 1853 he became conscious of, and interested in, the dormant force of his system that he was possessed of and yet could not control. While he called it a nerve fluid, President Noah Porter, of Yale College, called it a nerve force. He claimed that by its aid he could lift very heavy weights and, in fact, exercise an almost superhuman power. Grocer Beardsley claims that the time is not far distant when this vital force will be acknowledged, and cites the case of Lula Hurst as an evidence of its existence. He said, further, that his mother, a lady of 80 years, was attacked a year ago with complete paralysis on one side of her body. He took both her hands in his and instantly he could feel, as he says, the nerve force making its way through the circuit thus formed, and a short time afterward the paralysis left her entirely and she has been in excellent health ever since that time. He says that he has cured many of his neighbors in that place, simply by the laying on of hands, and in every instance he has enjoined strict secrecy, as he did not wish to have that function interfere with his regular business as a grocer. He claims that the cures performed by the Rev. Arthur Sloan have been by the result of a magnetic force similar to his own. Mr. Beardsley is a reputable business man in Stratford, and has been so regarded for some time, and his case excites much comment in the vicinity.

Every person of humane feelings rejoices when one who is sick is relieved, and whether it be accomplished under the head of faith, magnetism, expectancy, prayer," metaphysical cure," nerve force, or spirit power, it makes but little difference to the patient.

The one great excitement in Schenectady, adhered to my usual caution and thus, as it | N. Y., lately, was over the arrest of four young were. "saved myself." The next morning | men for causing a disturbance with the Salvation army. Fifteen hundred men followed the prisoners to the station, threatening to throw the officers into the canal. Threats were made to burn the army's barracks. There were fears of a riot and the police book the necessary precautions.

An Agnestic Town.

It appears from a correspondent of the Newark Daily Advertiser, that there is an Agnostic town, New Ulm. in Minnesota, and the Agnostics there in some particulars are a shining example to Christians. Here is a town of 3,500 population and with but a Marshal to keep the peace, and yet there has not been a street fight in New Ulm in fifteen years. Mr. J. C. Rudolph, one of the shining lights there, says that occasionally a young fellow from the country comes to town and takes more beer than he ought, but one of the old inhabitants will go to him and tell him that New Ulm wants no noise in the streets; and, added Mr. Rudolph, one of our citizens, looking squarely in the man's face, generally brings him to his senses. The people of the city and country are kept in their senses in a city that has four breweries and thirty beer saloons, without powder and shot and iron bars. The Agnostics, too, set a good example in the charities. The Rev. Father Berghold is establishing a hospital in the foothills, a quarter of a mile from his church. The location is very favorable, and there is a series of hillocks which protect the hospital building and allure the patients to stroll; upon one of these a pagoda is erected. The hospital, like the charities of the Little Sisters of the Poor, knows no nationality, no creed at the threshold, and the purses of the infidels are open to sustain Father Berghold in his work.

We have several subscribers for the Jour-NAL in New Ulm, and we expect that Spiritualism will take the place of Agnosticism there in a short time.

GENERAL NOTES.

Dr. Schlick, Dr. D'Unger and W. P. Conolly have organized a crematory company in Chi-

There are relics of slavery in Delaware yet. Marriage licenses must certify colored peo-

ple to be free. Dr. J. P. Greenleaf, a prominent Spiritualist, passed to spirit-life from his residence at the Onset Bay Camp, August 11th.

The new divorce law in France forbids the making of any report of the proceedings, a penalty not exceeding four hundred dollars being imposed.

In England they speak of Mgr. Capel converting sympathetic and sentimental widows and others, "to the amount of £1,600,000 in New York City alone.

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Conference and medium's meeting at 10:30 A.M.

G. H. Brooks gave us a call this week. He has been lecturing at Omro, Oakfield, Milwaukee, Gurney and Madison, Wis. He lectured at Pacific Junction; Ill., last Sunday

The Rochester, N. Y., Salvation people had an "all-day gospel spree," lately on Sunday. Maj. Moore, commander of the American forces, and a number of other eminent deviltessers, were borrowed for the occasion.

Spencer Ellsworth, editor Lacon Journal. Lacon, Ills., met with an accident on Friday. July 25th, which caused his death. He passed away Saturday, July 26th, mourned by many friends and acquaintances.

Miss Lizzie Calley of Hill, Mass., has been made an honorary A. M. by Bates college, the only degree of the kind that can be conferred on a woman by a New England college not devoted to the education of women only.

A Chinaman recently died in Umatilla, Or. and when he was buried by his countrymen his worldly effects were put in the grave with him. The next day a couple of tramps appeared on the streets offering the articles for

Excursion trains from Hartford, Conn., will be run to Lake Pleasant Camp Meeting on the last two Sundays of the month, the 24th and 31st, by the Hartford and Connecticut Western Railroad. Fare for the round trip, \$1.50.

The Theosophist for July is at hand, containing interesting articles upon Occultism Spiritualism, Mesmerism, etc., etc. Price 50 cents a number. We also have copies of July Supplement of Theosophist. Price 25 cents per copy. For sale at this office.

The latest case of faith cure is reported at Parkersburg, W. Va., where Miss Mary E. Hudson, who had been confined to her bed for two years, rose up and walked into the parlor, where the family were gathered, and seating herself at the piano, sang as loud and clear as ever.

At Chautauqua, N. Y., where orthodox teachings are dispensed by prominent members of the gospel, the proceedings are enlivened occasionally by a "pronouncing match." Miss Minnie A. Barney of Syracuse, won the first prize. This is the second time the prize was ever given to a woman.

Mrs. H. N. Read of New York, has a cottage at the Cassadaga camp meeting. Her many friends take great pleasure in recommending her to all those who are in search of a reliable clairvoyant. Mrs. Read has been before the public for many years both in New York City and at Saratoga Springs.

The People's Spiritualist meetings, Arcanum Hall, 6th avenue and 25th street, New York City, are growing in numbers and interest. The meetings are public and free, held every Sunday afternoon and evening, and pleasantly prolonged for three hours. Subjects, philosophical and experimental, are chosen for limited discussion, followed by vocal and instrumental music, and the exercise of mediumship. Mrs. Morrell and others are actively useful in the latter attraction.

In another column will be found a characteristic communication from J. W. Truesdell, which the Journal publishes in pursuance of its established policy of allowing all sides to be heard. So far as Truesdell shall quicken the faculties of Spiritualists by his criticisms, so far he will be good; and he can not hurt or retard the truth.

The Onset Bay Dot of August 9th, says: "Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, is expected at Onset Bay this week. The Jour-NAL is a fearless advocate of the cause of Spiritualism. It does not sanction a fraudulent manifestation because of the possibility that "spirits did it" It has formulated a high idea of the position that Spiritualism should occupy, but the standard is not above the capacity of any intelligent Spiritualist to support. Col. Bundy is accompanied by his wife, and it is to be hoped will tarry some

It must be exceedingly gratifying to Dr. Sherman, a resident of Adrian, Mich., and author of "The Hollow Globe," to learn that his clairvoyant observations in regard to an open Polar Sea, are being gradually confirmed. Lieut. Greely, who approached nearer the North Pole than any other explorer, says: "That there is an open Polar Sea I am well nigh certain. This is proved by the ice drifting out of Mussell Bay and Spitzbergen in midwinter and the northern drift of the polar pack experienced by Pavy and Lockwood. Men can stand two winters very well at Lady Franklin Bay, but their physical strength rapidly deteriorates. If we had had every supply and necessary of food we could perhaps have lived eight or ten years at Lady Franklin Bay."

W. Harry Powell, of Philadelphia, slatewriting and ballot-test medium, gave a seance on Friday evening of last week at the residence of Mrs. Bromwell, 435 West Madison Street. He gave some excellent tests, and one message written on a slate by his usual method; a small bit of pencil seemed to be materialized on the end of one of his fingers, and the controlling influence used this to write what the spirit communicating | cret. desired to say. The message was to Mr. Nicol, who lectures each Sunday at Martine's Hall, and contained an excellent test. Those present were highly pleased with the manifestations, though Mr. Powell was in no condition to hold a scance, he having received a telegram summoning him to the bedside of a dying sister in Philadelphia, for which city have trated on lost Scandar Desirable and Swedish Movement Cure.

Remember the Riverside Sanitarium at Hamilton III., if you want a change whether you are sick or well, it is a delightful place and under the management of E. B. Ringlamb, M. D., whose success has been marked in the line of Magnetic healer and Swedish Movement Cure. present were highly pleased with the manihe started on last Saturday. During his temporary absence from the city he can be addressed in care of this office, by those who wish to secure his services at séances.

The Tribune says: "Prof. Vulpian brought before the notice of the French Academy of Medicine, July 29th, no fewer than two hundred and fifty modes of treating the cholera, submitted by various aspiring therapeutists. The motive which induced those gentlemen to trouble the academy with their communications, was by no means a disinterested desire to relieve the sufferings of humanity, they were one and all candidates for the Bréant prize. A merchant of the name of Breant, or Brehant, who lived all his life in continual fear of dying of cholera, and who naturally died of some commoner disorder which never cost him a moment's apprehension, left some years ago the sum of £4,000 to be given as a prize to the person who should discover an infallible remedy for cholera. This prize is still awaiting a claimant. It will not fall to the lot of any of the present competitors, as Prof. Valpian condemned all their systems and recipes. Warm water, castor oil and petroleum were some of the specifics recommended."

Cassadaga Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

During the past few days we have had lectures from Mrs. E. C. Woodruff, J. H. Ran-dall, Mrs. R. S. Lillie, George Chainey and others, while the phenomena of Spiritualism have been witnessed through some of the best mediums in the ranks. W. A. Mansfield is custaining and increasing his reputation for the phase of slate-writing, having more business than he can easily attend to; Mrs. E. S. Silverston, just come from Lookout Mountain meetings, gives circles for tests, and her psychometric readings are very perfeet; that jolly but not ethereal old lady, Dr. J. M. Clark, attends to the ills that flesh is heir to, and to see her laugh is better than a tonic; and other mediums, deserving of men-tion did space permit, do their good work

day by day.
Walter Howell, that jolly little Henglishman, made us a pleasant but all too short a visit, and Bishop Beals dropped in and told us of Spiritualism in the West. Dr. A. W. Edson and wife have come from Lansing, Mich., and at the time I write, J. F. Baxter is moving among the people like an inspiring

The sensation of the week at this place has been the conversion of George Chainey to a belief in Spiritualism. The grand truth which he now has grasped fills him with a high en-

Since beginning this letter my attention has been called to the Editor's Notes from Lake Pleasant, contained in the last issue. The good Colonel doubts the expediency of putting a rank Materialist upon a Spiritualist platform, and speaks of the presence of such as hindering the practice of spiritual gifts by sensitives. Now, while admitting the fact that a positive and opposing mind may unfavorably affect a medium in its immediate vicinity, the truth remains that our inspirational speakers did as well as ever, and Mr. Emerson gave convincing tests while Mr. Chainey sat upon the rostrum; so that while the theory is true, the absence of unfavorable results in this case, proves that Mr. Chainey was not such a person. I would not be in favor of indiscriminately placing materialists upon our restrums to teach u spiritual truths, but it is no more than right that we give them an occasional chance to learn something from us in that way. I pity an honest materialist, who, accustomed to accept facts only as they are demonstrated, and, perhaps,

from lack of opportunity, finding no evidence of immortality, candidly says, "I do not know;" and I respect him an hundred fold more than the bigoted church-man who, resting his faith upon a musty record of the dead past, would compel all others to accept the same narrow basis of belief, and seek no evi-

dence in the living present. Spiritualism is growing stronger, day by day, and materialism will soon be rele-gated to that dark abyss to which it has consigned the soul of man; and soon the light of immortal life shall illumine all the depths of doubt, and stars of truth shall gleam above the clouds that even now are fading fast away. As matter, being infinitely divisible, must approach by inapproachable degrees the realm of spirit, so materialism is passing by unnoticed but real stages of growth, into the philosophy of Spiritualism; and soon the two will be one, and that one will be the incarnation of science and modern Spiritualism, a system broad as the universe itself, satisfying all the wants of man. Seeing, as we can, the ultimate result of the conflict of matter with spirit, knowing that facts must and will prevail over all theories of men, we can well afford to treat our materialistic brethren with kindness, hoping thereby to the sooner win them to the truth.

GRAPHO. Cassadaga, Aug, 16.

Death of Miss Emily J. Leonard.

"Miss Emily J. Leonard died at the home of her brother in Meriden, Conn., lately of heart disease." The Hartford (Conn.) Courant

"She was the daughter of a prominent Abolitionist, and, though very largely self-educated, became specially known as a lin-guist and as one of the most accomplished botanists in the country. She was at first for some years a school-teacher, but was specially known as a writer in periodicals and through her advocacy of certain modern ideas, including the woman-suffrage cause. In 1880 she began the translation of Blanqui's 'History of Political Economy in Europe,' which is now used as a text-book in many colleges. For the last few years she has been translating articles for Labor's 'Encyclopedia of Political Economy.' Her knowledge of Greek and Latin was sufficient to permit of her successfully fitting several boys for college, the update of the product of though she was more at home in the modern languages. She was one of the founders of the Meriden Scientific Association, and read a paper at its last meeting. For much of the last year she has been engaged on a literary work, the nature of which has been kept se-

Miss Leonard will be remembered as one of the very able women who attended the Women's Congress in Chicago last October.

Professor Langley, of Alleghany Observatory, will contribute to the September Centary an article describing the spots on the sun, with twenty-five illustrations, many of them from drawings by the author This will be the first paper in a series, entitled "The New Astronomy," of several untechnical articles, fulliable total articles, fulliable total articles, fulliable total articles, and graphic ly illustrated, summarizing in popular and graphic language the most interesting of recent discoveries in the heavens.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Aotices.

Hudson Turtle lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Ayer's Pills cure headache by removing obstruc-tions from the system, relieving the stomach, and giving healthy action to the digestive apparatus.

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Jamestown, Kansas.

The Spiritualist Societies of the Republican and Solomon Vallers will hold a grove meeting from August 29th to Sept. 7th inclusive, in Buffalo Creek Valley, five miles west of Jamestown, Kan, on the C. B. K. P. B. R. Trains connect at Jamestown with the main line running to all points east 400d meals furnished at 25 cents. Visitors to bring tents and bedding as far as possible.

JACOB FULMER, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 8 and 7:45 P. M.

Lyceum for young and old, Sundays at 10:80 A.M. Abra-iam J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at Church Social every second and fourth Wednesday, in each counten social every second and fourth Wednesday, in each month, at 8 P. M.
Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patch, Secretary and Trasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 8 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. beats free GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall-898 Fulton Street, every Saturday evening at 8 o'clock. W.J Cushing, President; Lewis Johnson, Vice-President.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fulton in the hall of Union for Christian Work, every Thursday evening, 8 p. M. S. B. NICHOLS, President.

John Jeffreys Secretary.

A. G. Kipp, Treasurer. John Jeffreys Secretary.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 69th Street MRS. S. A. MCCRETCHEN, Secretary. The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Kansas City, Mo. The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville. President; A. J Colby.

Chicago, Ill.

The Spiritual Truth Beekers' Society hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison. Conference at 19:80 A.M. Lecture at 7.45 r.M., Mr. William Nicel, regular speaker. Seeks free. A Free Social Entertainment every Wednesday at 8 r.M., D. F. TREFRY, Socretary.

A Meeting of the Chicago Association of Radical Progressive Spirituation and Mediums, will be held in Liberty Hall, Ma 213 West Madison Street, at 2:39 P. M., Sunday. The public curdicity invited. Houte free.

DB. NORMAN MacLEOD, Chairman.

BAKING POWDERS CONTAINING LIME. Why "Royal" is Absolutely Pure.

Analysis shows the presence of Tartrate of Lime in several brands of Baking Powder placed upon the market.

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For the Religio-Philosophical Journal. There's Strength in Union.

BY BELLE C. BUSH.

O friends! O brothers and sisters true! () resolute hearts of youth!

Make way for all who would toll with you,
In the whitening fields of truth.

From far and near, let the words, "good cheer,"
"God-speed" to you tollers all!
Be heard to fall like a "bugle call"
On hearts that have dropped their thrall.

Say not of one, he is little worth, Or his zeal ill-timed and vain, For the grandest plans have a humble birth From a thought in a tolling brain.

There's Strength in Union and love will ne'er Enkindle the fires of strife. Or crush out hope with a laugh or sneer When it brightens another's life.

It never will tread on the gifts outspread By a bountiful Father's hand, But gratefully gives what it freely receives As waves give their pearls to the sand. O Manhood! Womanhood! fair to see

While thy equal lives appear, When none shall say what thy work must be, And neither shall serve thro' fear.

But the ages are long, and the work begun Seems often to lag behind, Yet we know the right is the central sun Attracting and swaying each mind.

Though some may swing from their are and bring
Disorder, and grief and sin,
Yet we hear sweet voices from heaven that sing,

"The Father will gather them in." Thus thro' my life with its toil and strife Runs the golden thread of my lay; To every soul there's a bright'ning goal, And an Angel to lead the way. Belvidere Seminary, New Jersey.

The Old and the New.

Plats on Immortality.

It is a matter of special interest to the Spiritualist to know the views of spiritual thinkers in all ages, touching the immortal life. Such knowledge will show that while great and illuminated souls have taught much that promises to stand the test of time as absolute truth, yet the latest conception of the life beyond is the best. This must be so if the world gains at all, as gain it must, since we inherit the wisdom of the ages and slowly learn to make better use of our rich heritage.

The idea of the future life taught by modern Spiritualism, transcends all preceding conceptions in its naturalness, its justice, its inspiring hope, its vital warmth, its reasonableness, and its blessed assurance of the real presence of souls from beyond the vell. To the light of the Past, it adds "more light." Of this, we think, the teachings of Plato will give us new assurance. He was the golden soul of his day; the companion of princes and scholars in Greece four centuries before Christ; a man of cultivated tastes, and wide research, so eloquent that the Greeks said: "The bees dropped honey on his lips as he laid, an infant, in his cradle," and the teacher of philosophers in the groves of the famed Academy. His philosophy has had its disciples and advocates among Christians and Pagans. Emerson held him in high reverence, and the Platonist, a handsome monthly magazine under the care of Thomas M. Johnson of Osceola, Missouri, comes to us from its office in Orange, New Jersey, freighted with Grecian and other philosophic lore that tends toward the supremacy of the soul over the senses, and the transcendent power and permanence of reason and intuition over transient creeds and systems of dogmatic theology.

It is surely well to know something of Plato on Immortality. We find in the Christian Register an abstract of a lecture by Prof. W. W. Goodwin before the students of the Harvard I vivinity School on this topic, from which we extract so much as our space allows. The lecturer also touches on the views of Aristotle, another great philosopher in the days of Plato. He says:

Before discussing any doctrine of immortality, we must first understand what and how much is meant by the term "soul." In different stages of the development of Plato's philosophy we find three somewhat different views of the soul. In Plato's Phedo, the soul is the seat of the reasoning faculty; and it claims authority over the desires and passions, which are assigned to the body and are therefore externa to the soul. In the Republic, the soul is divided into three parts (corresponding to the three classes of rulers, warriors, and common people in the state), the reasoning faculty, the high spirit or irascible element (the seat of anger and ambition), and the desires. This whole soul, with its three functions, is considered immortal. In the Republic, Plato states the physical argument for immortality, based upon the presumption that any living being may be deem-ed indestructible, if we find that is not destroyed by the forces which would most naturally destroy it. Everything has its natural enemy: the body has disease, grain has mildew, timber has rot, iron has rust: and these bring what they infect to destruction, if i is to be destroyed at all. Vice is such an enemy of the soul; but while it corrupts it, it yet has no tend-ency to destroy it. We may therefore presume the soul to be immortal. This and all the other arguments for immortality in the Phædo and the Phædrus assert the eternal pre-existence of the soul as strongly as its eternal future existence, and maintain the Oriental and Egyptian doctrine of metempsychosis or migration of souls, as the simplest means of reconciling the eternal pre-existence of all souls with the familiar phenomena of human life.

Re-incarnation goes back to Plato and beyond; whether from Plato, or Allen Kardac in modern Paris, to us it seems irrational and fanciful:

In the Phædrus, Plato gives a myth of singular heauty and vividness to illustrate his conception of the manner in which the soul comes to earth from its native region of pure thought and real existence beyond the heavens. The soul is compared to a pair of winged horses and a charioteer, representing the three elements of desire, high spirit, and reason. In the souls of the gods, both horses are of noble blood; while, in others, one is noble and the other of bad blood. It is the duty of soul to take care of all in-animate nature, and with her winged horses she soars aloft and traverses the whole heaven to perform her functions. Zeus, the mighty Lord of heav-en, leads the way, followed by a host of deities; and any soul which can and will may follow in their When they go to feast and banquet, they mount the steep ascent up to the very summit of the dome of heaven. The charlots of the gods, with their good horses, move easily up the steep road; and, when they reach the summit of the dome, they pass through and stand on the outer convex surface of the heavens. There they are carried round by the revolution, and behold the sights that are be-yond the heavens. Of this supercelestial region no poet has ever sung or ever will sing as it deserves. This is the home of coloriess, formless, intangible fixistence,—that which truly is, and about which dwells true knowledge,—visible only to the mind, the charioteer of the soul. The souls of the gods, and charioteer of the soul. The souls of the gods, and all other souls which are to receive their proper portion, when they thus come at intervals to contemplate real existence, are delighted and nourished by analytic rath, and are happy until the revolution of the heavens brings them round again to the same plants. In this revolution, the soul behelds Justice limit, with Temperance and Knowledge,—not that intervals which is suffect to generation and which intervals which is interfer absolute attributes. And, when the has beaded upon the sufferness of soul attributes and has banded upon

them, she passes back again into the interior of beaven and returns home, where the charioteer puts the horses in the stall, and gives them ambrosis to est and nectar to drink.

Such is the life of the gods. The other souls find greater trouble. Those which can follow the gods best and are most like them succeed in raising the charioteer's head into the region above the heavens, and are carried round by the revolution; but their horses are restive, and they have difficulty in seeing the real existences. Others rise and sink alternately, and their horses are so unruly that they can gain only a partial view. The rest of the souls try to fol-low, all being eager to reach the upper region; but they are too feeble, and are carried round by the revolution without rising above the outer surface of the heavens. They trample upon one another and dash into each other, each striving to be first; and there is confusion and struggling and desperate effort, in which many are lamed or have their wings broken through the fault of the drivers, and all, after much labor, depart without gaining a sight of true existence, and go to feed upon mere opinion. The reason why all are so eager to mount to the plane of truth is that the food which is suited to the highest element of the soul grows there, and the wings on which the soul soars aloft are nourished by this food. It is the law of destiny that every soul which has followed in the train of the gods and has seen anything of truth shall be free from harm until the next cycle returns; and, if a soul can always accom plish this, she remains forever secure. But, if a soul is unable to follow and so fails to see any vision of truth, and is weighed down by her load of vice and frum, and is weighed down by her load of vice and forgetfulness, and if she loses her wings and falls from her celestial height, she drops to earth, and there catches hold of something solid in which she can take up her abode for a time, and which she makes into a living animal. Such a soul is not allowed to pass into any brute animal on its first advent to earth, but it must enter a human body. The constant has seen most of truth will enter a future one that has seen most of truth will enter a future philosopher or a lover of beauty or of music, the next a law-abiding king or a warlike ruler, the next a politician, householder, or trader, and so until the minth in rank becomes a tyrant. In all these states of probation (for life on earth for these exited souls is truly a state of probation), he who lives justly improves his future condition, and he who lives unjustly makes it worse. Ten such periods of life must pass before an ordinary soul can return to its celestial home; for her wings cannot grow again in less than ten thousand years, except that the soul of an honest philosopher or of a philosophic lover, provide it chooses and follows the same course of life for three successive periods, may be winged and fly away after three thousand years. At the end of each period of life on earth, the soul comes up for judgment, and some are then sent to the places of punishment beneath the earth, while others are litted by Justice to a place in heaven, where they live in a state of happiness to which their deserts on earth entitle them. At the end of one thousand years from their first birth, they all come again to choose their second life. Now, the soul of a man new come the life of a barte or incle or that a present he life of a barte or incle or that a present he life of a barte or incle or that a present he life of a barte or incle or that a present he life of a pres may choose the life of a brute animal; or that of an animal, provided it has once been human, may return to the life of a man. This process is repeated every thousand years, until the soul can recover its lost plumage and take its flight. The philosopher's soul is able to recover its wings more rapidly, be-cause "he is always striving to the utmost to dwell in memory upon those divine realities by the con-templation of which even God is divine." As he withdraws himself from human cares and interests and is rapt in the divine, he is laughed at by the vulgar as a madman, and they do not see that he is

. Every soul which is capable of philosophizing does this by virtue of its recollection of the vision of eternal realities which it once beheld, when in its heavenly home it journeyed with the blessed gods to their point of observation on the outer surface of the heavens. Every soul, just before its return to earth at each new birth, was compelled to drink a certain measure of water from the stream of Lethe; and those who were not restrained by prudence (we are told) drank more than their measure. Their birth was "but a sleep and a forgetting," and they entered the world anew with no recollection of real truth by which they could recognize its manifestations here. Others came "not in entire forgetful-ness," but with at least some dim remembrance of their native region of pure ideas, where they had once seen truth and real Being face to face, not merely reflected in the forms of material objects (as we now behold them),—such a recollection of form-er splendor and beauty as one who had been stolen from a palace in childhood and degraded to a hov might retain of the home of his infancy.

...This is Plato's famous doctrine of Reminis-cence, showing how the visible world is connected with the world of ideas, and how the eternal One can be seen in its many visible images.

. . We find in the Republic that the souls of men and animals are alike immortal, and that at successive births a soul can pass from one into the other. But, in the Timeus, we find an immortal rational soul in the human head, and two mortal souls in the body, both subject to the former. One mortal soul is the seat of the high spirit in the chest, the other is the seat of the desires below the diaphragm....

Plato and Aristotle both looked upon the soul as the vital principle, the power by which the life of a living being is maintained. But Plato restricted the term "living being" to men and animals, while Aristotle extended it to plants. Aristotle therefore applied the name "soul" to the principle of life which is common to men, animals, and plants. The first and most universal element of the soul, according to him, is that "by which all living beings are endowed with life." This element, on which mere vegetable life depends, with its functions of nutrition and growth, exercises no reasoning power, and is itself entirely beyond the control of the reason. We cannot by taking thought add one cubit to our stature, neither can we make one hair white or black. It is thus the purely irrational part of the soul. Next comes the sentient faculty, in which the five sense reside as well as the appetites, desires, passions, and emotions, together with the sense of pleasure and pain. It includes all of Plato's second and third divisions of the soul, and is common to men and animals. It is the sphere of the moral virtues and vices. Unlike the lowest nutritive element, it can obey the reason; and the reason claims its obedience, and secures it the virtuous man. It occupies the large middle ground between the strictly irrational part of the soul and the strictly rational part. Thirdly, we have the noetic or rational part of the soul, the divine element in man, the seat of the intellect. This compound phenomenon called soul is called by Aristotle the first "realization," or the first step toward "actuality," in the development of the principle of life which is potential or latent in the body. This statement is framed to include soul in its lowest vegetative form. "If the eye were an animal," says Aristotle, "the sight would be its soul, for this is the rational essence of the eye (what makes it an eye).' Soul is to body as form to matter. Matter is in it self wholly indeterminate, being merely substance in general until creative energy or "form" develope it into substance in particular. Thus, soul is the manifestation or expression of the principle of life which is potentially in every organized body: it manifests the real significance of the body, as vision manifests the real significance of what is potential in the piece of matter called the eye.

As to the immortality of the soul which is thus re lated to body as sight to the eye, Aristotle admits no conscious individual immortality.

While there is much beauty and eignificance in this myth of Plato, it falls far below the teachings of our best spiritual seers in regard to our natural methods of getting light from the spirit land.

Aristotle's "soul, the principle of life common to men, animals and plants," foreshadows the Zeether of Hudson Tuttle and the Biogen of Professor Coues, as ancient Chinese stories of the origin of man foreshadow Darwinism. Intuitions flash out on the advancing path and light the ways that science makes smooth; "the spirit in a man that giveth him understanding" is the same in all ages.

But further comment is needless. The extracts from this lecture give us a glimpse of the ideas of one of the great spiritual thinkers of olden times—a

Light that Breaks Through. Spiritualism from the Universalist Stand-point.

I am not about to write a chapter on modern Spir-That form of intercourse between

world and the one above it has never impressed me as eminently reliable. Never in my life was I in a scance, but from what I have learned I do not think that scances would be chosen as the avenues along which spirits would come to re-visit this mortal shore. Indeed, I am of the opinion that heaven would be less likely to touch the earth at these points than at many or most others. They are too artful and commercial, and not ranged enough along the summits of earth.

I have never found anything great that came from this quarter and that impressed me as from the Spirit-world; and yet I must confess that the mediums professing to be spirit mouthpieces say many pretty and pleasant things that seem happily and sweetly human, but scarcely divine.

There is a Norse legend that tells us of a mysterious garment or cloak that was brought to the court of King Arthur, and that was to be his who could fill it. For one it was a world too wide, for another it was a world too long. It hung about them like the sky. But at length there came the virtuous Gen-elas, who filled its ample folds, thus showing that virtue is infinite. But who is the innocent Genelas that can fill the sphere of Plato's mind, or the com-pass of Hemer's genius, or the large round of Dante's imagination, or the scope of Fenelon's sauctity? To all these great ones, as we read their mediumistic effusions, we feel like addressing the poetic warning:
"If in your new estate you cannot rest,

But must return, oh, grant us this request: Come in a noble and celestial air And prove your title to the names you bear; Give us some token of your heavenly birth—

Write as good sense as you wrote on earth."
The line of thought to which I am about to lead the reader does not have its source in a scance, nor does it lead us to sit at the feet of a medium. In the higher and wider plain of history, and in a human experience of a most rare and impressive order, I seek it, and I must confess I seem to find in it an assuring evidence there are spiritual beings occupying the mansions above us, who now and then return to earth in unlooked for ways and hours to shed some light on these mortal paths. For the most part these manifestations or visions gather about the border line between this life and the next; but they are by no means confined to sunset hours. ways are they disclosures to the dying, filling the closing moments with illumination and peace; but they are often revelations from the dead to the liv-

An experience of my early life set me on the watch as I turned the pages of history and conversed with the people around me for testimonics of the order I now refer to; and I have been surprised at their number and value. Indeed, I am quite ready to adopt the conclusion of Dr. Bushnell, of Hartford, perhaps the best theologian in America, who says in his re-markable chapter on "Spiritual Gifts not Discon-tinued," that "What is wanted on this subject in order to give any sufficient impression, is a full, consecutive inventory of the supernatural events or phenomena of the world. There is reason to suspect that many would, in that case, be greatly surprised by the commonness of the instances." I have found that to be true which he has observed, that in almost any company of three or four some remarkable nar-rative may be gathered of a manifestation in one form or another which no earthly laws or lives can account for. It was obviously the shining of a su-per-earthly light, and reveals that our planet is not

unattended by spirit presences and communications.

The trivial experience in my own case—if I may call that trivial which set me watching for similar experiences in others, and has served to foster my faith in the upper mansions and their occupants was as follows: In my youth, while at the academy many miles from my native town, there flashed upon my mind one evening as I was studying my lessons the vision of a death scene in one of the houses contiguous to my distant home—a house in which I had no reason to suppose that any other than perfect health was reigning. In the minutest details the events stood before me. I saw which child it was of the family group, which room in the house was the place of the sad occurrence, and what persons were present from the neighboring houses. bearing aid and sympathy. Being studiously awake, I knew this was not a dream, but I regarded it as a mere fantasy. But in a few days a letter from home informed me of the facts with which in some mysterious but accurate manner I had already been made familiar. And in all my attempts to solve the mystery, I came round to this as the most rational and valuable conclusion, namely, that some intelligent messenger, I know not what one, brought to me this varied information. For such diversified and correct details belong not to the category of chances.

The Rev. Mr. Saville, a Church of England minister of eminence, has within a few years gathered into a volume, which the Longmans published, a narrative of instances, of the appearance of the departing or departed to one or another, or to groups, far removed from the final scene of their departure. In unexpected visions they came and were their own heralds of sad news to be later borne in more material ways. From the hidden mansions they seemed to flash their personal light on the spirits of their iends. Thus a father and mother received mystical notice of the death of their son at Oxford college. In their vision there stood for an instant the semblance of him, the fair youth who had passed away; and when the carrier came bearing the tidings, the father exclaimed: "We know it all." Thus to three eminent persons on a single evening, in separate parts of England, appeared a well-loved friend— an officer in the army of the Indies—and each of the three concluded, what the sequel proved to be true, that his friend had fallen in his distant service. In semblance at least he had come to meet them, and he came so unlooked for and impressively that his coming was taken as witness to the fact of his death. Thus a mother stood by her son in this mystical way, while her body was just then sleeping its final sleep a thousand miles from his side. With the advent of the message of her sickness and death, which soon arrived, he swiftly interpreted the meaning of the

But I will not extend this recital of seeming visitations from the house of many mansions, out of which Moses and Elias seemed to come and meet our Savior in the presence of the three Apostles, as they ascended into the mount. These experiences are no uncommon occurrences, as any one may learn by a little attention bestowed in this direction. They are both ancient and recent, and will no doubt transpire in all coming time; and ever will they form for many people one segment, and a conspicuous and comforting one in the large circle of proofs that

'There is no death; what seems so is transition; This life of mortal breath is but the suburb Of the life Elysian, whose portal we call death." S. E. in Universalist, Chicago.

A Straightforward and Independent Attitude.

The RELIGIO-PHILOSOPHICAL JOURNAL is the leading representation of that class of modern thinkers known as Spiritualists. Unlike many of its compet itors which cater to frauds of all kinds, it maintains a straightforward and independent attitude, exposing chicanery, pretenders and tricksters, whose chief business it is to impose upon the plastic credulity of the over-sauguine and the unsuspecting. While this course has caused much uneasiness and wincing among the faithful and, in some instances, mistakes may have been made, yet, upon the whole, great good has been done by this course. If any of our readers wish to become informed in

regard to the peculiar tenets of this class of religious thinkers they could not do better than to take the Religio-Philosophical Journal. — Republican,

A Prominent Exponent of Spiritunlism.

The RELIGIO-PHILOSOPHICAL JOURNAL is the most prominent exponent of Spiritualism in the great Northwest. It is radical in its opinions, not only in regard to spirit return and communion; but also in ferreting out frands and evildoers. It has an able corps of contributors; among which is Mrs. Hester Pools, of New Jersey, who maintains a very Hester Poole, of New Jersey, who maintains a very able Women's Department, in the paper. Giles B. Stebbins, of Detroit, an educated writer, is just now furnishing to its pages a series of interesting articles entitled "From Puritanism to Spiritualism," full of reminiscences of life a half century ago. "Ministering Angels," by Mrs. Horn. Reports of social gatherings of Spiritualists everywhere. "Mind ours" and "The Doctor Question;" are among the able centrisations of the last number,—Times. Forcetburg, Dakots.

Psychography in England.

Accompanied by my daughter, I had a most satis-Accompanied by my daugnter, I had a most same-factory and truly wonderful scance, on the afternoon of June 26th, at Mr. W. Eglinton's rooms, 12, Old Quebec street, W. We sat at the common deal table so often described in your columns, and which, upon examination, certainly appeared to be an ordinary plete of furniture. Mr. Eglinton produced three school slates, which were carefully sponged and dried and which were undoubtedly free from writing. These slates never left the table upon which they were placed, other than for the purpose of the writ ing. Taking one of them in his right hand, the "psychographist" placed a small crumb of pencil upon it, and held it closely preseed up against the under surface of the table, but in such a manner that at least a part of the slate was always in view of myself or daughter. We then joined hands, and, in response to our questions, answers came with great rapidity in every case, on the upper surface of the slate, and at its extreme end. It was interesting to note that the grain of pencil always reposed on the last stroke of the word. Various experiments were tried, colored pencils of my own choosing being placed upon the slate, and in every case the writing was in a corresponding color. To prevent the idea of the slates having been chemically prepared, Mr. Eglinton suggested our desiring a word or a number to be written upon the slate, and upon our fixing up-on a word it was immediately written. Then came the crowning manifestion of all, Again sponging and cleaning two slates, and placing a small grain of pencil between them, Mr. Eglinfon asked me to hold them above the table, while his fingers lightly rested upon the surface of the slate in view. After waiting some time, and frequently looking at the slates, writing was distinctly heard, and a message of about 25 lines, covering the whole of one slate, and signed by my deceased husband (General Ramsay) was discovered on our removing the upper slate. The communication related to several family incidents of which Mr. Eglinton could have had no knowledge, and was a most perfect test of identity.

These facts cannot be too widely known, as it appears to me to be of the greatest importance that they should be explained away by natural laws, or, failing in that, be generally accepted as a link be-tween spirit and matter.—H. C. RAMSAY in Light,

Cremation.

New York City, it is reported, is soon to have a crematory for those who desire if. The cause of cre-mation is steadily gaining ground. The latest instance of its application is on the remains of the celebrated Dr. Gross, a famous surgeon and professor in a lead-ing medical college in Philadelphia. In one of his addresses Dr. Gross gave his reasons for cremation.

He said:
"If people could see the human body after the pro cess of decomposition sets in, they would not want to be buried; they would be in favor of cremation. Burying the human body I think is a horrible thing. Buying the human body I think is a horrible thing. If more was known about the human frame while undergoing decomposition people would turn with horror from the custom of burying their dead. It sometimes takes a human body 50, 60, 80 years—yes, longer than that—to decay. Think of it! The remains of a friend lying under six feet of ground, or less, for that length of time, going through slow stages of decay, and other bodies all this time being buried around these remains. Think of thousands of such bodies being crowded into a few acres of ground, and then reflect that these grayes. or many ground, and then reflect that these graves, or many of them, in time fill with water, and that water per-colates through the ground and mixes with the prings and wells and rivers from which we drink Why, if people knew what physicians have learned in the dissecting room, they would look upon burn-ing the human body as a beautiful art in comparison with burying it. There is something eminently repulsive to me about lying a few feet underground for a century, or perhaps two centuries, going through

the process of decomposition.
"When I die I want my body to be burned. "Any unprejudiced mind needs but little time to reflect in forming a conclusion as to which is the better method of disposing of the body. Common

sense and reason proclaim in favor of cremation.

"There is no reason for keeping up the burial custem, but there are many against it, some of the most practical of which are too recently developed to need

mention.
"There is nothing repulsive in the idea of cremation. People's prejudices are the only opponents it has. If they could be awakened to a sense of the horror of crowding thousands of bodies under the ground to pollute in many instances the air we breathe and the water we drink, their prejudices would be overcome, and cremation would be taken for what it truly is, a beautiful method of disposing of the body."-The Herald of Health.

Is not Death a Boon of Rest?

To the Editor of the Religio-Philosophical Journal:

Reading the beautiful poem of A. T. Lanphere, entitled, "Is Death Eternal?" contained in the Jour-NAL of April 15th, these thoughts came strongly to my mind: Through countless ages man has looked on death with feelings of dread and horror. All death's surroundings have been ever draped in gloom and the black shadow of despair. Even those who professed to believe that their future life beyond the grave is to be one of assured happiness, have been almost equally filled with shrinking dread and fear-some uncertainty. Why should this be? Surely a beneficent Creator would not send forth countless throngs of his children for a mere short span of mingled pain, sorrow and good on this earth, to be followed by an eternity of something calling for trembling fear and shrinking dismay. Rather, it seems to me, that death is the opening to blesse rest for the wearied body and inind, when long years of toil, wasted energies and wearing disappointments have given to the soul unspeakable longing for restful peace and quiet from the turmoli and hardships too burdensome to be longer borne. And there seems to be this tender care and forethought there seems to be this tender care and forethought of a loving Father in behalf of his weakening children; that as we grow old and feeble—gradually losing strength and eager hopes of the future, death comes in the guise of repose and restful peace. And if added to this is the Spiritualist's assured belief, that in leaving the earth sphere we but fall asleep to awake in a world of brighter promise, we may well feel that death is indeed a blessed boon of rest. Cleveland, Ohio.

W. WHITWORTH.

Dr. Koch at Lyons with Microbes.

Lyons Dispatch to London Times: Dr. Koch was asked by the Lyons municipality to give a public and gratis lecture on cholera. He agreed, and showed under the microscope microbes fetched from Toulon and Marseilles. They were half the size of those found in the bodies of persons who had died from typhoid, were favored in growth by alkali, and killed by acidity or dryness. Three hours of dryness he thought mortal to them. They were inoffensive in the lungs, and to be baleful should be carried into the stomach. Opium he thought the best for early treatment. A strong stimulant might later be useful, but he was not, he said, able to indicate one. Chlorure of zinc, sulphate of iron, and even of mercury were not efficacious, but he thought earbelig cury were not efficacious, but he thought carbolic acid was. Nevertheless he often washed his hands in Van Swiften's fluid, which contained a thousandth part of bichlorure of mercury. When it was observed to him that the past immunity of Lyons from cholera was at variance with his theory of dryness, the climate being damp and the city on a tongue of land where the Rhone and Saune meet, he ventured to think that freedom from epidemic was probably due to the excellence of the sewers. At the same time he feared that Lyons was too near by rail to Marseilles and Toulon to be spared this time. Cholera rarely attacked those the coatings of whose stomach and intestines were healthy. There was no greater predisposing cause among the healthy than fear, which at once affected these organs. Scouring floors and furniture was not nearly so good a preservative as polishing and frequent dry rubbing.

· Geo. C. Rudy writes: The policy of the Jour-NAL suits me. It is doing a good work, and is a clean sheet which one may offer to a friend without fear of insulting him, be he liberal or orthodox. Every Spirituelist is a guardian of true religion, and if by his life work he makes the opposition respect him, they will also respect his religion, and it doesn't take as much courage to stand forth a firm defender at it does to extract the will of an application. as it does to assume the role of an apologist.

Z. Mf. Chaurela writes: We have become so attached to the JOURNAL that it has become a necessity. In order to take it we have to curtail expenses in some other directions, but we have the consolation of feeling that what we get from its pages will be lesting. May you ever he prospered in the good work, is our sincers wish.

Notes and Extracts on Miscellancous Subjects.

Berlin has a monthly paper devoted to cremation. Crematories are being built in four or five Ameri-

Tea, says the Chinese, is a drink which relieves hirst and discipates sorrow.

The Salvation Army was lately mobbed at Toron-co, Canada, and pelted with rotten eggs.

In the German army suicide is rendered reasonably sure by sentencing to death every soldier who attempts it.

A factory in Holyoke, Mass., makes 1,800,000 envelopes daily. One at Waterville, Me., makes 409 miles of yarn a minute.

William H. Montague, of Boston, has in his pos-session the bullet with which General Warren was killed at the battle of Bunker Hill. Swedish botanists have discovered along a railroad

seven species of plants which were unknown to the region before the track was laid. Miss Lizzie Miner, a bright young lady of New London, Conn., has become insane by the violently preached religion of the salvation army.

An erolite exploded near Paris, Ill., lately and caused much consternation in that region. It was thought to be a steam-boiler. No one was injured. Nineteen lepers who arrived in San Francisco lateby the Pacific steamer Oceanic were ordered back

tured. Near Panama a whale seventy-five feet long be-came entangled in the submarine cable, and in his struggles to free himself was so severely wounded by the wirethat he died.

China. One attempted to escape, but was cap-

Professor Koch himself was obliged to submit to fumigation at Geneva, though he declared it was nonsense. "Nonsense or no nonsense," said the in-exerable frontier officials, "you must be smoked like other travellers."

There are sixty Catholic churches in Montreal. The French Cathedral situated there is the largest church building in this continent. It is built of limestone, and 15,600 people have often been assem-bled under its roof.

Of the 50,000 postmasters in the United States there are 2,000 whose calaries did not last year amount to the sum of \$1 each, lifteen whose salaries were less than 50 cents, and one whose carnings for the year were nine cents.

At Bahrin, on the Persian Gulf, there is no fresh water, and the natives get their supply from springs at the bottom of the sea near shore. The fresh water is got by diving with a goat skin, which the diver closes as soon as filled from the spring.

It is said that a Persian king once, before going into battle with the Egyptians, gave each of his soldiers in the front ranks a live cat to carry before him; and the Egyptians surrendered to the Persians rather than injure the cats, which they considered

In Alabama there is a China tree ten feet in circumference. Its top was torn away by a storm; but six feet up the trunk two more trees have taken root and grown as high as the old tree is. Half way up the trunk of the original tree a peach tree stands out, and is now filled with fruit.

To the city of Paris have been presented by the Shah of Persia two diminutive camels no larger than ponies, which belong to an exceedingly rare species of which the Shah has four specimens in his private stables. They will be placed in the Jardin les Plantes in a house constructed specially for them.

A. Londoner asserts that he has cured himself of catarrh and hay fever by taking a pinch of strong Scotch snuff whenever the sneezing was violent, and by taking the snuff before the attack made its appearance in the spring. He followed this course for two seasons, and now, for more than six years, has not had an attack of either sneezing or hay asthma. The old witchcraft days of Massachusetts are be-

ng outdone at Mount Morris, Mich., where a whole family of sixteen persons has gone crazy over the belief that their premises are bewitched, and are even cutting nicks in the ears of their pigs and cows to let the devil out, while in Danbury, Conn., they are curing long-standing rheumatism by the charms of live black snakes.

There is a little Shoshone papoose at Tuscarora, Nev., only four years of age and not much larger than a pickle jar, who evinces wonderful aptitude for molding images out of mud and clay. His mother was engaged at a washtub outside of a house the other day, and from the mud caused by the sloppings the little sayage molded a deer and a horse, which were almost perfect in contour and form.

For nine seasons a little sparrow with a deformed foot returned with each summer to the window of a Boston woman and tapped at the pane. She always received him kindly, and finally fell into the habit of making him a special cake. This summer on his first call he alighted on her hand, showing plainly that he was ill. She carried him into the freeh air, but he would not fly, and died while she still held

Snakes in India are suicides, as well as cannibals, sometimes. An Englishman writes that about eighteen months ago, just previous to his leaving India, at Devalah in the Wynaad, the housekeepers chased and killed a large cobra, five feet four inches; pre-vious to death it was thrown down in front of his house, when, after a great deal of twisting and wavy contortion of the body, it disgorged a small rock snake about four feet in length.

Mr. Edison, the electrician, chatting with a re-porter in New York yesterday said: "I have built a railroad three miles long at Menlo Park, on which I ran at the rate of forty-two miles an hom my elec-tric motor and carried six or eight freight cars. It is a real, practical thing. I could not go on with it because I had not time. I had too many other things to attend to, especially in connection with electrical lighting. I am going into original ex-perimenting again. I'll get out a new crop of in ventions during the next year in the electrical line." A band of the Pope's enemies took food and drink

outside the walls of Rome on a Sunday and then entered town through the Angelic gate, within a stone's throw of the Vatican. On seeing the policemen and soldiers guarding the Vatican entrance the band of fire-eaters shouted: "Spies, assassins, death, away with them!" and set to work caning them and stripping off their cockades and epaulets, but were finally arrested and imprisoned. Such rows are frequent in the neighborhood of the Vatican, and Leo XIII. would certainly be attacked by the roughs if he entered the streets.

An engineer who has made electricity his study recently declared that in the course of ten years he believed it would be possible to compress enough electricity in a substance the size of an egg shell to drive an express train from Liverpool to London, Science has not arrived at this point yet, but who can tell what it may do in the future? Inventors should never forget that a bird is heavier than the air, and that the bird flies because its strength enables it to overcome the difference between its weight and that of the atmosphere it displaces. In a nutshell, ærial navigation is a mere question of lightness and force.

Charts of the geographical distribution of the light-ning strokes for 1882 and 1883, prepared for our fire reports, says the Insurance Chronicle, show that they are chiefly confined to that part of the country situated north of the Ohio River and east of the Mis-souri River. In both years 85 per cent of all the strokes occurred within this area. In the Southern States lightning seems to be comparatively rare, and seldom occurs outside of three states—Texas, Louis-ians, and Georgia. There seems to be two principal centers of electric disturbance, from the fire underwriter's standpoint, and these are in the New England and Northwestern States.

Thus is described the beautiful process of cremation as the New York society proposes carrying it out: "The body, covered with a pall, is placed in a out: "The body, covered with a pall, is placed in a catafalque, in the chapel or reception hall, whence it descends notselessly by means of an elevator to the incinerating chamber. This, by means of superheated air, has been raised to a white heat at a temperature of about 2,000° Fahrenheit. When opened to receive the body, the inrushing cold air cools this chamber to a delicate rose tint, and the body, after an hour in this bath of rosy light, is completely decomposed, nothing remaining but a few pounds (about four per cent. of the original weight) of clean pure, pearly ashes, which are taken out and put in an urn of terra-cotta, marble, or other suitable material, and placed in a niche of the columbarium, or delivered to the friends to be disposed of as they may desire."

In Manhood's Morn.

IN MEMORIAM R. G. WEBSTER.

When in manhood's hopeful morn
Our beloved is called away,
Every path appears forlorn
Where his feet were went to stray;
Eyes with woful tears grow dim.
Hearts in sorrow mours for him Hearts in sorrow mourn for him.

He has fallen in the race Where he bore a manly part. Who can fill the vacant place In his mother's loving heart? He the comfort, pride, and cheer Of his sorrowing sisters here.

He was free from selfish aim.
All who knew him speak his praise, He has left a worthy name, Won by earnest, toilsome days. Years may swiftly circle by, But his memory will not die.

Ah! how sweet it is to know That beyond this life of ours, Where the silver waters flow,
Where the banks are bright with flowers, Where the sky is always fair, We may find our lost ones there. -A Friend.

A Beautiful Plant.

The artillery fern, or flower, as it is sometimes called, is a curious and beautiful plant, which is not very generally known outside of rare collections or very generally known outside of rare collections or of florists green-houses. It acquires its singular name from the military and explosive fashion with which it resists the action of water upon it. If a branch of the fern, covered with its small red seed, be dipped in water and then held up to the light, there soon commences a strange phenomenon. First one bud will explode with a sharp little crack, throwing into the air its pollen in the shape of a small cloud of yellow dust. This will be followed by another and another, until very soon the entire fernlike branch will be seen discharging these miniature volleys with their tiny puffs of smoke. This occurs whenever the plant is watered, and the effect of the entire fern in this condition of rebellion is very curious as well as beautiful. As the buds thus open, they assume the shape of a miniature Geneva cross, too assume the shape of a miniature Geneva cross, too small to the naked eye to attract much attention, but under a magnifying glass they are seen to possess a rare and delicate beauty.

Religion and Immigration.

A writer wonders how much church extension or missionary effort would be required each month to meet the religious wants which immigration is creatmeet the religious wants which immigration is creating so rapidly, and estimates that 160 new churches, or more than three erected and furnished each day, would hardly meet the demand. He takes a small month, May. In that month the returns show the arrivals were 28,279 from Germany, 14,163 from Ireland, 6,735 from England and Wales, 5,800 from Cauada, 5,456 from Sweden, 4,368 from Norway, 3,405 from Italy, 2,424 from Austria, 1,928 from Denmark, 1,819 from Russia, 1,589 from Bohemia, 1,303 from Hungary, 1,250 from Switzerland, 1,256 from Poland, 989 from Scotland, 706 from the Netherlands, 336 from France, 123 from Belgium, and 680 in lesser numbers from all other countries. These figures are subject to about 3 per cent, addition when the statements from all the minor points are at hand. Of these 82,581 souls, probably more than three-quarters these 82,581 souls, probably more than three-quarters are connected with the Catholic, Lutheran, Greek or Anglican churches, and yet, religiously as well as politically, most of them are strangers in a strange

Physiological Peculiarities.

We speak of some persons as tenderhearted, but as a matter of fact every one is, literally, very hard-hearted, the heart being a very tough muscle, so insensible that one would not feel it if it could be seized and held in the grasp of a giant. The heart is no more the seat of our affections than is the stomach or liver. It can be seen as a contract of the second or liver. It causes no more pain to cut a nerve or the brain than to pare one's nails. Large portions of the brains may be lost without an impairment of the intellect. An entire bone may be removed, and, provided the periosteum—the membrane which covers it—is retained, the bone will grow again as good as before. A new nose may be reconstructed with a flow taken from aris other part of the body. flap taken from any other part of the body. A person dying from the loss of blood may be restored by injecting blood from another person's body.—Boston

Prayer in a Bank.

The Philadelphia Telegram says: "It was a graceful and plous idea to open with prayer that new sav-ings bank at Newark, in the neighboring Common-wealth of New Jersey, and it is to be hoped that the custom of prayer will be kept up, in connection with the custom of auditing the books and of ascertaining exactly where the money of the institution may happen to be at any given time. It was apparently a lack of both plety and correct business habits which wrecked the old Newark savings institution which went under some weeks ago."

Russell Sage

is a well-known operator in Wall street, who is generally considered as "up to snuff," Hence, it may have been quite natural that a countryman who reads the papers recently called at his office and asked for a package of Dr. Sage's Catarrh Remedy. He discova package of Dr. Sages Catarrh hemety. The discovered his mistake, but he made no mistake in the article called for. This Remedy, when applied with Dr. Pierce's "Nasal Douche," will surely and rapidly eradicate the most aggravated case of catarrh, with all its unpleasant and dangerous accompaniments.

Florence Nightingale says that her experience in India convinces her that cholera cannot be communicated from one person to another, but is purely a local epidemic, dependent upon the clean or unclean condition of the earth, air, water or buildings, and its spread can be checked by the isolation of patients and keeping the neighborhood in a cleanly condition.

Health Is Wealth.

It is worth more than riches, for without it riches cannot be enjoyed. How many people are without health who might regain it by using Kidney-Wort. It acts upon the Liver, Bowels and Kidneys, cleansing and stimulating them to healthy action. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

The petrified forests of Arizona have been purchased by a company who are making the wood into tables, tiles and other ornamental articles. It is said to be driving onyx from the market, being suscepti-ble of a much higher polish and more durable.

We do not wish our readers to forget that the CHICAGO & NORTH-WESTERN ROAD can take them to any of the Government Free Land and Land Grant Districts in the Northwest: Wisconsin, Michigan, Minnesota, Dakota, Iowa and Nebraska.

Children employed in the lacemaking schools at Belgium work twelve hours a day and earn 6 cents.

Doctors are getting more and more into the habit of prescribing proprietary medicines in their practice especially that known as Hunn's [Kidney and Liver] REMEDY for diseases of the kidneys, liver and bladder. They know from experience that is of more value in such diseases than any prescription they

The Bible Society has decided to discontinue its practice of providing railway coaches with Bibles So few of them are read and so many stolen that the work is not producing good results.

It is truly wonderful to see how the name of Mrs. Pinkham is a household word among the wives and mothers of our land. Alike in the luxurious homes of our great cities and in the humble cabins of the remote frontier one woman's deeds have borne their kindly fruit in health for others.

The wife of a Methodist preacher in Dublin; Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her

hay color, and never fail. The easiest and best way to seemening 100 at all draggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, \$2 colors and asok of directions for 2 cent stamp.

SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. Hammond, Lake Preston, D.T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using Ayer's Hair Vigor, three bottles of which sufficed to restore their original rich, dark brown lair, whose long.

Mrs. O. Davenport, Williamstown, Vt., became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used Ayer's Hair Vigor, four bottles of which covered her head with a fine growth of silky brown hair, welve inches long.

AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, Flatonia, Texas, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had cearcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair. soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and officer diseases of the scalp liable to cause baliness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR V S LOVELAGE.

color.

Mrs. August Valentine, of Buffalo.

N. Y., had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect.

Ayen's Hair Vigor, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

and it speedily grew long and thick.

A Toilet Luxury.

The wife of Dr. V. S. Lovelace, Lovelace, Ky., had very bad Tetter Soreson her head. Ayer's Hair Vigor cured them.

The son of James N. Carter, Occorquan, Va., was cured of Scald-Head by Ayer's Hair Vigor.

Hyppers Poyr, Monagonic Mins Harring Scald Head, it has also caused

by Ayer's Hair Vigor.

Herbert Boyd, Minneapolis, Minn.

Was eured by Ayer's Hair Vigor of infolerable Itching of the Scalp.

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now passersing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists.

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REY. T. P. CHILDS, Trey, Obio.



LYDIA E. PINKHAM'S * VEGETABLE COMPOUND *

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senditions—invariably exacted—as pre-fair investigation, when our pure and sving mothers, our fair daughters or guiltless babes appear at the cabinet window and regale us with mixed odors of onions and acco, unclean teeth and poor whisky, we hould at least be treated courteously by our pronents, if we are skeptical as to the identity of our friends.

I fully agree with you, Mr. Editor, if Spiritualism is to gain advocates from the better classes, it must be purged of all mountebanks and pretenders. "If truth cannot stand, let it fall! It asks no favors, calls for no protection, has no shield. Fraud, deception or falsehood harm it not, unless accepted as its standard bearers."

If it is true that spirits of the dead do return and commune with the living, they can prove their identity without the aid of a dishonest medium. What the skeptical world demands, is positive proof devoid of all trickery. Some reliable evidence tangible to our senses. While I do not believe in the existence of a disembodied spirit, never having witnessed one particle of evidence worth treasuring during all these years of investigation, I am nevertheless ready to learn. I sincerely hope you are right in your belief of spirit return, and that I may prove to be the one who is deluded. If you, or any person in the world, or the spirit of any deceased person can give my craving mind one ray of light, that will convince me of the existence of spirit-life after the death of the body, I promise, in this public manner, that thereafter my voice and my pen shall be as freely employed in proclaiming this fact, as they now are in the exposure of fraud.

JOHN W. TRUESDELL. Syracuse, N. Y., July 28, 1884.

A Reply to "The Wounded Bird Flutters."

To the Editor of the Religio-Philosophical Journal:

I have been permitted to see an article written by John W. Truesdell, of Syracuse, in which he compares himself to a "wounded bird." Judging by his autobiography in "Bottom Facts," I had believed him devoid of sympathy for the wounds of others; but it is some satisfaction to realize that he "wince" when his character is so illuminated that he can now see himself as others; see him. He seems to imagine that I made him the figurehead to my lecture without having read his "Bottom Facts," but as a matter of fact I read to my audience a whole chapter from that production. And now with your consent, Mr. Editor, I will exhibit Mr. Truesdell to your readers in the full bloom of that peculiar manhood in which he seems to glory. My authority for every statement shall be J. W. Truesdell in "Bottom Facts." After winning a reputation as a physical medium, Truesdell became known as a professed instrument through whom spirits could write. He soon figured as a comforter of those whose loved ones had been lost in death.

One evening a gentleman from a distant city brought a letter of introduction, as one who was seeking proof that those he had lost were yet alive, and loving him as in the days that had become a memory. Truesdell informs us that his was not genuine mediumship, but he is careful that the dear old gentleman, whose heart is full of love and sorrow, shall not suspect him a fraud. The weather is cold and the caller keeps on his great-coat. Our "wounded bird" sees that his visitor keeps his memorandum book in one of the pockets of that coat. His caller is a and tedious talk of nearly two hours, he stranger. Truesdell must get some real incommendation, or his fraud will prove a failure, a new dispensation, in which we are to do not be appeared to describe the story until the so he opens the araits of the stove until room is so warm that the visitor takes off his coat and places it upon a chair. Truesdell immediately invites him into an inner office. and leaving him there, slips round by another door, and searches letters and papers in that memorandum book that would have been

sacred to all but a Truesdell. Having now gained all the knowledge he needs he promises to meet his visitor at a later hour. The interval is used to prepare the messages that will consummate the swindle. Now. what is the result? He actually gives us the letter as published by the poor old vic-tim, describing the glorious proofs of spirit immortality gained in this sitting with Trues-

This is a brief summary of a chapter that should have been headed, "Truesdell Roguery;" and this is the man who would now "flutter" as a "wounded bird" because I pictured his conduct as it will be pictured by every honest man and woman in the country. There is a double lesson we should all learn

from this sad history:
1. We see Truesdell perpetrating fraud from the love of it; that is if we dare assume he tells the truth when he says he accepted no reward for his services. We pity the man who perpetrates dishonesty to gain food for his hungry children, but for the man who stabs the human heart out of love of fraud we

have naught but scorn and loathing.

2. We know as Spiritualists that the Truesdell of to-day is not changed by the incident we call death. The Truesdell of to-morrow will surely seek to ridicule truth and bring disgrace upon Spiritualism. The Truesdell of to-day is only a buoy on life's ocean, marking a spot where all that humanity holds most sacred is liable to wreck. It is the Truesdell of to-morrow who becomes the invisible flend, engineering both frauds and exposures, which cast a cloud on our holy cause.

I am full of pity for those he has deceived, and I beg them not to grow entirely disheartened, for truth is alive, and her ministering children may yet bring to them genuine proofs of the immortality of the human soul. Lake Pleasant, Mass. Chas. Dawbarn.

Letter from Brooklyn, N. Y.

Fraud on the Part of Investigators-Dr. Matthew Shea-Wonderful Stories-Lulu Hurst-That New "Pretentious Bubble,"

Oakspe, etc. To the Editor of the Beligio-Philosophical Journal;

A correspondent of the Journal, in a recent communication very justly commending Mr. Dawbarn's attitude towards spiritualistic shams, proceeds still further to say that: "Perhaps fraud is sometimes perpetrated by investigators." In the absence of knowledge upon that subject, of course the word "per-haps" is a good one to use in connection therewith; but, so well am I satisfied in my own mind of the entire absence of fraud upon the part of investigators, that I challenge without hesitation the production of one solitary case of fraud caused by them. Fraud itery case of fraud equaed by them. Fraud ines invariably in every instance where it has securred, been perpetrated by the so-called medium and his or her coad jutors. The fraud defenders always throw the blame upon wholip innocent investigators, and never where it stronger, balongs, upon the knaves who, for he made of the foliate, trifle with the affection and stalls the brains (already sufficient, balongs, triple with the affection, and stalls the brains already sufficient, and creditions dispersions.

the speedy advent in Breeklyn of the notorious Dr. Shea. Great and marvellous developments are to transpire "when he comes; when he comes." Napoleon, Josephine, Linsoin, Garfield and many other notables will probably appear in "one of our largest halls"—the Academy of Music perhaps,—and astound and electrify tremendous audiences. One of our prominent Spiritualists says: "Of course they will," and I say: Egad! ves: why not? they will," and I say: Egad! yes; why not? and all of them rolled into one, and that one the personating trickster himself. The wonderful yarns published in one of our near-by spiritual papers concerning the wonderful materializations happening away off—out West—and written up by a reporter upon the spot, are spicy reading. They run something in this wise, and are rather otherwise than wise: "Just as the table had jumped up and happened the spiling the room being the scene banged the ceiling, the room being the scene of repeated flashes of magnetic and angelic lightening, I saw just overhead the face of Dan'l Webster, while Lincoln looking in at the front window and Calhoun at the back-door simultaneously shouted: 'Scribe! we are with you. You are engaged in a glorious cause. Write! write! until the maws of the gullible are distended quite to bursting from devouring the productions of thy lively and versatile pen."

It is said that a leading Boston Spiritualist has broached the fanciful theory that the Lulu Hurst phenomena are engineered by a band of ancient spirits. But the verification— "there's the rub"—no less with that than with many other vain conjecture floating in the atmosphere of modern Spiritualism. To cap the climax we have that pretentious bub-ble, Oahspe, the new bible. What next? Surely Spiritualism in these latter days, is weighed down with an enormous load of absurdities, and handicapped in its progress with a host of superstitions. I am no stickler for organization among Spiritualists, and never advocate it, but when I reflect upon the intellectual and moral status of the men and women engaged in the work of the American Spiritualist Association, and of their supercilious treatment by your Eastern contemporary, which, by the way, seems bitterly hostile to a clean and decent Spiritualism, I hope for the ultimate success of that Association of noble men and women and that it may be seen a special treatment of the success of the second treatment of the success of the second treatment of the second treat become an efficient instrument in ridding the cause of Spiritualism from the absurdities and superstitions now infesting it. W. C. Bowen.

THE WHITE CROSS. Letter from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The Directors of the Onset Bay Grove Association voted the use of their platform to the Fraternity of the White Cross, for a one day's convention, on Monday, August 11th. At ten o'clock Mr. John Orvis, of Boston, called the meeting to order, and after a song by the friends present, he proceeded to expound the objects for which the meeting had been called. He outlined the movement as of a spiritual nature, and made special reference to the addresses of Cephas B. Lynn and Mrs. Emma Hardinge-Britten, that were delivered upon that platform the day previous, as being the keynote to the great work the White Cross proposes to carry forward. He rehearsed the law of Moses, with its "Thus saith the Lord," together with the great commercial centers in trade and commerce, railroad and manufacturing monopolies, and after a long more than they did in the time of Moses or Jesus, for we must love our neighbors better than we love ourselves.

He said that the new dispensation was not handed down by any one man like Zoroaster, Jesus Christ or Joseph Smith, but was presented by the Spirit-world for co-operative work by the people in the great reforms of the day, "and now," said he, "I come to talk to you of the White Cross. It is a descent from heaven, and it is a duplicate of a society corresponding to it in the Spirit-world."

"How is it duplicated?" was asked from the audience. "I'll tell you," said the speak-"Its work is to be the natural way for general co-operation instead of individualization of the human. This last medium is the first to announce the Associations of Societies in the Spirit-world, and from there it is announced that a new church is to be established on earth. This last medium and her husband compared notes in these phenomena, and

found that they are alike." Questions from the audience: "Who was the woman medium?"

"Well, I do not care to tell you now. Principles are what we want. You will say, if that person is there, I won't join; and again, if that person is not there, then I won't

"Does not the speaker quote Davis as authority?"

"I say not." "Will you not tell on whom the mantle of the White Cross of the Spirit-world has fallen in this life?"

"If you get that you will judge of the person instead of the principle involved," was the answer. Continuing, he said: "We are going to have a school for mediums, and do what we can to stop the black tongue of scandal against them. We are going to have a Temple, and in that Temple we are going to have a sanctum sanctorum, and therein we are going to have a Pivotal Medium, and you will see in the White Cross the wonderful development of mediums."

"Are persons joining the Fraternity required to practice self-abnegation, abstaining from the use of narcotics, alcoholic beverages, and vice and crime of every kind?"

"There is no person that is not called; none so bad that they are not welcomed to the first degree of the White Cross. He who would be chief must be the servant. The White Cross is organized in degrees, and is a secret society."

"If I understand you," it was asked, "you condemn all secret societies in commerce and in finance, and if so, shall we follow by creating another secret order?"

It is not the secret we complain of, but the business done. If they can do a bad thing in secrecy, cannot we do a divine thing in

M. U. Lyon said he had been bothered al the days of his life with "thus saith the Lord business" of Moses and other mediumistic personages, and to him this Pivotal Medium and her message department, seemed to be too much like Moses and his "thus saith the Lord." This Pivotal Medium is to be the mouth-piece of the spirit mogul, to do the earthly appointings of officers. One gentle-man said he hoped that the angels would see to it that the characters of all the officers

were bure. Mrs. Tewnsend-Wood said she thought it s Mrs. Townsend-wood said she shought to a poor compliment to men to organize into secret societies. She said that the never belonged to but one such society, and that was an anti-tolassus society for children in Philipselphia, and she did not know but that she

would join another of the same kind if it was started here at Onset, but her only pass-word is to be, humanity's needs. At about 4 P. M., Mr. Orvis declared the convention adjourned. Old Pan Cottage, Aug. 11, '84. W. W. C.

Frauds in Spiritualism.

For nearly a year Mrs. E. L. Watson, a celebrated inspirational speaker, of unblemished reputation, has demonstrated the truths of Spiritualism and reformatory subjects with great eloquence and power at Metropolitan Hall, to audiences—comprising many of our prominent citizens—which will compare favorably in intelligence and numbers with our leading churches.
At a recent lecture Mrs. Watson expressed

the following views in relation to frauds in

mediumship.
She said: "Where it has been demonstrated that fraudulent practice was habitual there have been apologizers who excuse it. declaring that evil spirits are in league with irresponsible mediums to perpetrate these deceptions upon honest men and women. Now we say it is not more excusable for you to associate with, lend your aid and countenance to, a spirit fraud than it is to a human fraud, and that a lie perpetrated by a spirit is as black as though perpetrated by a human being. When mediums are detected in deception of this kind and you attempt to excuse them on the ground that they were uncon-scious and controlled by fraudulent spirits, you lend aid and countenance to fraud of as dark and despicable character as though you, in your fleshly bodies, were daily practicing deception. Mediums of this class—though they may possess some power—if they are of a character to draw about them lying and deceptive spirits, can do your cause no good, but harm always, and in supporting them you are heaping shame upon that pure truth which comes into the world, not simply to take away the sting of death, but to incite us to moral endeavor. Am I uncharitable when I would save scores of people, coming with grief-laden hearts, longing to know if there is a truth in this when I say that we should pro-

a mediumship which they do not possess? Let your charity be extended to the victims, not to the perpetrators of the frauds."

It would seem that no honorable, unprejudiced person could object to such statements; nevertheless they caused a storm of vituperation from some persons who seem incapable of grasping anything which does not appeal to their material senses.

tect them from the mercenary, from the im-

moral, from the deceiving persons pretending

Last Sunday evening the manager, in alluding to the assaults upon the speaker, stated that while Mrs. Watson and himself remained upon that platform it would be kept perfectly free and untrammeled.

Mrs. Watson then closed as follows: "I have never called names in my life in reference to this question (of mediumship). I believe in materialization and every other phase of mediumship. I believe in their necessity and in their blessed mission to humanity. This side of the question was defended last Sunday. No personalities were used and un-less the coat fitted none ought to put it on. It is among the pretended friends of Spiritualism that we have our greatest enemies and the most to fear; not from orthodoxy or ma-terialism, but from the credulous, 'blind leaders of the blind,' and dishonest tricksters from this quarter comes our greatest danger. [Great applause.]
"I do not denounce any being living. I

pity them from the bottom of my heart. But should I not denounce sin in the abstractua itseit? Snoula i try t As I said to my manager and friend, Dr. Morton, and as I say to my Executive Committee and the world at large now, if I knew positively that to denounce fraud, to turn my back upon the evil practices of immoral men and women, who cloak their vileness under the mantle of angelic ministry, was to seal my lips forever, and shut the door of every friend in my face, I would not recall one word, nor take one backward step. [Applause.] God bless and support every true medium; may they help to make virtue easier than vice, trath easier than lies, that humanity may feel the quickening power of the angels, and of the blessed truth that good will finally triumb and bless overs life." umph and bless every life."

By these clear, ringing words of truth, which embody the gist of her remarks, the speaker has strengthened the ties which bind speaker has strengthened the ties which bind her to every honest lover of justice. May the good work speed on until those who "steal the livery of the court of Heaven to serve the devil in" are forced to seek subsistence by honest industry, and cease to trifle with angelic ministrations.—A. M. in San Francisco Evening Post, Saturday, August 2nd, '84.

Extraordinary Superstition.

The Paris American Register says:

"An extraordinary case of superstition is reported from the south of France. A woman of Thueyts, in the Ardeche, had taken a child to wet-nurse, when her milk suddenly failed her. She imagined that she had been be-witched by an old woman of 80 in the neighborhood and had her brought to the house by her husband. The man suspended the unfortunate creature by the pot-hook in the chim-ney and roasted her feet, and as this treatment did not produce a fresh flow of milk for the child, the peasant and his wife put the old woman's feet in an iron pot filled with wa-ter, which was made to boil. The victim died after fearful sufferings, and her murderers have been arrested.



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Prof. C. B. Gibson, College of Physicians and Surgeons, Chicago. Prof. R. S. G. Paton, Late Chemist Health Department, Chicago.

Have since appeared in cards to the public disowning the endorsements attributed to them. When it is known that these gentlemen charge the "Royal Co." with garbling their statements, and making unauthorized use of their names it is but natural that the public look with suspicion upon every evidence offered by them.

When a chemist of world wide fame, ranking among the standard modern authorities in that science, Prof. R. Oyden Doremus, M. D., LL. D., College of the City of New York, authorizes it to be publicly stated that he found the "Royal Baking Powder" to be so heavily charged with *Ammonia as to taint the bread and biscuits after passing through the helping process: when a physician of the highest standing, president of Rush Medical Colbaking process; when a physician of the highest standing, president of Rush Medical College, Chicago, Prof. J. Adams Allen, M. D., says that "*Ammonia is a medicine—if used in baking powder, in bread, its action would be that of a medicine, and so not only void of nutrition, but attended, if long continued, by injury to the stomach;" it should arouse the community of housekeepers whoo have for years been using this "Royal" tainted cooking preparation to just indignation.

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