

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

VOL. XXXVII.

Readers of the JOURNAL are especially requested to sena 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.

CONTENTS. FIRST PAGE.-A Discourse.-By Mrs. Helen J. T. Brigham Sept. 28th, 1884, at Republican Hall, New York. For tune Telling .-- The Japanese Method Founded Upon the Calendar.

BECOND PAGE .- From Puritaniam to Spiritualism .-- 1817-1884. What did the Dog See? Thomas Paine. Pertinent Points on the N. L. L.

THIRD PAGE .-. Woman and the Household. Conspiracy, not ecession. Book Reviews, New Books Received. Partial List of Magazines for November not before Mentioned Miscellaneous Advertisements

FOURTH PAGE .- Special Notices. Notice to Subscribers. A Pearl of Great Price. Not well Supported. Unassallable Ethics. Interest in Psychical Study. Business for Dr. Rauch. General Notes.

FIFTH PAGE-A Few More Words to the Spiritualists of America. A Spiritualist in Words but not in Deeds. General News. Miscellancous Advertisements.

SIXTH PAGE .- Life Evermore. The Gospel of True Man hood. Answers Given to E. W. Wallis's Questions by J. J. Morse and his Guides. Notes from Brooklyn, N. Y. A Remarkable Dream. Hudson Tuttle's Lectures. A Weird Story .-. The Death of a Man and a Tree, and Some Queer Coincidences. Revolt in the Salvation Army. A Remark. stie Spirit Cure-O. P. Kellogg. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE Absolution. Shalls. Camels in England. An Electric Ray. Oriental Polsons, Change of Color of the Hair. Divorce by Wholesale. Miscellaneous Adver tisements. EIGHTH PASE .-- The Press, and Psychical Research. An

Open Letter to the Seybert Commission. The Deaf and Dumb. Miscellaneous Advertisements.

A DISCOURSE.

paralysis which ensues by the mercy of God and the laws of nature. When you realize that this is a truth, and when some great shock comes to you spiritually, and you find every thing looks strange to you, voices come to you with mournful tones, and the rays of light seem dull and dim, and every thing comes to you through a blank; it is because you have reached this limit, and understanding this, it brings to you this quiet, this lethargy; but before this evil is left behind you a little way and your spirit comes out of this paralysis and awakens from its duliness and its sleep, it seems to you there can be nothing in heaven that can equal the intensity of your sorrow and bereavement when your friends have left you through the gates of death, and you feel that by actual measure ment or comparison, the joys of heaven can-not exceed this anguish. It is like comparing a drop of a narrow river with the great width of the vast sea. The liberty that comes to the awakened soul in the other life-bound-less, growing, glorious, beautiful liberty! the delivered spirit can only appreciate or comprehend. Do not imagine that when a spirit leaves

the body, enters the Spirit-world and finds a great sorrow that floats back with its black tide upon you. it is less loving, unselfish, ten-der and thoughtful, or suddenly feels no longer the anguish of your lives, and cares no more for you, and in the joy of heaven sees not the tears of those who stand on this side of the river. Man would be more unselfish, more tenderly thoughtful than the angels of God, if this were so; but it is not true. If you could realize how your sorrow casts a shadow into the spirit land, if you could awaken into the brighter, clearer, deeper knowledge of the realities of life, then you would see that this mortal education is a double blessing, a blessing to you and to the dear ones who have gone before. Think of the old orthodox idea of heaven;

of its narrow, celestial, unclouded brightness, where the mother sees her only son writhing in the tortures of a lake of fire and brim-

CHICAGO, NOVEMBER 15, 1884.

You ask: "If the angels are conscious of You ask: "If the angels are conscious of our sorrows, and if they can see our losses and the heavy crosses we bear, how can they be happy?" Is heaven a dungeon, a prison studded with gold and precious gems? No! If it were a prison the prisoners could not be happy. One there would be like a bird taken from its natural wildwodd and placed in a goldan cage; it is a cord nearthclass; the golden cage; it is a cage nevertheless; the doors are doors, whether made of iron or gold. The spirit would be thus confined in limitation, in the bondage of a prison. We tell you, that if the mother lives it all, the chief blos-

tion, in the bondage of a prison. We tell you, that if the mother lives it all, the chief blos-som of her motherhood is comprised in mem-ory, care and protection; and so if she lives at all she remembers you, and if she remembers you and loves you, she will come to you. There is nothing that separates the denizens of the Spirit-world from you; and so when we hear of the "great cloud of witnesses," and read of the "ministering angels," of God making his angels ministering epirits, you may know that these are your friends and that they remember you. But you ask: "If they come back, remember and love us, and can see us, how can they be happy?" "Take the orphan child, neglected and ill-treated it may be, how can its mother in heaven, to say nothing of its father there, be happy know-ing this? Or if the son or daughter is in the midst of temptations and dangers, how can the parent look down through the clear morn-ing light, when "the mists have rolled away," and be happy and know these things are so?" "The son, the daughter or friend left in earth-life, may be bowed down by bereavement, temptation and sorrow, and knowing this, how can the watching angels be happy?" With the husband or wife in the desolate darkness of bereavement, how can the angelic companion taste the sweets of the heavenly darkness of bereavement, how can the angelic companion taste the sweets of the heavenly joy, knowing the bitterness, the black and dreadful clouds left behind?

Why, friends, if spirits were limited as you are, your darkness would simply be repeated in them; if they only knew what you know, there could be no heaven for them; but do you not know that the day one enters the broader, her life the soul commences to expand like the bird in its nest when it leaves it behind? that the broader, deeper education there does away with what to you seems so dreadful? Look at the sorrows of a little child; you talk of its joys and sadness, and so do we, be-cause it has its little griefs, its sunshine and its shadows, its blue sky and its dropping rains; but do you not know that a little grief or disappointment, which is nothing to you, fills the child's heart to overflowing, and its sorrow is just as great as that which comes to you? It is seemingly small to you because in the measure of your manhood and womanhood, all these matters of child life are very insignificant. Cannot you remember some of the little disappointments that came to you when you was a little child, and that seemed to take away all the sunshine from your life, and made it so dull and dark that for a little while you bore the heart of an old man or woman? You can remember it, and in consequence of that memory, we say to you, that when you make a promise to a child, keep it faithfully as though made to your God; but if in your human weakness you fail to do so, do not think you lose dignity when you come down to the level of your child and explain why you broke your promise; and when you see the sorrows that come to the heart of children, then you. sympathize with them; but you are not made broken-hearted and miserable, because you can look beyond these little troubles, beyond the little child weep-ing blinding tears over a broken toy-a little cart it may be-a little doll that has been broken in pieces! In that great sorrow and disappointment you take the child in your arms and kiss away its tears, soothe it and promise it something better by and by. You stand by the child's grief; it is like a little cloud passing by in the summer sky, but you are not filled with anguish because you know the little trial will soon be over, and the rainbow of heaven will be stretched in the midst of the cloud of sorrow and tears. And just so your friends come to you. reat sorrow is before you; it seems so dark to you it shuts out the very light of heaven. It seems, too, that the sun is dead and that God has forgotten the world; but in the midst of all that, your angel-friends, like a loving mother that sympathizes with the child in its fear and grief, are with you; they help and strengthen you; they are not deeply saddened; they are not made unhappy because they can see beyond. You may say: "Oh! yes, that may be true of a little trouble; but when we come face to face with great calamities, dreadful as we feel them to be (and great sorrows are exper-ienced by almost all in earth-life), these are evils and sorrows that cannot be comforted in this wise; for instance, the little neglected orphan child, abused, hungry, cold, sick and suffering, it does seem as though the acgel mother in heaven must leave the glory of her home and weep with broken-hearted sympathy on earth." Instead of that, she comes to the little child and comforts it in a way we know not of. We once knew a man whose sun of life went down in darkness in his childhood. Daily and nightly he waited in the narrowness of his fading, dying faculties. Hisown mother was in the spirit-land; she passed over when he was but a little child, and while he had learned the language that was spoken most commonly, he could no longer read, no longer associate with others, but to the few who went to his room, he would say in his broken way: "I am not alone; one comes to me when you are gone, a beautiful lady, not quite as tail as you are, and so lovely that I

cannot tell you, and she looks into my eyes, takes me by the hand, and kisses me and takes me away somewhere, I cannot tell where-only we go a long way off, where there are green fields and flowers, and there I can talk; they understand me and I understand them, and, oh! such a beautiful place! I know of nothing so beautiful; but it is far away; it can't be on the earth for there's nothing on earth so grand; and then we come back again and I find myself in this little room.'

and I find myself in this little room." Now, this person knew nothing of Spiritu-alism. As a medium he had this brief de-velopment, this little glimpse of light was brought to him, and the angel mother with quick, strong sympathy, was drawn to her child; and so amid all the hunger, cold and pain of the mortal life, the angels know the long, boundless, fadeless rest of that land and life which are beyond. We have told you before of the little crip.

and life which are beyond. We have told you before of the little crip-pled boy on the ferry-boat, with his little basket on his arm, containing a few berries and other articles to be sold. He sat there one foggy morning, leaning on his little crutches, with his basket on his arm, and his eyes lifted on high as though he could pierce the mists and see the clear sky; and a tender hearted, kindly disposed lady went to him, made some purchases, then laid her hand on his shoulder and said, as though her heart his shoulder and said, as though her heart were broken: "Poor boy, what have you to look forward too?" One glance of those beau-tiful eyes answered her: "Sunday-rest!"

The earth is little compared with the be-yond; it is like one soft tear compared with the one great ocean that rolls around all the world; so if we look beyond this little earth, this lameness, this suffering and need, there will be us begar arutabas for head, or some will be no longer crutches for body or soul; and you will realize that there is in all of its length and breadth no cripples; that we watch and are not weary; we run and are not tired; we walk and faint not. These thoughts are of the beyond. Now, if the angels know these things of yourself, can they not look upon the great sorrows that come to you as belonging to time and not to **UCLUID** answer for most of the evils of earth, but how about one in spirit-life who sees a dear one on earth in temptation and sin? What is there then that can afford them comfort?" If through a pain coming from the burning of a finger, a child receives a knowledge of the truth, and thereby probably saves the entire body from the flames, is not that a good thing? 'The Bible saying is true: "The wrath of man is made to praise the Lord." Have you not seen good come out of apparent evil; have you not seen that your little losses have grown into your greatest victories? Had it not been best for you to have borne the losses of your earth-life, you would have been plac-ed by Infinite Goodness in a perfect life, but through the instrumentality of all things around you you realize what life is. Look at the thorn that belongs to the blos som. There are vines that climb the woodland, vines reaching upward, and they are various in color-green, gray and yellow. Have you never noticed how close and clinging to the branches of the tree are the chestnut burrs, ripening through the summer days, and when the frost comes and lays its white hand upon them, it says to the prisoner within: "Come, you will find liberty here;" and the burr opens and the nut drops out ripe and sweet, with a sound, white heart, and it is the frost that has given it its liberty; and just so sorrow comes, and when it comes it brings pain, and pain is one of your schoolmasters, if not in this world, in heav-Out of all that men call evil, out of all the ills and weariness, the struggle and care, by divine appointment, there comes something better than you can imagine, and one of the greatest lessons we begin to learn the day we die (as we call it), is the lesson of patience. It is that which says to us, "Be content to wait. God lives, and sometime out of all the burdens and bitterness will come the blessed revelation, the sweet ripened fruit."

No. 12

Nature glories in her radiance, In the leaf and may-flower fair. O, the blossoms of the wild-wood How they struggle and aspire; Are they children born of fragrance From the red heart of the fire?

Have they risen from their ashes, Teachers of the soul of mau; Do you need these earthly lessons, To unfold God's perfect plan? "Dust to dust," we hear repeated When the body lieth low, And the soul of morted present And the soul of mortal prayeth In the shadow of its woe.

Lost in darkness and in strife? See great cities rise from ashes, Like the forest flowers fair, There where smoke and fire once gathered. With their curses in the air.

Little flowers that spring in heauty, Teach us lessons with their breath, They're the children of earth's fragrance, Born from motherhood of death. So, through all your human sorrow From the ashes of despair, From the breast of joy and gladness Comes a being pure and rare.

From the ruins of earth's gladness, Built as by a ray of light, The garden city in her glory, Rises from earth's darksome night; Born of ashes, in her splendor Rises then, this city fair There where every breath is fragrance,

There where every thought is prayer So from blackest grief of mortals, Spring the flowers of love divine, Coming from the human sprit With a power none can define. O sad soul, in all your sorrow, In your grief on earth below, Know that from your dead, grey ashes Radiant flowers of joy shall grow.

Fortune-Telling.

The Japanese Method Founded Upon the

By Mrs. Helen J. T. Brigham, Sept. 28th. 1884, at Republican Hall, New York.

(Reported by J. F. Snipes for the Religio-Philosophical Journal.)

INVOCATION.

O thou who art the spirit of divine peace, thou whose love is like the light and life of the universe, we look to thee. Some of us are in the winter of desolation and beleavement; some in the midnight of human grief and care, and for some the grey mists have sepa-rated and the twilight lies about them, yet we blend our souls in one voice of prayer, climbing as the vines do, turning as do the leaves toward the light. We look to thee, O Spirit of infinite wisdom, power and love, and we know that thou alone canst do us good. We do not come to thee in terror. We are not driven by some angry, dark superstition. We do not come to thee simply because some ceremony is expected of us and a part of it is prayer, but we come gratefully because we have the power to come; our gratitude springs up even in the very act of coming to thee; light lies about us, and love and peace enter into our hearts. Thou art a Spirit, and we as spirits turn to thee, and we receive our light from thee as the plants gather theirs from the shining central sun.

in Warday Managiri

We thank thee that thou art loving, wise and precious in the least as thon art in the greatest; that there is nothing beyond or outside the Father of all, that lives. We thank thee for the exhibition of that Fatherhood and Motherhood blended in one; for the tender care that is bestowed upon the least of all things as well as upon the greatest; know-ing this, we know that if thy children stray from thee, though it be pain that draws them back, they will return; though they fall they will rise again, and with the soft wings of the higher, inner strength they will find the light; and though they grieve and are deso-late in spirit, thou dost not rear between mortals and thee any dividing wall, but through the windows of the castle they pass out into the spirit-land, and the door of their grief is open and they can return—not in the old garments they wore; these are too gross for them ever to assume them again, but spiritually, with all the old life and memory. intellect and affection, strong, quick and earnest, they do return to us again. O God of the living and not of the dead, we pray that our souls may understand this better and know that thou doest all things well. We pray thee that we may have power to give thee acceptable worship and bend our lives to holy purposes, in the spirit of harmony, the light of the eternal. Amen.

THE LECTURE. "Does the realization of happiness in spirit-life destroy our sympathy for the bereave-ments of our dearest friends on earth?"

This is a request that we compare the joy of a spirit that is liberated, with the sorrow of those who remain on earth. Who can find the sphere in which to measure this feeling, this emotion of mortals and angels? That which you feel on earth is keen, intense and concentrated, and if it were continuous. life would become a dreary desert, the most des-olate of all things; but there is a certain kindness which the Great Spirit shows in nature, which enables us to bear the burdens that are laid upon us. There is a limit to all human suffering-a physical and spiritual limit. A great grief, as it were right in the deadened, and there is a certain lethargy or | there.

ward her desolate, despairing child. Oh! what an idea that was! How we have abused our common human nature with things that have been grafted on the thoughts through fear, authority and the dark superstition that held past generations in chains.

Now we are told of "The sweet by and by" -told of it in the language of poetry, and there are many who believe that those who are left behind on the shores of earth are untouched by any breath of the greener, flowery, verlasting joys of the Summer-land; but we ell you that land is sweet only when you have made it so; that land is bright to you only when you have reflected the brightness of good thoughts; good works and deeds from the earthly shore; then it comes to you for the simple asking, with heavenly breath; it comes with deeper action, which is in the soul of the toiler, in that deeper activity which comes with the fact that you are worthy of it; that you have earned it, and it s your right to have it, and only in that way loes it come to you.

A little child enters the Summer-land and you see it in the close clasp of a loving angel heart. Its little tired head rests against the gentle bosom of one who loves it, and there soothed and lulied, in the absence of pain and in the breath of immortal freshness and

sweetness, its long and quenchless beautiful morning begins; and the little children of the spirit-land come to it, for children are always attracted to children; it is more difficult for them to become acquainted with men and women, but they are ready for the sweet est sympathies of life between the little ones on earth, and this is deepened, clarified and intensified in the heavenly land; and so these little children come with their songs and flowers to the little new-born angel; yet in all their splendor, in the absence of pain, in the presence of the deathless and beautiful life, there comes a memory of the past and a longing for the dear father and mother who loved them so well, and this longing is strong and is answered on earth by the longings for the little one that has gone, and these two currents of affection meet and blend, and there is no power in the heavenly land that can stay it; and so the child is brought back into the presence of the loved ones. If it come in the midst of a storm of desolating agony in the rebellious heart of the mother or father, it is like the swift-winged bird caught in the storm, and is frightened and filled with shadows; but in the brightness and glory of its heavenly awakening it turns for rescue to the very angel who has received it, and it is borne away beyond the reach of the storm, and it awakens in the brightness of heaven, while the watching angels who see the father and mother, extend their power, use their ministrations of love to 'soothe, comfort and sustain them; and when the storm subsides, as all storms do, in the calmness that succeeds they bring the little angel; they lay it on the mother's breast; they place it in the father's arms and the soft little hand feels the brow and cheek, and the little unseen touch brings comfort in its subtle, inexplicable way. You feel it but you do not know whence it comes nor whither it goes; it is viewless as the wind, like the coming and going of the spirit

of which Jesus spake. While, then, the sorrows of earth may be full of anguish, they are limited; they work themselves out; it is a law of progression and growth; a law of God's love that makes it so, centre of your being, like some great pain or evil that befails the body, finds this limit of endurance, and beyond that all is dulled and clearer and purer in the wisdom of the spirits

The lecture closed with the following improvisation:

> BEAUTY FROM ASHES, See the all-devouring demon, Breathing on the city fair! See the splendor of the buildings Flame-decked in the autumn air. Night of direst desolation, When declines that city fair; Dather gran the spleto spleto.

But how soon the sister cities

Answered her impassioned prayer.

Now where smile the bright lake waters Shining in the radiant light, All the blackness and the ashes

Have gone down from human sight, Making all the city fairer, Brighter, stronger than before, Rising in her growing beauty,

Queenlier than she was of yore. She has risen from her ashes,

The Chicago of to-day, She has shown her power and glory And her breadth and strength and sway.

Sorrows deep may come upon you, With their strange devouring flame, And the wild winds beat you outward

Into poverty and shame.

Wait, heart, in thy desolation.

Do they point unto thy doom? Are life's best and sweetest blossoms Grown to decorate the tomb?

Are the green leaves dry and withered? Are the brightest flowers all dead?

Are there only now grey ashes Where once perfumes sweet were shed?

Winter comes with snowy mantle, Springtime comes with balmy air.

Calendar.

At the last meeting of the Asiatic society of Japan a paper was read by Mr. O. Korschelt on "The Tenken System of Japanese Fortune-Telling." The Japanese calendar forms the basis of the system, and by the application of certain rules to the date of a man's birth, his character can be determined. The qual-ities assigned to each year, month, and day, each of which is represented by one of twelve letters of the syllabary, seem to have some resemblance to the characters of the corresponding animals-tiger, hare, dragon, ser-pent, etc. From the five syllabary letters corresponding to the year and month of conception and the year, day of birth, the chief points of a person's character are made out the most important determining factors

being the year of birth and month of conception. Then come to be considered the effect of the stars which are supposed to rule the years, months, and days. For each year there are nine stars, which have their special qualities; and each man's life is to be ruled by one of them. From the mutual relations of these stars, the life relations of two given people can be made out. One very important application of the system among the Japan-ese is the comparison of the ruling stars of two who are contemplating marriage. Similarly, as each instant of time is ruled by a star, it can be determined whether a given year, a month, or day will be lucky or unlucky to a certain individual. The method of divination thus described was illustrated by examples, the author having worked out the horoscopes of Cromwell, Carlyle, Bis-marck, Napoleon, and other historical characters. From the discussion which followed, it appears that this elaborate system can be traced back to the earliest period of recorded time in China. It is the so-called system of philosophy embodied in the "Yiking," the oldest of Chinese books, and if it should turn out. as is contended by some eminent Chinese scholars, that this work is not Chinese in its origin, but Acadian, then Japanese divination would be a western product.-Nature.

Fish Stories.

Naturalists tell us that almost every whale in the seas has more or less of an extra load to carry, says the Pittsburg Dispatch. There are several species of fish which are poor travelers that take advantage of the whale's good nature and fasten themselves to it in such a way that they do not have to exert themselves at all to get from one place to another.

There are several species of fish that have smaller fish within them, thus having to forage for two mouths instead of one. The inner fish belongs to the eel family and are so slippery that they pop down the throat of the fish they are going board with before it can shut its trap; when once down it is safe, be-

sides being sure of a living. Sharks, those avaricious denizens of the deep, have for companions pilot fish. These are handsome fellows with nothing terrifying either in manner or appearance. They are supposed to locate the prey for the sharks and come in for a share of the plunder after the raid has been made. Notwithstanding the shark owes much of his success to the pilot fish, he does not hesitate to swallow one of them occasionally.

Mrs. Harriet Beecher Stowe is seventy-two years of age.

For the Heligio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER VII.

ABIGAIL P. ELA.

"The heart ever open to Charity's claim, Unmoved from its purpose by censure orbiame, While vainly alike on her eye and her ear, Fell the scorn of the heartless, the jesting and jeer."

During our visit to Washington in 1867-8 my wife and myself first knew Mrs. Ela. My first memory of her is as we met in the "old capital prison" block,—a row of solid old brick houses across the capital grounds east-ward, used as a prison in the civil war and since put in order for dwellings. In a large room on the second floor, the magnificent dome and the noble east front of the capitol in sight from its windows, we used to sit by the sofa on which rested a feeble invalid wrapped in shawls and propped up by pillows -feeble in body only, but of a mental and moral health that made us almost forget her physical illness. The deep brilliancy of her eyes, her animated features, and a certain sense of life and power in the faintest tones of her voice had the effect of giving us strength and refreshing inspiration. Virtue went out from that strong and true spirit. We afterwards made our home under the same roof in another part of the city, for some months during two winters. Her rooms were on the first floor, and after our five o'clock dinner they were the prized gathering place of a company of her privileged friends, when her strength would allow. She would rest in an easy chair, and her husband was ever ready to help her and added to the intere-t of the hour by his sterling sense, and clear sagacity of comment on passing events. Those visits are fresh in memory. Common sense and judgment, clear, mental and spiritual perceptions, and frank independence brightened by keen wit and tinged with a fine womanly grace shone out in her conversation. She never assumed to teach yet much was always learned. She had fidelity to conscience and a readiness for every practical duty, while her soul was filled with an abiding faith in the triumph of truth and the progress of man. Feeble as she was in body, her sweet and strong spirit gave light and abiding life to the whole household. At last the time came when she was unable to leave their New Hampshire home. I extract from the Concord Daily Monitor its fit tribute to her worth. That room which is mentioned as her abiding place, for years her husband showed us photographs of, and also of the views on two sides from its windows of village. streets and swift river, and towering hills near by. The Monitor said:

"She bore her long illness with remarkable patience and fortitude, and kept up her interest in public affairs and the reforms of the day, to the closing hours of her life. Loving hands and hearts ministered to her every want during her protracted illness, and those nearest and dearest witnessed in her last years a superb illustration of the power of mind over the ills of the body. She possessed rare insight, in judging of the character and action of people, and an extensive knowledge of public affairs.

No sham, political or religious, passed her keen inspection without detection. She was one of the early anti-slavery women of this city, and a 'Garrisonian Abolitionist' until slavery was abolished. In the memorable struggle in the old New Hampshire Anticiety, for the right participate in its business and discussions, she was one of the earliest and foremost for that right, and served on the Executive Committee of the Society in its last years. She was one of the women, who under the name of the Concord Female Anti-Slavery Socsety, addressed a letter of sympathetic support to the late Hon. John P. Hale when he broke from the democratic party on the occasion of the annexation of Texas, and in reply to which he made use of the memorable expression God makes women; milliners make ladies.' "Mrs. Ela was an earnest supporter of the cause of temperance and no less so of the Woman Suffrage movement, serving as an officer of the National Woman Suffrage Organization, until failing health compelled her to retire. Her house was the home of all workers in these and kindred reform movements, which gave her a wide circle of acquaintances and friends. She had the courage of her convictions to a rare degree, and never compromised her opinions or shrank from any duty they required of her. Her philosophy of human action could be epitomized in this: "Duty is ours; consequences, God's." She took her position among the advanced liberals in theology from the time when Theodore Parker stirred the theological conservatism of Boston and New England, as the angel of old stirred the pool that health might flow from it; and for the past five and twenty years has abided in the hope, joy, and peace that comes to her from a belief in the spiritual philosophy. "After Mr. Ela's election to Congress, Mrs. Ela spent much of her time, winters, in Washington, until her increasing illness within four years, rendered the journey too fatiguing. For the past three and a half years she left her house but once, for a short ride, her room but a few times." JOSEPHINE S. GRIFFING. "For the soul that gives most freely, From Ats treasure hath the more; Would you lose your life, you find it, And in giving love, you bind it, Like an amulet of safety, To your heart forever more." —Elizabeth -Elizabeth Doten Going to Washington in the winter of 1866 wife and myself stopped at a hotel to look about for a more quiet home for a few weeks and found a large and pleasant room on Four-and-a-half-street-then a most desirable part of the city. We were told by the family that a lady and her daughters, excellent and agreeable persons, had rooms in the same house. On going to our first meal we had a pleasant surprise; not expecting to meet any acquaintances we found seated at the table Mrs. Josephine S. Griffing and her three daughters. It was like a magical transition from a strange land to a familiar home, and we were soon talking of old days with great zest and enjoyment. We had known her as an eloquent anti-slavery lecturer, a Loyal League organizer, and a friend and able advocate of woman suffrage, and, more than all, as a genuine and most gracious woman. The idea and original plan of the Freedman's Bureau was here, and the first bills in Congress for its formation were inspired by her. Eminent men said she was the best person to be its chief. This was impossible and she never sought it, but was content to render large service to its work in other ways service equalled by few and excelled by none. She soon removed to her house on Capitol hill, north and in full sight of the Senate end of the capitol. We would sometimes go there to see her daily work. At mid-

of the house, waiting for their cases to be examined and food and raiment to be dealt out. There was a tender sympathy in her voice and manner as these distressed people took these gifts from her hands that made them doubly precious—the food for the body be-came food for the hungry soul as well. This work kept up, for months and years. If a babe died in some poor hovel she would see that all was decently done, and as the little coffin was laid in the ground would speak words of touching tenderness to their poor hearts; the sweet music of her voice broken by their sobs. She was their angel of mercy -a sister of charity indeed. A graceful and accomplished woman, a choice ornament for the most elegant society, devoting herself to these poorest of the poor and spending her days among them. Sometimes we would go to the railroad depot at night to see her start toward New York with a car load of freed men and women. In those days Washington was a city of refuge for these poor creatures, and while she saw that their daily wants must be supplied she felt that they must, so far as possible, be helped to help themselves, and took northward seven thousand of them in a few years, finding places for them in city and country, where they earned a decent liv-ing. By aid from the Bureau, and by private help, all this was done, and the great task was a severe draft on her health and strength Abraham Lincoln was her fast friend, and we often heard her speak of his kindness. She told us of a reverence for good women as marked in his manners, and of the depth of pathos and feeling in his eyes as wonderful and very impressive. The best members of Congress paid great heed to her suggestions

as to freedmen's affairs. A member of no religious denomination she was a saint to all eyes and hearts. The best clergymen were her friends, the stoutest heretics held her in reverence. Riding in the street car one day in sight of her house, after her work here was done, two rough men sat opposite me. One looked toward that house and said: "A pious woman lived there; one of the genuine kind I tell you," his voice growing tender and his aspect reverent as he spoke. She could not turn from this work. One evening Clara Barton, the well-known army nurse, Mrs. Frances D. Gage, my wife and myself, took her to Miss Barton's rooms and laid out a plan for her to travel and lecture, to get rest and change and to get money, which she needed. We felt sure that her eloquence would win its way, and that all would be helped by her presence and teachings. After an hour of persuasion and suggestion she said: "I thank you all. It may be as you say, but I cannot leave these poor people;' and she never did so long as strength held out. Very pleasant were the hours spent with her during the years we knew her there. Domestic in her tastes, graceful and of womanly sweetness, intuitive, full of spiritual light, few equalled her in the charming qualities which make home delightful, and her devotedness to her work gave added beauty to her daily life.

The following letter, written to me after her peaceful transition, will be of interest:

Mer peaceful transition, will be of interest: ROXBURY, MASS., March 4th, 1872. My DEAR FRIEND:.... I was glad to see the well-merited tributes paid by yourself and others to the memory of Mrs. Josephine S. Griffing. She was, for a considerable period, actively engaged in the anti-slavery struggle in Ohio, where by her rare executive ability and persuasiveness as a public lecturer, she aided greatly in enlightening and changing public sentiment, and hastening the year of jubilee. With what unremitted zeal and energy did she espouse the cause of the homeless, penniless, benighted, starving freedmen, driven by stress of circumstances into the national capital in such overwhelming numbers; and what a multitude were befriended and saved through her moving appeals in their behalf! How like an angel of mercy must she have seemed to them all! No doubt the formation of the Freedmen's Bureau was mainly due to her representations as to its indispensable necessity; and how much good was done by that instrumentality in giving food, clothing and protection to those who were so suddenly brought out of the house of bondage, as against the ferocity of the rebel element. it is difficult to compute because of its magnitude. She deserves to be gratefully remembered among "the honorable women not a few," who, in their day and generation. have been-

of the day. I discovered my host to be an un-usually bright and well-read farmer, with a certain seriousness about him that forbade anything like unseemly familiarity and which was sure to inspire respect in a con-siderable degree. He was an Eastern man by birth, but had been settled in the West for twenty years. Beyond his wife he had no family, and it struck me as being somewhat singular that I saw no hands about the place singular that I saw no hands about the place save an old negro, who was slowly perform-ing some duty in the cow-yard. After a hearty supper and a smoke with a corn-cob pipe I went with Mr. Shelly to the

stable to take a took at my horse. In turning an angle of the building he grasped me by the arm and pulled me quickly saide. His action startled me for an instant, but the next moment I perceived his motive. Chained near the path was one of the most immense and ferocious-looking mastiffs I ever beheld. A magnificent creature to look upon, but a terror to meet if one were unprepared.

"Down, Captain!" commanded my companion, as the dog was in the act of spring-ing to his feet. The animal resumed his crouching attitude, and Mr. Shelly went on to say: "That dog is invaluable to me as a guard Ha is absolutely fearloss and still guard. He is absolutely fearless and will shrink from no danger, no' matter how appalling it may appear. But his ferocious nature compels me to keep him chained during the day, for I verily believe he would kill a stranger if he encountered him in the place."

"He is certainly a splendid creature," I re-marked, looking back. "I would like to make friends with him, for I have an innate fondness for dogs.

Mr. Shelly shook his head. "Don't try it," he said. "I wouldn't have you approach him under any consideration. That dog will throw an unruly steer and hold him so securely that he can't rise. An ordinary man would stand but a poor chance of getting away from him alive.

On our way back from the stable we again passed Captain's kennel and paused to look at him. Mr. Shelly patted his head, while the animal stretched the length of his chain toward me, regarding me all the while with a look that seemed to be anything but unfriend-

ly. There seemed to be so honest a purpose in t'e brute's eyes that I instinctively put forth my hand and laid it caressingly on his huge head, when to the amazement of his master the creature actually licked my hand in token of amity. I really laughed at the consternation depicted on Mr. Shelly's countenance.

Well," he exclaimed, drawing a long ath, "if I had not witnessed the thing I breath. never could have believed it. Why, that animal is a tiger in disposition, and I never be-lieved him capable of friendship for any but my wife and self. Old Reuben, the negro, is terrified when he comes in the vicinity of that dog. His demeanor towards you is certainly very surprising." It was the custom of Mr. Shelly to loose

Captain when they were about closing the captain when they were about closing the house and retiring, and to chain him up ear-ly in the morning, before it was likely there would be any callers at the farm. The fol-lowing morning I arose very early, having passed a restless night, and inding it impos-oble to take a morning part drassed and sible to take a morning nap I dressed and went down stairs, seating myself on the porch. I had entirely forgotten the fact that Captain was loose, and as I sat inhaling the fresh air from the pines I was startled to behold the dog standing by my side, gazing fixedly on my face. For a moment I was un-decided how to act. Retreat was impossible -to show fear might induce the brute to fix tanga m m ыноаь <u>н</u>и ин швіань afraid to speak, lest a strange voice might alter his purpose if it was pacific. I, therefore, looked kindly at him and smiled. Majestically striding up to me he laid his broad head upon my knee and I cautiously began to caress him. During the operation Mr. Shelly fortunately appeared upon the scene. He gave a quick glance toward me, and, calling the dog, took him to his kennel and chained him. Then it was I explained to him the circumstance of my early rising and the unexpected meeting of Captain on the porch. "I don't quite comprehend your good luck with the dog," he remarked, "but I would advise you in future to keep within doors until you have seen me about." "If you have no objection," I replied, "I would very much like to feed the dog onceonly once. I will be very careful, but I really will consider it a favor if you will consent to my request."

the place, and old Reuben is the only person who will remain with me, but, you see, he hides as much as possible indoors. Look," he continued, pointing across the road to a piece of woodland, " do you observe yonder fallen tree?

I gazed in the direction indicated and saw the trunk of a large tree lying prone on the ground. It was, in fact, a huge log, from which the bark had long been peeled. "Well," he continued, "at irregular intervals the ap-parition appears on that fallen tree, arrayed in the traditional white drapery, and it walks up and down, swaying to and fro and all the time waving its arms towards the house. A half hour ago it was visible, but it vanishes as quickly as it appears. I am not under any powerful hallucination. I am a rational, sane man, and what I tell you is the earnest truth."

"I have witnessed some strange affairs myself," I rejoined, "but let me ask you if you are positively sure there is no trick in the thing?"

He gave a hollow laugh. "Hanging in the house," he said, "is my repeating rifle. Men will tell you that I am the best shot in the country, and that's saying a good deal. I can kill a sparrow, and perhaps a butterfly. You observe that log is not more than fifty yards distant, and yet I swear to you I have repeatedly drawn a dead aim on the thing as it danced plainly in sight. I have fired, but still it always stood shaking its arms wildly in the air. I've shot dozens of times at it, but I can't kill it, for it is not human."

"No one would try the prank for some motive or other?" I questioned. "For instance, suppose they wished to buy the place cheaply, perhaps this ghost story might induce you to sell at a sacrifice.'

"Do you think," he returned quickly, "that any one who knows Abel Shelly would care to assume such desperate chances before his rifle? Oh, no. There is nobody who would take that risk. Besides, I should have killed it long ago if there was anything to kill. It always comes in the afternoon," continued Shelly, "but never at night. You perceive it reverses the accepted time of nocturnal visitation."

"I do not consider myself more courageous than men generally," I replied, "but I would be glad if you would notify me if this object appears again during my stay. Perhaps I may be able to investigate more satisfactorily than you have done.

"Very well," he replied, "I will do so." I had a sweet sleep that night and no ghost haunted my dreams, and it was only when 1 awakened that I recalled the conversation of the previous day. I could not doubt that Mr. Shelly and his wife were both thoroughly honest in their convictions, still I could not bring myself to accept the thing assupernatural. I dressed and, as was my custom, went out to the kennel to visit my friend Captain, for by this time there was a mutual attachment between us, and I would sooner have trusted the beast's loyality than I would most men's. With Captain for an ally I should feel comparatively safe, for he was the per-

fection of bravery. The day was pleasant, there was not a cloud in the sky, and a gentle wind blew with delicious coolness. Dinner had been very late, for Mrs. Shelly was not well. It was drawing towards 5 o'clock when I took my accustomed seat on the porch with my pipe. Shelly join-ed me; his wife was sitting inside by the window. My eyes were involuntarily turned towards the fallen tree. Shelly divined my thoughts, for he shock his head gravely, smoked on and said nothing. Suddenly there came a half-suppressed cry from Mrs. Shelly, ны п claimed: "There, don't you see it? Look!" I gazed steadily at the spot, but could discern nothing unusual and told him so.

NOVEMBER 15, 1884.

Thomas Paine.

That ministerial crank, T. DeWitt Talmage. recently preached a sermon asserting that all suicides were either infidels or lunatics. In other words if an infidel took his own life he was an infidel and Paine's "Age of Reason" was directly responsible, but if the suicide was a church member then he was crazy. The fiend who lighted the fagots about the feet of Latimer was less a persecutor, less a criminal than this pulpit orator in this age of enlightenment who heaps such gross abuses upon the memory of a man dead and defiled. This calls to mind the slanderous utterances of an ex-Elgin minister who some years ago preached a sermon upon Thomas Paine. A sermon as full of falsehood and injustice as it was possible to conceive. If all men would be just there would be but little else to ask for in this world. There is no sweeter word than justice in the English language. In 1774 an Englishman, then thirty-seven years of age came to this country. He brought with him a letter of introduction from that great statesman and philosopher, Benjamin Franklin. This young Englishman was full of the fire of freedom. He was a lover of liberty and he came to America to lend his whole life if need be to the cause of free government, to liberate a nation and establish a government of the people. He gained the respect and friendship of Washington. He was an honored associate of LaFayette. This earnest man struck the first blow for freedom. He wrote a pamphlet which was like a torch and it lighted the hearts of the people, it set the nation on fire. Ere the fire died out another pamphlet from the pen of this man heaped new fuel on the flame and the desponding colonists took new hope. It was due to the efforts of this young Euglishman more than to any other man that the colonists arose. declared war, defeated the armies of George III. and established their rights as set forth in the declaration of independence. No man stood higher in the estimation of the people of this continent and no man was nearer to the hearts of that people than was this brave and aggressive Englishman, Thomas Paine. It is but the simplest justice to say it. It is but the honest duty of the pulpit, the press and the people to repair—so far as it is possible—the wrong done this man. Wrong we say because all these heroic, patriotic and noble accomplishments have been buried beneath a monument of vitup ration and falsehood for which-and we blush to say it-the christian pulpit is mainly responsible. When Thomas Paine finished his labors in America he went to France. There he was elected to the assembly. There it was that this hater of monarchies, cast his vote for the destruction of tyranny but against the death of the tyrant. Such a vote was almost certain to cost him his life. He was a soldier in the cause of liberty, let it cost what it would. But Thomas Paine supplemented these acts of patriotic loyalty by writing a book called the "Age of Reason." That was the cause of all the attacks of the pulpit. Yet that book if written to day would be read by thousands who dare not read it as it is. Why? Because it has been so grossly misrepresented. It was a blow at the tyranny of the church of that day. It was a plea for the l beration of the souls of men. It was written to effect another declaration of independence and it succeeded. We are better off to-day than we would be if the religious wars and persecutions of a century ago were toler ated. Do you doubt that? Then we owe a second debt to those brave men who struck the first blow towards establishing religious e and abonaning forever th e snack les, the fetters and the dungeons which were then used in the name of God and religion. It has been truly said that with the name of Thomas Paine left out the history of liberty could not be written. This "Age of Reason" declares, in its first paragraph, "I believe in one God and hope for happiness beyond," and it also declares that "the world is my coun-try and to do good my religion." Do those ministers who have done all in their power to defile and slander Thomas Paine know that he who believes in a God is not an atheist? Yet they have repeatedly so asserted. The Christian religion has nothing to gain by maligning those who have attacked its past history. No rational man questions for a moment that the church has accomplished more good than any other institution, but it must also be remembered that men were burnt at the stake, innocent people were massacred by the thousands, dungeons were filled with human beings whose sole offense was a difference of opinion upon matters religious. Those days are past. It was the birth of liberty, the growth of human pride. the enlargement of human intellect and the love of personal and religious freedom in the hearts of men that made these atrocities impossible. The age of slaughter, massacre and fyranny were followed by the age of justice. -Every Saturday, Elgin, Ill.

"Those starry lights of virtue that diffuse. Through the dark depths of time their vital flame,"

whose self-abnegation and self-sacrifice in the cause of suffering humanity have been absolute, and who have nobly vindicated every claim made by their sex to full equality with men in all that serves to dignify human nature. Her rightful place is among "the noble army of martyrs," for her life was undoubtedly very much shortened by her many cares and heavy responsibilities and excessive labors in behalf of the pitiable objects of her sympathy and regard. Very truly yours. WILLIAM ILOYD GARRISON.

To be continued.]

What Did The Dog See?

[J. H. N., in Philadelphia Times.]

Montaigne observes, "things unknown are the principal and true subject of imposture, forasmuch as in the first place their strangeness lends to them credit and, moreover, by not being subjected to our ordinary discourse they deprive us of the means to question and dispute them." The incident I am about to relate is strictly true in all save that I have appropriated a fictitious name for the parties involved in the narrative.

In the summer of 1867 I was journeying leisurely through western Ohio on horseback, when late one aftern con I discovered my horse had suddenly become lame in one of his forelegs. Dismounting I made an examination with the purpose of discovering the precise location of the injury, but failing in this, I flung the reins over my arm and led my poor beast towards a farmhouse which was near at hand. I found the owner. Abel Shelly, seated on the porch, smoking his pipe, with his wife sitting by, engaged in knitting. Introducing myself and explaining my situation, I inquired if he could accommodate me with a resting-place until I could resume my journey. He acquiesced at once, assuring me that I was perfectly welcome, and, presenting me to his wife, laid down his pipe and began

to examine the feet of my horse. "I can see nothing at present," he remark-1. " that indicates the seat of the injury, but I'll put him in the barn, and if he does not improve by to-morrow we'll determine what is to be done."

Leading the animal away, he shortly returned to the house. In the meantime I had entered into conversation with Mrs. Shelly, who was a very well-informed person, but I judged by the remarkable pallor of her face that she was not in particularly good health. Mr. Shelly conducted me to a room, where, having deposited my saddle bags and taken a refreshing wash, I returned to the porch

"All right," he returned. "You know what I have said about his terrible nature; therefore be on your guard."

That day I carried Captain his dinner, and he devoured it while I stood by his side. From thenceforth I had not a misgiving as to his good disposition toward me.

I was detained at the farm for six days before the lameness of my horse allowed me to resume my journey. During this period I be-came much attached to Mr. Shelly and his wife. Captain and myself had grown to be such good friends that we had taken several strolls together over the land.

Notwithstanding my host and hostess ap peared to be affectionately attached to each other, there was certainly something wrong at the farm and it could not escape an ob servant eye. Once or twice I had come upon Mr. Shelly and his wife unexpectedly, and I thought I detected traces of tears in her eyes, while her manner evidently betrayed fear. Still her husband was so kind all the while that I could not avoid pondering on the matter. I never intruded my presence upon them if I could avoid it, but it sometimes would occur in spite of me.

One afternoon I came into the room abrupt ly and found Mr. Shelly fanning his wife and caught a remark he uttered with strong emphasis. "We must sell this place," he said, for it appears impossible for you to have a day's happiness here, and I would sooner sacrifice it than see you die slowly before my eyes. Oh, 'tis too hard!" and he kissed her brow.

Turning about, he saw me and knew I had heard his expression.

"I think I will lie down," said Mrs. Shelly, and as she passed me I noticed her face was as pale as the dead.

When she had gone up stairs, Mr. Shelly turned to me and said: "I suppose you perceive there is something amiss here. You see no hands about the place and a general state of idleness reigns supreme. Of course there is a reason for it and I am going to tell you what it means. The only thing I am afraid of is that you may consider me a madman or a fool, but I swear to you what I am about to relate is as true as holy writ. I am an hones man, sir, and a truthful one, consequently do not lie when I say we have an-apparition -in short, a ghost here. I pray you do not hastily imagine that I am a weak and superstitious man; you shall be convinced, for you may see the whole matter with your own eyes and then judge for yourself. My wife's health has been failing ever since this thing came day a crowd of poor and infirm freed people and was soon engaged in an interesting con- about, and it breaks my heart to witness her "Have prescribed it with marked thronged her doors and filled the lower rooms versation about crops and the general topics suffering. I can't find a ready purchaser for indigestion and urinary troubles."

And you don't see it?" he cried. "Watch how it waves its arms towards us and dances on the log.'

I arose to my feet and went to the edge of the porch. Every foot of the tree trunk was visible, but nowhere could I discern a ghost. I absolutely could see nothing but the old

weather-beaten and decaying log. "Heavens!" exclaimed Shelly, "observe how wildly it tosses its arms and see how its drapery trails."

I took a steady look at the speaker, for I could not reconcile the matter, and I said: "I will try and solve this thing.'

"Don't go there," implored Mrs. Shelly, as I stepped down on the ground.

I made no reply, but walked straight to Captain's kennel and unchained him.

"Old boy," I said, patting his head, " and I will try it together. Come along." " you

The noble fellow appeared to comprehend me, for he looked up in my face, licked my hand and walked gravely by my side. He didn't frisk or gambol, but behaved with the seriousness becoming the occasion. I went straight down the road, mounted the fence and jumped over, Captain keeping a little in my advance. I had excited the noble creature by talking to him until the hair stood stiffly up on his neck and his eyes glanced like coals. To my utter consternation when he was dashing ahead bravely and about twenty feet from the tree he gazed in a dazed manner for an instant and, uttering a sharp cry dropped his tail between his legs and rushed back to the house with all his speed. I looked at his retreating form with a sort of bewilderment and then at the tree. There was certainly nothing unusual visible to my eyes a least. The bare old tree trunk, that was all I smiled as I mounted it and took several turns up and down its length, and then l walked back leisurely to the house. Captain was lying by his master's chair, trembling in every limb. The dog was surely terrified. "I saw nothing," I remarked.

"But we did," returned Mrs. Shelly. "Every step you took the thing followed you, waving its arms over your head. O, I am so sorry you went there. Something will surely happen you if you are not careful. You were too rash. It was too perilons," and she wrung her hands.

"It has gone now," said Shelly.

Seventeen years have elapsed since then and I am not conscious of any particular evi having overtaken me, but there is one thing I would very much like to know-if Shell and his wife did not see a ghost, what did the dog see?

Major Wyly, of Jacksonville, Fla., owns a cherry tree from which constantly drips a fine mist, very much resembling rain. Any one standing under it and holding out his hand can feel the water; yet when the leaves and branches of the tree are examined they are perfectly dry. No one has been able to solve the mystery.

California expects olive oil to become one of her most valuable products in the near future.

Horsford's Acid Phosphate. MARKED BENEFIT IN INDIGESTION.

Dr. A. L. HALL, Fair Haven, N. Y., Says "Have prescribed it with marked benefit in Pertinent Points on the N. L. L.

The following from a late number of The Index is directly to the point:

The Investigator says, "A Spiritualist, and even a Christian, as well as an Agnostic, might join the League; for it does not at all interfere with any of their views on religion." This accords, with the design of the founders of the National Liberal League; but is it consistent with the declarations of its Secretary over his official signature, in regard to building "halls for Liberalism," promising that, if "friends give of their wealth, they shall see the cross vanish in the laboratory of science," and talking about "our consola-tion, our faith, our glory founded in the life that now is," "the noble consolations of our secular faith, etc.? Since Christians are invited to join the League, is not a Christian elegible to office? If elected to the position of secretary, would he be permitted by the liberal members to declare officially his intention to build Christian churches, "to speak our word, our consolation, our faith, our glory in the life that is" to come, "the noble onsolations" of our Christian faith, etc.? When the co-operation of all who believe in complete State secularization is solicited in support of an organized movement for that distinct purpose, how can the leaders of such a movement, by their official words and acts, honestly or fairly commit it either to Christi-anity or to "our secular faith"? If Liberals wish to unite for the propagation of any particular religious or anti-religious philosophy, it is their right to do so; but they have no right to declare that their work is one in which "even a Christian as well as an Agnostic might join," and then announce a policy and a programme in which no Christian can concur, and to which some who are not Christians conscientiously object. go as far as anybody in the rejection of theclogy and in opposing it fairly and honora-bly, but we do not believe in. and cannot even by silent consent to, the smuggling into a movement announced by its leaders to be solely for State secularization a scheme to oppose the religious faith of thousands who sincerely believe in State secularization.

1.

Woman and the Household.

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

CONSOLATION. Why bow the head, And let the grieving heart Flow at the ready fountain of the eyes? Surely you trust your dead

Safe in God's mercy lies! Arise, and take your part In life again! Not yours the bitterest smart, The heaviest pain ; The treasure of your loss,

On earth else lived in vain! -Marian S. Decereux. MISCELLANEOUS.

Miss Amy Sloan has been appointed postmistress of Conoor, India.

A high school in which English and Sanskrit are to be taught to women, has been opened at Poona, India, and will be supported by the Bombay government.

A Chinese girl, Hu King Eng, is studying the English branches at the Ohio Wesleyan University. She intends to become a doctor for the sake of the women of her own country.

Women and girls are nearly one-half of the depositors in the savings banks of Massachusetts, having to their credit \$117,932,399. San Francisco has a girls' union, the object of which is to furnish board and lodg-ing to the working girl at the lowest possible

expense. Anne Whitney, the sculptor, whose last work is Harriet Martineau's statue, has a farm of one hundred and seventy-five acres in the White Mountains, which she manages.

There are 7,668,000 women in England and Wales who figure as wage-earners-a fact which would seem to indicate that the right to work, at least, is being granted to women with eagerness.

As soon as the new divorce laws were gazetted in France, there were three thousand persons applied for divorces; among others, the "divine" Patti.

Madame DeLong Tuyseasian of France, has, after experimenting eighteen years, succeeded in constructing an instrument by which it is possible to cut metal plates of considerable thickness in any elaborate pattern or design. She has received 18 medalsand diplomas at different European exhibitions, and her invention is very highly praised by French architects.

The Working Women's Protective Union of New York, has spent in twenty years \$65,000 to conduct seven thousand prosecutions for frauds upon working girls. In this way \$25,-000 of wages have been collected that never would have been paid otherwise. These expenses are borne by the voluntary gifts of those who approve of helping those who help themselves in a hard fight for life which besets them.

Some writer well says: "Beauty in woman is, after all, in considerable part, a matter of health. A sick woman's face may be exquisitely moulded. She never appeals to our imagination. But even an ugly face all aglow with health and spirit, and with sparkling eyes, becomes beautiful. Such a woman appeals to the imagination; the charms attract us by a subtle magnetism. Whether as maid, wife or mother, health is woman's great good.

WOMAN JOURNALISTS.

was a base conspiracy, for which he deserved death."

ren. but mothers now are making daily application for training, themselves. Sometime we shall have our say in regard to industrial training, not only for the poor, but for all. He is truly poor who can not help himself; he is rich who has health, skill and willing ness to use them.

New York seems to be the magnet for woman's literary work. Here, foremost among her sex, is Charlotte Fowler Wells of the Phrenological Journal, dean of them all; Mary Mapes Dodge of the St. Nicholas; Kate Upton Clarke of Good Cheer; Miss Gilder of the Critic, and Jennie June Croly of Demorest's Magazine; Mrs. Starr of the Dorcas. and many others.

The first number of The Healing Voice, a monthly journal devoted to faith literature and the science of healing, by Anna J. Johnson, who has been so successful in healing during the last few years. It appeals to the

religious feeling strongly. From Washington, D. C., comes the *Alpha*, published by the Mo al Education Society, and edited by Caroline B. Winslow, M. D. It takes bold ground, and its tone is elevated. noble, purifying and wholesome. To the writer, it sometimes seems to go too far, but many of its utterances deserve to be printed in letters of gold.

We have given the names of those only which lie before us. Altogether we may look with pride upon the work of women on the press.

Conspiracy, not Secession.

In a speech on the evening of the 29th ult. at the house warming of the new headquarters of the Frank Blair Post, G. A. R., in St. Louis, Gen. W. T. Sherman referred to the late war as a conspiracy and not a rebellion or secession. The next day upon being asked to explain more fully, he did so as follows:

"The men who instigated the War were conspirators and should have been shot on the spot. Jeff Davis was in the employ of the Government, and when he sought to destroy it he was a conspirator. I saw a letter, dated Senate Chamber of the United States, and signed by two Senators, Slidell and Benjamin, ordering the Governor of Louisiana to seize the Government arsenals. Was this not conspiracy of the most fearful nature? Jeff Davis sought to establish a government of Southern gentlemen, who would rule the masses. His desire was for a limited franchise, limited to land-owners. The poor whites in his estimation, should be classed with the negro. Had he succeeded in his con-spiracy he would have carried this out in the South and then imposed it on the Northern States. He wanted to totally destroy this Government and from its ruins build up a Southern Plutocracy. This I know, that when once the Southern States had formed a confederation he determined that they should not secede. His idea was not secession; it was destruction. The Southern States re-belled one by one and then confederated. Davis bent his energies to prevent their se-cession, and was willing to destroy one of them before it could be accomplished. I have seen a letter which he wrote to the Governor of one of the States, threatening that he would turn Lee's army upon it if it should attempt to secede from the Confederacy. From this it is evident he did not believe in secession, but that he wanted the destruction of the United States Government and a dominant Southern Confederacy. It is well for you, it is well for me, that he did not succeed, as it meant our disfranchisement. His attempt

rival, Aaron Burr, occupy over half that time. A Partial List of Magazines for November judge who was intimately acquainted with Burr and his practice declares that he repeatedly and successfully disposed of cases involving a large amount of property in half an hour. 'Indeed,' says he, 'on one occasion he talked to the jury seven minutes in such a manner that it took me, on the bench, half an hour to straighten them out.' He adds: "I once ashed him tichered Bury why cannot human al asked him, Colonel Burr, why cannot lawyers al-ways save the time, and spare the patience of the ways save the time, and spare the pattence of the court and jury, by dwelling only on the important points in their cases? to which Burr replied, 'Sir, you demand the greatest faculty of the human mind, selection.'" To these examples we may add that of a great English advocate. "I asked Sir James Scar-lett," says Buxton, "what was the secret of his pre-eminent success as an advocate. He replied that he took care to press home the one principal point of the case, without paying much regard to the others. He also said that he knew the secret of being short. 'I find,' said he, 'that when I exceed half an hour, I am always doing mischief to my client. If I drive into the heads of the jury unimportant matter, I drive out matter more important that I had previouslodged there."" fodged there."".... "Prolixity, it has been well said, is more offensive

now than it once was, because men think more rapid-ly....Akin to the prolixity of style which weakens so many speeches, is the habitual exaggeration of language which deforms both our public and our private discourse."

This is advice some of our public speakers will do

well to profit by. All who desire to speak and write correctly should buy and study this book, especially those writing for the press. Those who will thoroughly master the vol-ume and become imbued with its author's spirit may call on the JOURNAL for a life subscription free of cost, if they do not feel repaid an hundred fold for both time and money spent.

A POPULAR TREATISE ON THE LAW OF MAR RIAGE and Divorce. By M. S. Robinson, of the Chicago Bar. Giving the laws of the various States of the United States, England and the Continent with a condensed history of the Roman, Canon and Ecclesiastical law. For sale only by the author. Chicago, 1884.

This little book is replete with wholesome ideas. The author says in his preface: "During an en-forced idleness of some weeks' duration, in the sum-mer of the present year, the following pages were penned, the main object being mental occupation, with a possible thought, perhaps, of future publica-tion, with resulting financial profits should the work tion, with resulting maincial profits should the work prove acceptable; and, remotely, a desire to benefit his fellow-man by disseminating a better knowledge of the law governing the contract and status of mar-riage, its privileges, rights and duties, both in rela-tion to the immediate parties thereto and their obli-gations to the society in which they live. There are few subjects so little understood by the average citi-zen, as that of the law governing, marriage and dizen, as that of the law governing marriage and di-vorce....In all large cities there are a class of shys-ters, masquerading under the garb of an bonored profession, who insert in leading newspapers advertisements like this:

tisements like this: 'A. Blank, attorney at law, 24 Shyster Row. Di-vorces legally and quietly obtained. Twenty years' experience. Advice free. Charges reasonable.' It is hardly necessary to say that all these parties are frauds; that not one decree in twenty obtained through them affords any protection at all to its pos-sessor. Yet, it is a well-known fact they are ex-tensively patronized, and reap golden harvests from uninformed but hardly honest clients uninformed, but hardly honest clients.

To those who have patronized these divorce sharks, and to those who may be tempted so to do, this little book is dedicated. A careful perusal of its contents may enable them to protect themselves against fraud, and possibly save some of them from the pen-itentiary."

THE FALLACIES IN "PROGRESS AND POVER-TY," in Henry Dunning McCleod's "Economics," and in Social Problems," with the ethics of Pro-tection and Free Trade, and the Industrial Problem considered a priori. By William Hanson. Extra cloth, \$1.00. Fowler & Wells Co. Publishers, 753 Broadway, New York.

This is a bold attack by a clear-headed observer and This is a point attack by a clear-headed observer and most candid writer on leading points and arguments made by Mr. Henry George, in his well-known "Prog-rees and Poverty," and "Social Problems." Mr. Han-son is as radical as the Land Reformer himself, in his views of the fundamental changes necessary to true social progress, and has a warm sympathy for the purposes of Mr. George, but his sharp logic brings into clear light what he considers the errors that mar the reasoning of the books above named, and he endervors to show how inconsistent and imand he endeavors to show how inconsistent and impracticable are the methods of reform advised there-in. The final eesay, "The Industrial Problem con-sidered a priori," looks into the essential merits of the subject, that has to some extent been considered in the preceding essays; but this time the argument is purely deductive, and impartially points out wrong-doing and mistakes on both sides—on the part of the doing and mistakee on both sides—on the part of the capitalist, and on the part of the worker—and fear-lessly admonishes both with regard to their duty. The work is written for the people, from the point of view of the practical man who is consciously radical, but seeks to make his every proposition for social reform based upon justice, and responsive to the simple demands of humanity. Those who have read the works he criticises, will do well to read this.

Not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece-In Grandfather's Great Chair: Noblesse Oblige: A Queer Doll; About Giants; Dorothy; Pansy Billings; To-Day; Too Strong; A Dream of Dolls; Herman-nus Contractus; A Brave Baby; Intimations of Immortality; Masks Off! Æsop's Fables Varsifed: Old School Dorot American Versified; Old School-Days; Aunt Elizabeth's Fence; The Procession of the Zodiac; In No-Man's Land; Our Tramp; An Autumn Puzzle; Tangles; The Children of Westminster Abbey; Souvenirs of my Time; At the End of "The Season"; The Temperance Teachings of Seience; Ways to do Things; Boy's Heroes; The Making of Pictures; Entertainments in Chemistry; Search Questions in American Lit erature; Days and Nights in the Tropics; All the world Round

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-millan & Co., New York.) Contents: "Play, a Scene from the Life of the Last Century"; Eton; Thoughts in a Hammock; That Terri ble Man; The Malatestas of Rimini; Baby Linguistics: A Family Affair. This number maintains the high standard of previous issues, and contains much interesting reading matter and many fine illustrations.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Clean Dr nking Water; Butcher's Meat as a Cause of Headache; Paris a Paradise; Schools and Disease; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

while on a journey to find some meat which had been cached while on the way from Lady Franklin Bay, were: " Tell Li eutenant Greely could not succeed."

good many porkers, found a recently born litter of pigs among his herds the other day, all of which were covered with fur instead of bristles.

they have but one sauce. In France the proportion is reversed.

which weighs twenty-seven and a half pounds, and its owners assert that it is the largest animal of the kind in the world.

church in New York for saying her pastor had kissed her four times.

voluntary fainting fit from fright.



Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh filieen years. Took Hood's Sarsaparilia and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years : tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABDEY, Worcester, Mass.

Rood's Sarsaparilla is characterized by three peculiarities : 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown, Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla heats all others, and is worth its weight in gold." I. BARKINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. §1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.



On returning home after a long absence, I find a pile of papers edited by women, awaiting inspection. They embrace every variety and style, but are all creditable to the management and the causes to which they are devoted.

Let us look first, at two papers from the extremes of the continent, from Boston and from Portland, Oregon. The Woman's Journal goes steadily on its way, with one object in view, viz: the securing of suffrage to onehalf the race. It has a large and cultivated clientage and list of contributors, and, if it treats other topics rather as side issues, it yet holds a great amount of interesting matter relative to the home and the advancement of the race.

Mrs. Duniway's New Northwest is a double sheet, embodying the pluck and energy of the West. The senior editor's letters are a unique feature. Her two sons manage the office business. It is a noble exponent of the best thought of the great West.

Then there are Our Herald, managed by Helen M. Gongar. who seemed doomed to destruction by the liquor traffic of Indianapolis, but who overcame all efforts to crush out her life; and the Woman's Tribune, of Beatrice, Neb., with Clara Berwick Colby as editor and publisher; the Inter-Ocean of Chicago, with its weekly column by Elizabeth Boynton Harbert, and the Legal News, conducted by Myra Bradwell of Chicago.

The only paper in Iowa, owned, edited and published by women, is the Iowa Transcript at Cedar Falls. This is the property of Mrs. Wilson and Mrs. Latham. It is independent in politics, declares for statutory and constitutional prohibition, is especially devoted to the interests of women, and advocates compulsory education.

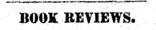
In the South, women are coming to the front slowly and surely. Miss Hattie Paul of the Memphis Scimitar, gives great promise, and Mrs. J. P. Culmore is editor and publisher of the National Reformer, at Houston, Texas.

The Ewing Item, of Ewing, Neb., has now a column under the editorship of Mrs. Harriette R. Shattuck of Malden, Mass., under the title of the "Woman's Hour." The daughter of "Warrington" of the Springfield Republican, Mrs. Shattuck, has taken a notable sentence of her father as her heading. She has for years been a contributor to the Boston Transcript, for which she made the best of all reports of the Concord School of Philosophy. Her mother, Harriet Robinson, is a writer and speaker, like Mrs. Shattuck herself who is at home in both.

Returning to the East again, we have the Index of Boston, to which Mrs. Sara A. Underwood constantly contributes articles freighted with value; the Woman's Century, a handsome magazine edited in Brattleboro, Vt., by Mrs. Esther T. Housh, and The Handicraft, edited by Marian S. Devereux of Roxbury, Mass. Its object is to give industrial education to the masses of youth in that vicinity who cannot afford to pay for technical edu-cation, an opportunity to prepare themselves for competent work. It seems that the South End Industrial School has classes in Carpentery, Printing, Sewing, Drawing and Design, Book-keeping and Cooking. This paper is started to be an organ of the school, while all the work upon it is done by the pupils. The officers of the industrial school and the contributors to The Handicraft are principally women of the Unitarian church, which church have the work in charge. It was established a little more than a year ago, for child-

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

WORDS, THEIR USE AND ABUSE. By William Mathews, LL. D., Anthor of "Getting on in the World," "Oratory and Orators," etc., etc. Chicago: S. C. Griggs & Co. Price, \$2.00.

The first edition of this valuable book was pub-The first entition of this valuable book was pub-lished in 1873, meeting with a most gratifying re-ception; and it has had a large and sleady sale ever since. In the last edition (1884) the author has re-vised, greatly enlarged it, added two new chapters, one on "Onomatopes," and the other on "Names of the private statement on the subjects of the Men," besides many pages on the subjects of the other chapters.

It is a book of nearly 500 pages, divided into twen-ty-four chapters, and our readers will find it interest-ing as well as profitable reading. Indeed it should be made a study by all. The chapter on "The Moral-Words," is well worth the price of the volume ity of Prof. Mathews has quoted largely from many dis-tinguished authors and educators. He advocates a study of the Dictionary to all, and says: "Let no one underrate the importance of the study of words. Daniel Webster was often absorbed in the study of the English Dictionary. Lord Chatham read the folio dictionary of Bailey through twice, examining each word attentively, dwelling on its peculiar import and modes of construction; thus endeavoring to bring the whole range of our language completely under his control. One of the most distinguished Ameri-can authors is said to be in the habit of reading the dictionary through about once a year." The author tells a clever story of Daniel O'Connell winning a lawsuit with the knowledge furnished him by the ety-mology of a word. "He was engaged in a case where the matter at issue was certain river rights, especially touching a branch of the stream known by the name of the "Lax Weir." His clients were in possession of the "Lax Weir." His chents were in possession of rights formerly possessed by a defunct Salmon-fish-ing Company, formed by strangers from Denmark, and they claimed the privilege of obstructing the "Lax Weir" for the purposes of their fishing, while the opposite party contended it should be open to navigation. A natural inference from the name of this piece of the purposes of this piece of water, in question, seemed to turn the scale against O'Connell, for how could he establish the right to make that a close weir which, ever since the first existence of the fishing had been notoriously

a lax one? His cause seemed desperate, and he had given up all hope of success, when victory was wrested from his adversaries by a couple of lines on a scrap of paper that was handed him across the court. These lines informed him that in the lan-guage of Germany, and the North of Europe, lachs or lax means a saimon. The "Lax Weir" was only a saimon Weir. By the aid of this bit of philological knowledge (VConvel) way not only a wardist for his knowledge, O'Connell won not only a verdict for his client, but for himself a great and sudden growth of his reputation as a young advocate."

Prof. Mathews treats at some length upon the ex-aggeration of Americans and their reckless spend-thrift of language. He says they are the most so of any nation save the Irish, and he continues:

"Not only in our court-houses and representative halls, but everywhere, we are literally deluged with words, --words, --words. Everybody seems born to make long speeches, as the sparks to fly upward. The Aristotelian theory that Nature abhors a vacuum appears to be a universal belief, and all are laboring appears to be a universal belief, and all are laboring to fill up the realms of space with 'mouthfuls of spoken wind.' The quantity of breath that is wast-ed at our public meetings,—religious, pulitical, phil-anthropic, and literary,—is incalculable..... "One is struck, in reading the 'thrilling' address-es on various occasions, which are said to have 'chained as with hooks of steel the attention of thou-and and which conter on their suffer the inverted

sands,' and which confer on their authors 'immortal reputations' that die within a year, to see what taste-less word-piling passes with many for eloquence....

"It is eaid that not one of the three leading mem-bers of the convention that formed the Constitution of the United States spoke, in the debates upon it, over twenty minutes. Alexander Hamilton was reckoned one of the most diffuse speakers of his day; yet he did not occupy more than two hours and a half in his longest arguments at the bar, nor did his GREAT THOUGHTS FROM GREEK AUTHORS By Craufurd Tait Ramage, LL. D. Elzevir Edition, 455 pages, brevier type, leaded, fine cloth. Price 50 cents.

The gods, only, can live sustained exclusively by nectar, ambrosia, and like celestial food-mortals seem to find essential a large proportion of coarser nourishment. But even mortals may sometimes sip ambrosial wine, and feel the joy and inspiration which comes from the delicious draughts. Here we are welcomed to a glorious repast in the com-pany of Plato and Homer; here are Pindar and Anacreon, the marvelous wits; Aristotle, the learned; Demosthenes, the eloquent; Herodotus and Plu-tarch, with their boundless stores of history and reminiscence; Thucydides, Hesiod, Menander, and a grand galaxy of old Greek heroes—and every man at his best. Surely a day in such company is worth years of drudgery and labor!—instead of such high cost, the facts are reversed, and even a plough-boy, or a hod-carrier, by cost of a half a day of labor may secure for himself years of companionship with this glorious company.

New Books Received.

FICHTE'S SCIENCE OF KNOWLEDGE: By Charles Carroll Everett, D. D., Chicago: S. C. Griggs & Co., Price, \$1.25.

Popular works of E. D. Babbitt, D. M. The Prin-ciples of Light and Color. Royal octavo, price \$4.00. This work has produced considerable sensation in scientific and cultured circles. Religion as Revealed by the Material and Spiritual Universe. Price, \$1.50. It is a vindication of the spiritual philosophy, and given in a kindly manner, is adapted to opening the eyes of the people. Vital Magnetism, the Life-Fountain, being an answer to Dr. Brown-Sequard, and the Magnetic theory defended. Price, 25 cents. The Wonders of Light and Color; a compend of Chromopathy, or Color-Healing, giving a full ac-count of instruments for color-treatment. Price, 25 cents. All these works for sale at this office.

The Spirit-world, by Eugene Crowell, M. D. The problems of the age have been, What are we? Whence come we? and, Whither are we bound? Of these the last is the most momentous and it is the aim of this work to aid in solving the problem. Price, formerly, \$1.25, now selling at the low price of 50 cents, postpaid. At this price it should be in the homes of all thinking people. For sale at this office. office.

The Proof Palpable of Immortality, by Epes Sar gent. An account of the Materialization Phenomena of Modern Spiritualism, with remarks on the re-lation of the Facts to Theology, Morals and Religion. Price, paper cover, 75 cents; cloth, \$1.00. For sale at this office.

Man-Whence and Whither? By Dr. R. B. West-brook. The author writes intelligently, rationally, inde-pendently, thinking for himself, and saying what he thinks without regard to accepted beliefs or conven-tional forms. The work contains much valuable in-formation. Price. \$1.00. For sale at this effice.

The American Protectionist's Manual, by Giles B. Stebbins. This work is written by one who has had many years of experience, and is the one of all oth-ers who can write on this subject. Price, paper cov-er, forty cents; a special edition twenty-five cents. For sale at this office.

Religio-Zhilosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, November 15, 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 present 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.

A Pearl of Great Price.

If nothing else is to be learned from the late Presidential campaign this at least is,--the inestimable value of a good character. The contest that has agitated the whole country for months, evoking the warmest feelings and the most pronounced opinions from most of our citizens, has really turned chiefly on one question: That of the moral worth of the two leading candidates. Compared with this, all other issues attempted to be forced upon the public fall upon indifferent

orders of mind as to the worth of character. It must be heeded.

And especially will it not be lost upon the active politicians of all grades. Never again will the men who make it their business to select candidates for the highest office in the gift of the people, or indeed for any high office, venture to disregard the element of moral character in their nominees as they have done. It makes their game too immensely difficult and uncertain. It involves a frightful expenditure of money, of labor, and of reputation on their own part. The single false step of nominating a man not morally unimpeachable has cost each party millions of dollars and many millions of lies in the end more costly than the moneywhich need not otherwise have been expended. Had either of the nominees been able to present a clean and perfectly honorable record, unassailable on grounds of morality. while his opponent was unable to match him sample advertisement extracted from last in that respect, he would have been carried Sunday's Tribune: to his high place in a sweeping triumph. The sagacious politician of the future will

be likely to remember this. Nor is the inference a remote one-too remote for the keen American people-that in more limited and humble spheres character has a value that will not fail to be appreciated. In every public official not only, but in every private citizen in all the varied relations of life and mutual service the late strenuous and universal discussion is fitted to beget a new sense of the worth of the priceless gem, CHARACTER.

Not well Supported.

The Radical Review of this city edited by Mr. and Mrs. George Schumm, has from the | Doyle might send some of his detectives to start been an able paper; one that every intelligent, well-meaning materialist should be proud to patronize. The editors brought to their task a large stock of devotion and energy; if they have appeared to us at times as somewhat narrow and have sharply marked the limitations of their breadth, this has not blinded us to the great merits of their work. Hence it is with pain and regret that we notice in the Review of the 8th inst., the following significant announcement.

When we shall publish the next Review will depend largely on a quickening of the conscience of several hundred subscribers who are in arrears.

It is a burning shame that a constituency making the loud professions of interest in the enlightenment of the people that materialists do, should oblige their editor to thus publicly brand them. Mr. Schumm will find in time that a high-class paper is not what the great body of materialists want. With of course very many honorable exceptions, materialists-not agnostics-are crude, coarse, aggressive and selfish. A high-toned independent exponent of materialism is not to their liking. If Mr. Schumm will cease writ ing able editorials on matters of general inears. In every heart one grand inquiry was | terest, stop publishing Mr. Salter's masterly uppermost: Is Senator B. or Governor C. a fit | lectures, suppress the scholarly essays; and

Business for Dr. Rauch.

Some weeks ago The Tribune made a vigorous onslaught upon magnetic doctors, declaring they were always women, and sweepingly asserting the infamous nature of the business conducted under the thin guise of healing. In so far as the Tribune spoke for its own advertising patrons among these healers, we are willing to believe it spoke by the card and was justified in broadly implying that their "healing" shops were only dens of infamy; hence we second its assertion that the Police. Grand Jury and State Board of Health should look after them. As the Tribune has publicly confessed to a knowledge of the nefarious character of the traffickers whose wares it advertises, the JOURNAL would respectfully call the attention of Dr. Rauch, the efficient Secretary of the State Board of Health. to the following

A STROLOGY-MRS. DR. THE DISTIN-guished astrologist, advises upon love affairs, mar-riages, friends, enemies, sickness, speculation, etc.; massage treatment for rheumatism, debility, and all ASTROLOGY-MRS. DR.-

If this charlatan and others advertising in the same paper are plying illegal callings and are disreputable as the Tribune affirms, Dr. Rauch should do his duty and have Deacon Bross, ex-mayor Joseph Medill and the other owners of the Tribune indicted as accomplices. Only by the aid of these gentlemen and others owning daily papers can these human wolves successfully prey upon the public. While Dr. Rauch is investigating what Messrs. Medill and Bross know about the "Massage treatment for rheumatism, debility and all nervous diseases," and how far they are criminally liable. Chief of Police learn the true inwardness of the business for which the Tribune got a half dollar for advertising as follows:

ALL IN DOUBT OR TROUBLE CONSULT MRS. wonderful campaign medium, jubilee seance, Tuesday, 8 P. M.

Our venerable cotemporary, the Investigator editor, has wrought industriously at the case and in the sanctum for now well-nigh onto an hundred years. He is a versatile genius and in addition to admirably editing his conservatory of ancient relics, he fills its columns with letters ostensibly from Spirititualists and Liberals, but in reality the product of his own fertile brain. Then after signing them "A Liberal," "A Spiritualist." or some other appropriate and timely pseudonym, he dematerializes as a letter-writer, and resuming the editorial pen, deals ont sweet and gentle advice or approval as required. The story goes, though we don't youch for its truth, that the good man began twenty years ago to have some of the best of these admirable letters stereotyped. This wise forethought now saves him much time and expense, as he is quite safe in selecting at random from his stock one or more for each issue applicable to some question before his readers. The JOURNAL would sugges that he make a book of them and circulate it among his materialistic exchanges who have less able and humorous writers, that they too may profit by his early industry; or possibly it were better that he should send charges prepaid, a choice selection of such as he has worn threadbare. Bless his dear heart!--he disclaims having a soul--how we do relish those letters, may their repetition never cease.

GENERAL NOTES.

Next week we shall publish an excellent lecture on "Science and the Phenomena Termed Spiritnal." by Major-General Drayson, before the London Spiritual Alliance.

We publish this week the Mediums' Directory. We can not wonch for its correctness, as mediums often neglect to inform us when they change their residence.

G. H. Geer is ready to resume work in the lecture field. He will answer calls to lecture for societies, East or South. His permanent address is New London, Minn.

Dr. E. L. Lyon of Boston, will speak before the Peoples' Society of Spiritualists in Martine's Hall, 54 Ada St., next Sunday at 3 P. M. Subject: "Immortality Proved by Science and Philosophy."

Mr. Merrit Munson of Geneseo, Illinois, passed to spirit life last week at the ripe age of seventy-nine. It was our good fortune to be well acquainted with this amiable gentleman for many years.

We learn from the Christian Register, that our valued contributor, the venerable Herman Snow, was to open a, discussion on Modern Spiritualism at the Boston Monday Club last week.

Alexander Graham Bell hopes to introduce generally into deaf and dumb institutions the entire substitution of articulate conversation for the present system of sign language.

A Georgia paper relates the case of a fox standing his ground, fighting a dog and a man in open ground until killed-the first time a fox was ever known to face danger when there was a chance to run away.

It is said the Astors alone own 3,600 houses. all of stone and iron. The lowest rental they get is \$1,500 per annum, and the highest \$50,000, which some of their enormous down town buildings bring.

Major J. B. Young of Marion, Iowa, was our guest last Sunday. When the Major has caught up with his long delayed court business we hope to lay before our readers some of his European experiences.

Mr. Thos. B. Hussey, a prominent Spiritualist of Maine, called at our office en route to Montana where he goes to settle. We were pleased to meet him, and have a talk with one of the numerous and staunch friends of the JOURNAL.

In Switzerland you can send almost anything through the mails. Trunk, gripsack, hat-box, bag of potatoes--it is all one to the Swiss postal authorities, as long as you pay the postage. And it is a very rare thing for any thing to be tampered with or to misearry.

M. Debove, a distinguished French physician, said recently that certain patients, particularly those having sciatica, may be cured by slightly canterizing the lobe of the ear. Not that there is any connection between the lobe and the disease, but some people have powerful imaginations.

The Sixteenth Annual Meeting of the American Women Suffrage Association, will be held in this city. Nov. 19th and 20th at Hershey Hall. Mrs. Mary B. Clay, Mrs. Julia Ward Howe, Lucy Stone, Henry Blackwell, Mrs.Livermore and many other leading lights, will address the Association.

Charles Dawbarn has been lecturing in Troy, N. Y., also before the Labor Lyceum of New York City, and the Everett Hall Society in Brooklyn. He is to deliver next month a course of lectures in Springfield, Mass., on the following subjects: "Spiritualism and Christianity," "Spirit Power." "Nature and Man," "Morality and Mediumship," "Natural Sciences," " The Size of Man."

Our occasional contributor, Mr. George Lieberknecht, is translating into German, "M. A. Oxon's" "Spirit Teachings," for publication by instalment, in Dr. Cyriax's paper at Leipzig. "Spirit Teachings" is a valuable work, deserving of wide circulation. It is an octavo volume of 300 pages. Price \$2.50. postage 12 cents extra.

The old Allen estate at Claremont, Surry County, Va., on the James River, has been cut up into 250 small farms by its last purchaser, Mr. Mancha, and is now a flourishing colony of over one hundred families, with six stores, a factory, school house, church and newspaper. It is also a station on the Atlantic and Danville Railway.

A few days ago some dry sage on the battle field of Missionary Ridge, near Chattanooga, Tenn., took fire and the flames spread with great rapidity. A stump soon blazed up and in a few seconds a roar like thunder reverberated down the valley, and the stump was blown into ten thousand pieces. Investigation developed the fact that three shells were embedded in the stump and exploded from the heat.

Americans who have been residents of Mexico for years are constantly passing through from the interior en route for the States. They all assert that the country is in an agitated condition. Political strikers are getting in heavy work. Robberies and murders, of ficial and unofficial, are more common than ever before, and a generally unsettled feeling and expectancy of a crisis prevails.

The Star Lecture Course, of this city, will be inaugurated for this season on Thursday evening, November 13th, at Central Music Hall, by the Abbie Carrington Grand Opera Company with an excellent programme. This Course offers many attractions for the season, embracing some of the best and most popular stars. Our city and suburban readers should avail themselves of this rare opportunity and secure seats for the Course without delay.

A grand opportunity is now presented for those wishing a copy of Mrs. Emma Hardings-Britten's latest work, "Nineteenth Century Miracles." This work, lately issued, is royal octavo, fine tinted paper, cloth binding, containing fine engravings of some of our most illustrious men and women, and has previ-

man morally to preside over this great republic?

That such an issue had to be made is certainly matter of profound regret. To many of the wisest and best among us it has seemed nothing less than a national dishonor before the civilized world for us as a people to be obliged to discuss but this one thing, to discuss it everywhere in public and in our homes, and decide by it the gift of the most august and responsible position on earth. Is not one or the other of the two conspicuous candidates grossly unfit for it by reason of a moral turpitude, of which not one man in ten thousand would be willing to be known as guilty? What a question to be offered to the American people!

Nor did our calamity stop here. It was deeply aggravated by the overmastering temptation forced upon great numbers in both high and humble stations, to disown their real convictions, to play the part of ingenions casuists rather than of honest men; to become in a word that, reproachful as it is, does not overstate the truth, liars themselves in their paltry defence of acts which not one of them dares say he himself has done or would do. This is a dreadful part of the matter; perhaps, indeed, when duly considered, the worst part of it.

What numbers seem to have persuaded themselves and to have tried to persuade their hearers and readers, first, that questions of moral character, outside of official conduct are wholly irrelevant and out of place, if not, indeed, too insignificant to be raised by any but the narrowest and meanest of critics; and, secondly, that no array of facts could be clear enough to prove official dishonor. Such wounds in the public morality are deep. But great as our calamity has been, it has not been unmixed. Like many another evil permitted in this world of disciplinary experience. it is not wholly such. Some lessons may be learned from it that will, perhaps, ultimately prove a full offset.

One of the most manifest of these, and one forced on the attention of the dullest and lowest natures, those least in the habit of appreciating moral distinctions is the real value of character. Many have never dreamed that it was a thing of so much importance as it now appears to be. It is evident enough now what it can do for a man. And what any great want or weakness in respect to it can do against him. Has one man been officially honorable? Is another socially pure? These are not insignificant questions which can so trouble and toss a continent for months; on which hundreds of thousands of votes have hung, to be determined by all the evidence attainable. Seldom, if ever, in our by the more thoughtful and pure to the baser the phenomenon.

fill in with vulgar diatribes against Christianity, buy a few of Seaver's standard letters from correspondents with editorial comments attached; if Mr. Schumm will do all this, he will find more money in his pocket and more time on his hands.

Unassailable Ethics.

On Sunday preceding the late election W M. Salter, the regular lecturer of the Chicago Society Ethical Culture, took for his subject. "Moral Issues in Politics." The talent ed speaker said some things which have ad ditional force when applied to teachers of religion, philosophy and morals. "Public and private character," said this ethical teacher, "are identical, and in a candidate neither should require any apologies. What worse influence upon the men and women of this country can be imagined than the elevation to power of a man morally rotten? Whoever sins against the sanctity of the home may try to live a better private life, but he should never pose before the public as a reformer." The italics are ours; the special emphasis is given for the benefit of some well meaning people in different parts of the country, especially in Iowa, New York, Tennessee and Massachusetts, who have complained when the JOURNAL has stoutly advocated views identical with those of Mr. Salter, and emphasized its views by naming those to whom it referred.

Interest in Psychical Study.

On another page all the space that can be spared is given to selections from our exchanges, showing the wide-spread interest in the movement for psychical research as advocated by the RELIGIO-PHILOSOPHICAL JOUR NAL. This intense and friendly interest will surprise some Spiritualists-not those who read the JOURNAL-who have been taught to regard non-Spiritualists as enemies only to be met with bludgeons, and against whom unceasing war was a necessity. The world feels the need of our facts and only demands what it is rightfully entitled to, and which, as Spiritualists, we should feel perfect confidence in being able to give.

The Palouse Gazette of Oregon, speaks as follows in reference to a lecture delivered there by Geo. P. Colby: "The seating capacity of the hall had to be increased to accommodate the attendance. Unable to attend, inquiry elicits the fact that the lecture was a masterly elocutionary effort." This report does not tally with Mr. Colby's flow of language and appearance in personal conversahistory has so heavy a testimony been given | tion, and we confess our inability to explain

the worst of it; two of them having been at some of the camp meetings in July and lately convicted of polygamy and sentenced | August. to the penitentiary. That this was done on the testimony of the second wives indicates that Mormon women are not so completely under subjection but that they can be made to aid in their own liberation. It is now in order for the Mormons to retaliate by prosecuting their brother Christians in high official positions who are guilty of bastardy, prostituting their offices for personal gain, and other offenses.

The Boston Sunday Herald of the 2nd inst contains a cut of the magnificent Spiritual Temple now nearing completion in a fashionable part of that city, mention of which has several times appeared in the JOURNAL. Mr. M. S. Ayer has assumed the entire expense of \$150,000, and the structure is to be occu pled by The Working Union of Progressive Spiritualists. The munificent example o Mr. Ayer is worthy of emulation by others of the many wealthy men in Spiritualism. The JOURNAL will in due time publish an illustration of this Temple.

Dr. C. S. Merrill, at his college clinic in Albany, testing the efficacy of the new anæsthetic, hydrochlorate of cocoaine, stated that it has been used in the throat clinics of Vienna for about a year-the throat and larynx being brushed with it to produce anæsthesia of those parts for operative work-and that the first knowledge we had of its action as a local anæsthetic for the eye was from a paper by Dr. Kollar of Vienna, read at the Heidelberg College of Ophthalmologists September 15th, and Dr. Kollar had only discovered its peculiar properties two weeks before that meeting.

The Baptist pastor at Granville, Neb., gets a salary of \$100 a year. A Nebraska paper says that the recipient does not try to live on it, but works at his old trade of shoemaking. His congregation do not object to this way of providing cheap ministry to them, but they have made a tremendous row because on several Sundays, in making announcements from the pulpit, he included a notice that he would mend shoes better and cheaper than the opposition cobbler.

Mrs. Julia A. Bishop, 79 Peoria street, a trance and test medium to whose good work the JOURNAL has often referred, is spoken of by a critical investigator as having given him the best proof of a future existence and the return of spirits he has found in twenty years' search.

Mrs. E. L. Watson has been engaged for another year by the San Francisco friends. She will, however, obey the persistent demand of old friends and visit the East next The Mormons at last seem to be getting | summer; so there is a chance of hearing her

> Dr. E. L. Lyon will lecture on the following subjects: "The two Beliefs between which Humanity are being Crucified:" "The Cause of Crime and its Remedy:" "What is Sin, and who are the Sinners?" "The Causes and Cure of Pauperism." For terms, etc., Mr. Lyon can be addressed in care of this office.

Among a lot of modern proverbs sent to a London newspaper were these: "It's a poor musician who cannot blow his own trumpet." "The want of money is the root of much evil." "If you'd know a man's character follow him home." "Only whisper scandal. and its echo is heard by all."

The pet aversion of a Japanese is the fate of being buried at sea. The other day Kido, an attache of the Japanese Legation at Berlin, embarked at Marseilles for Yokohama. To make sure that if he died at sea his body should not be consigned to the deep, he took on board with him a handsome coffin and every thing necessary for embalmment.

The Eagle of Saratoga Springs, N.Y., says: 'At the meeting of the Spiritualists Sunday evening, Gen. Bullard, Peter Thompson, President Horn and James Gailor made fitting remarks. Dr. Mills, in response to "a voice in the air." was blindfolded, but he moved among the congregation rapidly, pointing out ladies and gentlemen, and describing and naming spirits by their sides which were invariably recognized. These descriptions, given under test conditions, were certainly wonderful and produced a profound impression."

An importer and exporter of furs gives this information: "The house cat is one of the most valuable of fur bearing animals, and when they disappear from the back fences they often find their way to the furrier. It is an actual fact that in 1882 over 1.200,000 house cats were used by the fur trade. Black, white, maltese and tortolse-shell skins are most in demand, and are made into linings. As for skunks, 350,000 were used in this country last season. They come from Ohio and New York | brother, who now prays that Prof. Brittan will principally, and, as in pursuit of the tiger | defer his messages or else talk of something and lion, the bravest men are required."

ously been sold at \$2.50, postage 25 cents extra; it has now been reduced to \$1.50, postage 25 cents extra. At this low price every reader of the JOURNAL ought to send for a copy. For sale at this office.

Unity says: "Harvard University in its recent action of giving its professors one year in seven for private study, has set an example that churches might do well to follow. A sabbatical year would give to the working week of years sufficient additional power to justify the expenditure." It also states "That the National synod of the Presbyterian church have voted to withdraw all their students from Columbia Seminary unless the teaching of Evolution be stopped. In this vote the dear brethren are unconsciously yielding to the law of the survival of the fittest. The weakly brethren should be excused from a vigorous diet. Only those with healthy digestion survive."

About a month ago Mrs. Julia E. Burns, the medium, of 132 De Kalb Street, received a call from a lady wholly unknown to her, but widely known in Chicago. During the scance the visitor was told that her husband would very soon pass to spirit-life; that he would 'go out like a flash." The visitor was greatly affected, and asked if there could not be something done to prevent; but received no encouragement. Two weeks after, the prediction was literally fulfilled. Were it permissible we could give the details in a way to make this a striking proof of prevision; suffice it to say the story has been substantiated by the widow and sometime may be given to the public in full.

Again is the soul of our esteemed Boston cotemporary harrowed; again does he find the weight of his three score years and ten irksome as he attempts an involuntary two horse act. Could be remain on the fence, his equanimity would be maintained and his melodious voice be heard warbling the song of harmony. Alast from off his comfortable perch he was forced to try the difficult equestrian feat of riding two mettlesome steeds going in opposite directions. And now the poor bachelor brother lies in the saw dust of the arena, a Indicrous spectacle. Let his fate be a warning to aspiring youths seeking editorial responsibilities; let it teach them the danger of relying upon Messrs. Talk-Both-Ways, Good-Lord and-Good-Devil, Placate-Evil-Spirits and Tickle-the-Tricksters as 'controls" of their editorial manifestations. Heeding the danger in time and giving these dangerous guides notice to quit, will save candidates for the editorial arena, the chagrin that has overtaken the dear old Boston not calculated to make people think.

A Few More Words to the Spiritualists of America.

FROM THE PRESIDENT OF THE AMERICAN SPIR-ITUALIST ASSOCIATION.

DEAR FRIENDS: Let us reason together on practical grounds and strive to learn of practical issues. Spiritualists though we be, we are neither more nor less than members of the great human family, born upon earth like others of our race, to live our brief life upon it, subject to all the laws, instincts and endowments of our being; then to die as to the outward, and resume, as we believe, a con-tinued practical life surrounded by improved conditions and realizing extended opportuni-

Our only distinctive claim as modern Spiritualists, is not that we have originated the idea of man's immortality, but that we have given it a more rational and practical form, and have proved by facts observed, that intercommunion between the two stages of exist ence is possible under certain conditions, and we have reason to believe, has always been practiced, more or less, by the human race. Thus, then, our only advance in this line of progressive growth has been, that we have observed more frequently and carefully-have endeavored to classify more strictly and to reason more rationally and consistently; having as our aid in so doing, the accumulated knowledge and experience of the ages Like the illustrious philosopher, Sir Isaac Newton, we have found upon the shore of the great ocean of Truth, " pearls of great price, yet still believe that a great ocean, in its vastness, lies unexplored before us. What, then, are our practical duties as cus-

todians of these already discovered pearls? Shall we "wrap them in a napkin"-store them away in our own minds for our own selfish enjoyment, or shall we share them with our fellows and help the world to real-ize from them all the use, all the goodness, all the growth, all the amelioration of suffering incident to unperfected humanity, that we believe is to be found in the proper culti-vation and application of the knowledge we have attained to? Spiritualism is practical or it is as nothing for the world's redemption.

The professed religious teachers of the past have persistently maintained the cursed condition of our world, and for the most part have taught the fruitlessness of our rational enjoyment of it, and of the thoughts and exertions we make towards its subduing and improving. Thus have men been diverted, as far as sacerdotal power could avail, to the praying for salvation from imaginary evils and to neglecting the practical methods of ameliorating their own condition by means ever attainable to the brave and intelligent. Such has been the tendency of organized Christianity as maintained and defined by the churches of the past, and nations where-in prayers and professions of piety most abounded have sunk lowest in corruption, imbecility and degradation.

The teaching has been that "Reformation without" [dogmatic] "salvation is damna-tion."* The wrongs and oppressions exercised by man upon his fellow man, with the consequent ruinous intemperances and immoralities of society, have been, to the churches proper, as nothing compared to infidelity to their dogmas. For the wholesale wrongs by Christian nations, in their greed of gain and empire, against others called "Infidel," these churches have no rebuke. To them, sin is the disbelief of church dogma and the disobedience to church commands, more than JOURNAL for Mr. Howe. He said: in the trangressions of Divine law; and upon a few confessions of faith and muttered prayers, "the blood of Jesus pays for all." Such, practically speaking, has been the religious teaching and example of the Christian world until a comparatively recent date, and such in a great measure, itstill insists upon being. Wars for conquest and imperial power, up-held by the specious Bible-built idea of the "Divine right of Kings" and by skilful play upon the passions and misdirected patriot-isms of the masses, have ofttimes devastated the earth. Men of intellect and power, many of them professing Christians, have, by combined monopolies and unscrupulous practices been able, under law to grasp the productive and accumulated wealth of the world in undue and hurtful measure, thereby acquiring ability to oppress the laboring and producing classes, until to them life is but a slavish and prolonged struggle for existence, where-in they are robbed of their legitimate share of enjoyments and of the means for cultivating fitting idealities and sensibilities. Thus, in our view, have many been driven for fancied and false relief, into the sloughs of intemperance and the dens of infamy.

ings on both sides of the grave. Just now it lies in your hand to practically advance and perfect the present. Let us join with New-ton in saying: "O physics, beware of meta-physics." Some of its votaries have admitted themselves blinded by the dust they alone have raised. We make no war upon

true science. She is to us a Goddess of our admiration and love, and all her legitimate teachings are to the true Spiritualist more beautiful than ever before and none can enjoy them as well as he; but "to what incre-ment of real knowledge can the metaphysician lay claim." Yes, let us teach the beauties and uses of demonstrable (positive) science and enjoy them as a basis of repose and strength whereon our rational powers may build noble structures, and from which our intuitions may reach forth boldly and consistently into the higher ideal.

Again, allow me to repeat the burden of this homily: Let us be practical at once and always, ever working by the rules that prac-tical and experimental wisdom has taught as the earnest of success. Then shall we aid the upbuilding of that religion of transcending glory yet to come, and of that ethical system which alone will contain in it the elements of growth out of, and salvation from, the inharmonies and sufferings so many still remaining.

Let organization! work! self sacrifice! be the watch words of every camp!

Thus shall we help ourselves and, all the more, enable our angel friends to extend to

their own abounding joy. J. G. JACKSON.

A Spiritualist in Words but not in Deeds.

To the Editor of the Religio-Philosophical Journal:

A man lives in Detroit by the name of Augustus Day. For many years he has been talking about how much he intended to do for Spirit-ualism. He first started a Spiritualist library here, and acted as book agent for the State Society. During the years that I have known him, he has told me over and over that he intended to build a Spiritualist hall in Detroit, and have spiritual lectures there-the best in the land; he would show us how to elevate Spiritualism, etc. During the last year he has built a very fine hall, and we have all waited patiently to see him begin his work; but I have heard, indirectly, that he is not intending to have his hall used for spiritualistic lectures, for "it might injure its reputation." I could not believe, after all these years of boasting and talk on his part, that he is so great a moral coward.

The other day I received a letter from Bro. Howe, indicating that he would like to speak for us in Detroit the last two Sundays in December, on his way West. As I could not at-tend to the matter, I left it in the hands of my wife, telling her to first see if she could get Capt. Day's hall; if so, it was barely pos-sible that enough funds could be pledged to secure him for two Sundays. Here is her report of her interview with him:

"Sunday evening I called on Capt. Day. He took me all over the hall, and showed me its various beauties and conveniences. I told him the object of my visit, and I said to him that if he would let us have the hall I would try and raise the money necessary to carry out the object desired. He said, after giving me a good deal of advice, that he would let me have it for \$12.00, but he wanted an admission fee taken at the door. I asked him if he had seen the appeal in the "'No; I don't take the JOURNAL. I don't

like it." "But why don't you like it?' I inquired. "But why don't you like it?' I have acted a

General News.

India has 21,000,000 widows. France makes 7,750,000 umbrelias every year. A scientist says it is water and not food that makes people fat. England consumes nearly \$3,000,000 worth of blacking every year. The annual consumption of pins in England is 450 for every inhabitant. Englishmen are, it would seem, becoming less and less a clgar-loving nation. M. De Lesseps denies that he is in-trigning to obtain the section of Panama to triguing to obtain the cession of Panama to France. A monument costing \$6,500 has been erected at Santa Fe to perpetuate the memory of Kit Carson. Ten millions of hares and rabbits are killed every year in Great Britain. Their value is put at \$1,100,000. The Hart-ford plumbers have many calls every day to houses where the water pipes are clogged by eels. It was discovered after his death that Signor Brignoli had hardly enough money to buy the necessities of the sick room. A tunnel 5,000 feet in length has just been discovered on the island of Samos. It was constructed about nine centuries before the christian era, and Herodotus says it served the purpose of providing the old seaport with drinking water. Queen Victoria has nine-teen granddaughters. London has a society to promote window-gardening. There are 40,000 retail liquor dealers in New York City. The French Government proposes to lay a tax on bachelors. Thirty Chinese attend a mission school at Walla Walla, W. T. Samuel Sargent found a petrified dove in a chimney us their co-operation, and to enhance in turn at Belfast, Me. A cider-mill in Massachusetts uses 300,000 barrels of apples every year. Maine will send six car loads of exhibits to the New Orleans Exposition. French boys do not take kindly to such games as base ball and cricket. The effective strength of the British army is now 181,000, lower than it has been for twenty years. The most dis-tressing poverty prevails in Naples and other Italian cities. Outright starvation is feared. Refrigerator cars and steamers are to take meat from Poland to England. The trip will take about four days. The new railway sta-tion at Birmingham, England, cost nearly \$2,000,000, and is the largest in the world. There is more money spent in advertising wines in New York than in spreading the an-nouncements of patent medicines. New Albany, Pa., has a six-footed Maltese cat. Walt Whitman is announced to deliver lectures in England in 1886. Edwin Booth is building an old-fashioned tower on his Newport grounds. In Mexico it is unmannerly to eat anything outside of a house, even candy. Cedar juice destroyed the sight of a wood-chopper in Essex County, New York. A New Hamp-shire woman is under \$2,000 bonds on a charge of robbing her grandmother. An ex-Governor of Ohio, once a man of large property, is now selling cigars by sample. About 10,000 bushels of scallops have been taken from the Kickemuit River, in Rhode Island. A Willimantic, Conn., blind man was made a voter after reading raised letters on a block of wood. Lawrence Oliphant issues his personal spiritual experiences under the title of "Sympneumata." One of the favorite amuse-ments of Dom Pedro, of Brazil, is to quietly poke about in machine shops.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday at 3 and 7:45 a m., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coons, Sec'r.

A Spiritual Conference for discussing questions pertaining to Man's Advancement in Spiritual Truth, will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Greene and Fullton Ave's every Sunday at 3 P. M., Seats free and every one welcome.

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

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 r. M., at 171 Kast 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.

Saratoga Springs, N.Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday attennoon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Tuesday evenings of each month, at which Mrs, Neilie J. T. Brigham will officiate. E. J. HULING, Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, m Pythian Hall, corner 11th and Main Street, Dr. E G.Granville, President; A. J Colby. Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 2:30 P. M. D. F. TREFRY, Secretary.

A Meeting of the Chicago Association of Radical Progres-sive Spiritualists and Mediums, whit be held in Liberty Hall, No. 218 West Madison Street, at 2:30 p. M., Sunday. The public cordially invited. Seats free. DR. NORMAN MACLEOD, Chairman.

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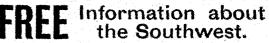
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as fast as needed. Our insoles warm the feet in five minutes and the sensa-tion preduced is feit over all the body. It exizes the ferric atoms of the blood which give new power, new life and new energy to the blood and send it bounding through its fiving channels, thus removing all congestion, unit simulation and pain. These foot batteries are worth ten times the piceask-ed to all theside, as no errang, cold feet, the unstain, leg ache, etc., can hold out against the warming influence of these soles. They at once demonstrate the need of our mero powerful shields, such as Jackets, fields, eventuation and Reader, are you sid? If so, her your sake, investigate our fail to give the weary rest and freedom from pain. Reader, are you sid? If so, her your sake, investigate our fails of preof, and free to all,

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MAN WHENCE AND WHITHER? BY R. B. WENTBEROOK. D. D., LL. B. Igth Century Miracles.

Efforts at amelioration, springing from the natural promptings of good in human nature, have ofttimes been attempted, mostly by those not in league with sacerdotalism; and to those called "infidel" are mankind most indebted for the truest progress. Yet, comparatively, how small has that progress been, and how much yet remains to be accomplished.

Brother and sister Spiritualists, these are Brother and sister Spiritualists, these are not mere high sounding generalizations. They are a brief—a very brief review of stub-born, momentous facts of the world's history and present condition. Man needs a truer, more rational and purer Religion, not pri-marily, for the "glory of God," but for the good of God's creatures—a better and more practical system of ethics, the corner-stone of which shall be the inevitable and inevorof which shall be the inevitable and inexorable consequences of the transgressions of Divine law by either individuals or peoples together yielding a finer conception of the laws of life, duty and responsibility. And it is upon the knowledge revealed through Spiritualism, properly understood, that we hope to build both and all.

What shall we do then? Having an assur ed belief and knowledge-gifted, as we feel conscious of being, with hopes and aspirations nobler than have ever before been realized, shall we organize our strength to unfold this religion and teach this ethics for the practical upbuilding of humanity and bettering of the world?

Allow not yourselves to be drawn off to the wasting of your strength upon side issues Listen not to the self-imposed ignorance of the Agnostic. You know the facts of spirit | yet learn. manifestations; then believe and act accord ingly. You know, as scientists, the falseness of many of the Bible teachings, then believe not the others without proof when they agree not with your best intuitions.

The crawling insects live their lives as best they may according to their surround ings; then, after winding their shrouds, they burst forth and take wings to a higher life This is a fact in nature even though the Ag nostic can not know it, and ignores the hid den processes by which it is accomplished. Both the insect forms of life are according to nature and to law; so are both of yours; and all are alike established by facts observed. Higher in the scale of being than the in-

sect, we are more able to modify our surround

*This is literally extracted from the published sermon of an orthodox preacher made in Delaware a few years ago, and that preacher has lately been called to New York on an \$8,000 salary.

S. AND AND AND A

"'Because,' he replied, 'I have acted as agent for it, and Mr. Bundy will not send it to me for nothing. I never have to pay for the Banner.'

"'I don't see why you should ask it for nothing. My husband has acted as agent for it, too, but he does not think because of so doing, that he is entitled to it free."

Mr. Day said to me when I wrote that article for the JOURNAL, on "Constructive and Destructive Spiritualism:" "That is a good article," indicating that he was then in favor of organization; yet just as soon as the first move was made, and the first meeting took place in Detroit, he said: "I do not be-lieve in organization, and there is no use making any effort in that direction. The Spirit-world will do their own work, and I will leave such matters in their hands," etc. All this illustrates how much easier it is to talk than to do. How many Spiritualists leave all for the spirits to do, instead of bringing the philosophy into their lives.

Sunday evening, during my wife's talk with Mr. Day, he said: "If a speaker should come, why would it not be just as well to simply advertise a lecture, and say nothing about Spiritualism?" To which the reply was made: "No, sir! I do not believe in any thing of that kind."

I furnish you the facts, and will back up their truth. A. B. SPINNEY. Detroit, Mich.

In order that lecturers, editors, and hundreds of other active Spiritualists who have heard Mr. Day dilate upon his proposed ball. and the wonderful impetus Spiritualism in Michigan would receive when it was completed, may realize the value of his promises, Dr. Spinney's letter is published. We were induced, through Mr. Day's flattering accounts of his philanthropic work in the interests of Spiritualism and his seeming desire to vigorously circulate Spiritualist papers and obtain subscribers, to send him the JOURNAL free for several years; finding, however, that his was only lip service, both for the JOURNAL and the Cause, our subscription clerk was directed to remove his name from the "dead head" list. Comment on his attitude as exhibited in the conversation with Mrs. Spinney is unnecessary. Boycotting is an unpatented invention, unlike Mr. Day's snowplow, and free for all to use, as he may

The relation of the microscope to cholera is at present an interesting and close one. And when another potent servant of man, electricity, is summoned to aid the microscope, the power of the latter is increased to an astonishing degree. Recently in London such an apparatus threw upon a screen the image of a cholera germ, magnified 2.000.000 times, and in which these long-hidden and minute organisms appeared the size of the human hand. The motto of the modern microsconist seems to be: "There is nothing hidden that shall not be revealed."

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"sac;" Latin, "saccus;" Italian, "sacco;"

out the whole world.

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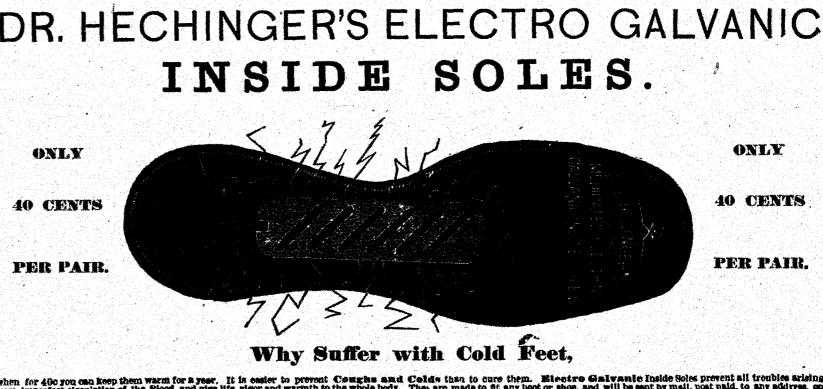
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NOVEMBER 15, 1884.

Toices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Life Evermore.

If these few years of care and strife Fill out the measure of our life, If life but means this fleeting breath, Cessing with that which we name death, How and a thing it were to live, How drear a thing to die.

If, like the wave upon the shore, Life rings its chime and is no more: If like yon bark all tempest-tossed, We stem life's tide but to be lost, How vain our struggles here to live, How hopeless then to die.

But if the wave that heats the shore Bings out the glad Life Evermore, Though into darkness we may glide, And meet alone death's sullen tide, How brief then seem our trials here, Nor hopelees then to die.

If we like sunset so intense, Which burns into the soul and sense, Or childhood's dream, and old folk lore, Can only live in memory's store, Ab, then it were joy to live; For memory, too, would die.

But as the sunset's parting ray, Throws into night a gleam of day, As childhood's dream, and manhood's prime, Lives in the heart through life's decline, So into our last even-tide, Life throws a golden gleam.

If 'tween the cradle and the grave, Where hearts may break, and cypress wave, Come all there are of love's sweet dreams, If from beyond no love light gleams, Twere better far we had not loved, Since that fond love must die.

But love which breaks the heart's repose, Unfolding like the summer rose, Lives on beyond death's sullen roar, And greets us from the other shore, How joyous then if we have loved; Fond love can never die

As after the night comes the rosy morn, As after the night comes the rosy morn, As out of the darkness the day was born, So out of the joys and griefs of earth, Death but proclaims a glorious birth, And into our last even-tide, Heavenly harmonics may glide, While loved ones from the other shore Chant the glad words, Life Evermore. —SAPAH A. HAR -SABAH A. HABRIS.

For the Religio-Philisophical Journal.

The Gospel of True Manhood.

BY CHABLES DAWBARN.

No. 8.

The physiologist teaches us how rapidly the blood courses through human veins, and how quickly it returns to the heart in one unceasing flow; but the life of that blood passes also through the veins of the unborn child; therefore whilst the mother is giving of her life to the child, the child is equally impregnating the mother with his nature. When we have received and accepted this fact, we are prepared to follow it to yet more outreaching consequences

A childless marriage is without the completion of union that is developed through motherhood. Until union that is developed through motherhood. Until the hushand's manly vigor is throbbing in the velos of his unborn son it is impossible that he can have eroked the full power of love in his wife's nature. She is not yet love of his love; life of his life; the duplicate of himself moulded in purer, nobler, more refined matter, which is the result of motherhood. She may have the devotion born of mutual affection, but is without the divide completion which declares but is without the divine completion which declares, "male and female created he them," and thus builds up one complete individuality. But that mother may have been cursed, rather than bleesed, by this completion of union; for nature tells the truth and often proceedings from the bounce too that which becau humanity would fain cover up; and so the nature or appetite that may only be latent and unexpress the husband is, as we well know, communicated to the child by the law of heredity. But this other law of which we are speaking declares that every thing belonging to the unborn child shall be shared by its mother; and thus the fair young mother may become moulded to the passions and appetites of her husband; or to passions and appetites of his ancestors, which never found any expression in him, but passed onward to his child, and through that child to the wife and mother. This is a fearful thought, but nevertheless a stern fact If you, my brother, who stand in pride of intel-lect, honored of men, have had ancestors who lost their reason, then the tendency to insanity, passing through you without discovering a weak spot, may by expression through your child find lodgment in your wife and some day crush out your life's joy. This thought I will leave for the reader to elaborate, for insanity is only named as a suggestion. But much that alarms society when it hears of the shadow that has fallen upon wifehood and motherhood, has sprung directly from the husband. Young man, when you are sowing your wild oats, living the life of an animal, do you realize that you are keeping a diary? That all through your nature is a record of every foul thought, lascivious act, and unmaply desire in which you have ever indulged; and that getting married and becoming a reputable citizen no more blots it out than it obliterates the scar of an old wound. And it is not only to the child that you bequeath your legacy, but through the child, to its mother, your wife; and if she be impressional or through her ancestors have within her nature filint that responds to your steel, then a spark may be struck at any time that shall set her life aflame with shame and disgrace. This is a view of marriage rarely entertained, yet it is a truth; and from it follows as a consequence the necessity for far more than the usual care in examination into the life of a would-be husband. We have all known cases where marriage with a consumptive has sent the healthy one to an untimely grave; and if breath to breath can contaminate and kill, how much more deadly the mental contagion that flows through life to life. Remember, it is not the man who is in danger here. He is already what he is; but the fact that an unborn child cannot only disease the mother in her body, but also in her mind, is a fact you should realize. Lovers will never be cool enough to estimate the danger, but parents may and should every time. We are now ready to notice the consequences of this law upon a second marriage. The wife may be the better or the worse for her former marriage; changed she is by the eternal law of nature, if she became a mother. Her children by her second hushand will have hereditary tendencies, coming from her first husband, as certainly as that the white wife of that negro continued to bear colored children to a white husband. So the widow does not stand in the position of a maid. She is not, and cannot be, what she was as a girl, though her life may have been pure as her diamonds. Mind, she may have been greatly blessed by her union. I only say that, as a matter of fact, the children of a second marriage will inherit traits of character, latent or expressed, that belonged to her first husband. But this thought must carry us yet further. It opens up before us the subject of divorce, for it will how us that separation by death and separation by divorce do not by any means place the second hus-band in the same position. In my next I will endeavor to show the importance of this fact, and, perhaps, bring this series of articles to a conclusion. The "Gospel of True Manhood " is the glad tidings that manhood has the power to mould its own destiny, independent of Deity or priest; and whatever may be the name under which my thought may be recorded, it will ever be an attempt to expand man's conception of his own manhood and its powers, till the worship of any comprehensible being as superior to himself will become ridiculous; and the whole machinery of ecclesiasticism will be relegated to the dark ages from whence it sprang.

Answers Given to E. W. Wallis's Questions by J. J. Morse and his Guides.

A CONTRACTOR OF A CONTRACT OF A CONTRACT

(Medium and Daybreak.)

A STREET STREET

To the Editor .-- Dear Sir: Spiritualists and me diums are under an obligation to Mr. E. W. Wallis for raising the questions published in the *Medium*, of August 29th. If disposed to criticise, my remark would be that instead of the questions being direct-el as to mediums generally, they should have been submitted to trance speaking mediums, specifically, as it is to that class they particularly relate. As, however, my present purpose is but to briefly reply to the first series of questions numbered one to five, I will not now enter into a consideration of the points involved, though, if the Editor considers such would be in any way useful, it will give me pleasure to contribute some reflections in that direction later on. The questions I will quote and answer separ ately, as follow:

QUESTIONS TO BE SUBMITTED TO MEDIUMS. 1.-Are you a shut eyed speaker: wholly unconscious, par-tially entranced, or conscious?

The entrancement in my case is accompanied by the closing of the eyes, and the suspension of con-sciousness, but is not always of the same intensity. 2.-Have you had given through you satisfactory proofs of spirit identity?

Yes: But such evidence was apparently given with difficulty.

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

Yes: Am "impressional," my mediumship has manifested several changes since its commoncement. See an account of my development, in "Leaves from my Life," (J. Burns, London). my Life."

4.-Do you try to educate yourself and develop your medi-mshin?

Certainly. As the gardener "grafts" to improve, so should mediums add "knowledge" to their gifts. 5 .- Are you much affected by "conditions," if so, how?

Yes. Personal health of body and ease of mind, the character of surroundings, conditions of the at-

the character of surroundings, conditions of the at-mosphere, and many other matters exert decided in-fluence on my mediumship. I submit the foregoing answers, sir, to the con-sideration of yourself and readers, merely as step-ping-stones, and shall if permitted be pleased to treat the entire subject more completely later on. Faithfully yours, J. J. MORSE.

Faithfully yours, 201, Euston Road, London, N. W.

ANSWERS BY MR. MOBSE'S CONTROLS.

ANSWERS BY MR. MORSE'S CONTROLS. On Sunday evening, Sept. 7th, the "Questions to Spirits Controlling Mediums," were submitted to Mr. Morse's "guides," at the close of the lecture at Cav-endish Rooms, and though the stenographer labored under several disadvantages, the following is sent us as a fairly accurate transcript of the notes taken of the replice:

1.-How far are the trance ulterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

That is a matter which to some extent depends on the conditions surrounding the medium, as also of the personal condition of the medium. Direct auto-matic control is very rare, though as a rule we man-age to obtain a very faithful expression of our own thoughts through the utterances of the medium. We find the ideas and such words as us can suitable find the ideas, and such words as we can suitably express through the mind. Frequently we inspire the ideas, exait the faculties by which ideas are reduced to language, and supervise their ultimate ut-terance by our own will-power. In such cases we utilize the mental furnishings of the medium.

2.-Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties? .

Our action in this matter has to be determined by circumstances. But the entrancement is usually for "inspiration," rather than "automatic" control.

8 -- Do the conditions of the medium, or the surrounding influences, affect you; if so, how? Yes. Such do affect us; by deranging the psycho-

logical atmosphere surrounding the medium, cloud-ing his brain, and dulling his interior perceptionshus marring our work, when conditions are adverse. When, on the contrary, conditions are favorable, that is to say, when the psychological atmosphere is clear, the company harmonious, the medium free from any undue agitation, we find it easier to con-trol and stimulate the faculties, and are then enabled to operate upon bin with greater effect. to operate upon him with greater effect.

4.-Do you speak for yourself only, or act as spokesman for other spirits?

Notes from Brooklyn, N. Y.

Our Conference has fairly begun its fall and win-ter's work, and the meetings have so far been well attended. When people get accustomed to our new and cozy quarters I think the numbers will increase. We have decided to discuss the subject of "Medium-ahip," which is so little understood by the oldest of believers in our faith. Mediums, or a large propor-tion of them, are ignorant of the forces which, through their physical organism, make them susthrough their physical organism, make them sus-ceptible to influences both mundane and supermun-dane. If our public and private mediums would devote a single half-hour each day alone, sending out their aspirations towards the Spirit-world for light and knowledge, and for pure and holy influences to surround and guide them, the standard of mediumship would be exaited, and better and more satisfac-tory phenomena be the result. We had selected for our subject Sunday, Nov. 2nd,

"Some of the Perplexities, Dangers and Perils of Mediumship." Deacon D. M. Cole gave the opening address. He said, in substance, that mediumship is misunderstood; that much that now passes as gen-uine spirit phenomena is the action of natural facul-ties, and much could be attributed to conscious or unconscious from the argued that mediumship is unconscious fraud. He argued that mediumship is not desirable for any one, as it makes the person un-fit for the active duties of life. He had found that when mediums, as a class, had become partially developed, they desired to use their gifts as merchan-dise, and they expected to get rich. While such had been the desire of many mediums, he knew that the contrary result had generally followed; they are poor, neglected and unhonored, and their abandon-ment of life's duties makes them morose, discontentment of life's duties makes them morose, discontent-ed, and hence they are not in the right physical or mental condition to give satisfactory sittings to those who call for this purpose. He argued that being in this condition many are inclined to simulate the phenomena, and some, after a while doubt their own medial power. He argued that mediumship should cease to be merchandise; that those who are susceptible to spirit control should aspire to be noble, nore men and yomen here and if they would take pure men and women here, and if they would take up life's burdens, and live for family, friends and spiritual growth, their lives would become healthy and normal, and their mediumship would be more satisfactory to themselves and to those to whom they gave sittings. The speaker made a scathing criticisin of trance speakers, whose lectures, he said, were mostly words without meaning, so far as the practicalities of life are concerned, and such utter-ances generally were up so high in the clouds that the heart of humanity could not be touched by them. He said that mediumship is not necessary to prove man's immortality; that is an inherent right, be-longing to every human soul; that the Infinite Spirit s ever ready to aid every one that desires honestly to know more of spiritual truth, and can answer every aspiration for knowledge asked for by every human soul.

Hon. A. H. Dailey said that there is much truth in what Bro. Cole had stated with reference to the difficulties and perils of mediumship, and he was glad ficulties and perils of mediumship, and he was glad that our Conference had taken up the discussion of the subject, and he hoped that it would be consider-ed for several weeks, for it must be examined care-fully and without prejudice. He argued at length that spirit communion and influences are moulding the thought of the age, and that this process had been continuous for thirty years, and that in the future it would be more marked and beneficial, for those who are being used as intermediaries would learn more of the subtle forces that influence them, and would understand better than now the need of and would understand better than now the need of pure lives, and to avoid all semblance of evil and impurity

Judge Dailey read from the Old Testament, in Judge Dailey read from the Old Testament, in Kings, 13th chapter, where lying spirits misled those who were mediums in the earlier days, and he also read from Epistles of Peter and James, where the people were warned of lying and deceiving influ-ences, and he said he had read from these old rec-ords of spirit phenomena to show that the same dif-ficulties were encountered by the followers of Christ that meat us have in the 10th capture. He around that meet us here in the 19th century. He argued that Spiritualism has progressed during the thirty-six years of its modern phase, and that the benefits already received by thousands and hundreds of thou-sands of people in every land and nationality are the bast entropy that he would depress the balaxed best argument that he could advance. He believed that a consideration of the subject would aid us all, and more especially honest mediums, who desire to be controlled and surrounded by such influences as instruct and elevate not only those who come to re-ceive knowledge of the life eternal, but they them-selves would also become wiser, nobler and truer men and women in all the relations of life.

Hudson Tuttle's Lecture.

Hudson Tuttle, who has always something good to say, has been admonishing Spiritualists respect-ing the "Goldon Rule of Spiritualism." His paper, which appears in the August Harbinger of Light, which appears in the August Harbinger of Light, sets forth some truths very necessary to be remem-bered and acted on by us as Spiritualists. The Gold-en Bule of Christ, "All things whatsoever ye would men should do to you, do ye even so to them," has been proclaimed by many a teacher before and since. Six hundred years before, Thales had said, "Avoid doing what you would blame others for doing." Five centuries before, Confucius taught his disciples, "Do to another what ye would he should do unto you." Christ carried the principle far beyond this in his own life. The key-note of it was self-sacrifice, as it has been of all earth's savior's, those great souls of love who have dedicated themselves to the advance-ment of the co unmon good of the great brotherhood love who have dedicated themselves to the advance-ment of the common good of the great brotherhood of humanity. If one test alone might be applied to determine whether a given life and teaching were fine gold or base metal, this should be the all-suffi-cient assay, Was the life instinct with selfishness, or was it animated by self-sacrifice? Selfish isolation, or self-devotion for the good of mankind: which was the note of the man's life, the end of his labors? In the present age, which is eminently an age of a In the present age, which is eminently an age of a luxurious selfishness that only too easily degenerates into a refined or even a gross sensuality, or a not less selfish intellectual culture, it is well to be reminded that man cannot neglect the affections and the imagination that are in him, without becoming dwarfed; and that he cannot isolate himself in self-ish sectualon without abandaning during that he ish sectusion without abandoning duties that he owes to his fellows.-Light, London.

A Weird Story.

The Death of a Man and a Tree, and Some Queer Coincidences.

(San Francisco Call.)

In front of the house No. 1,313 Steiner Street stands a weeping willow tree, to all outward ap-pearance dead and in the first stages of decay. Every leaf has fallen from its boughs and twigs, and it leaf has fallen from its boughs and twigs, and it forms a striking contrast to a sister willow diag-onally acrose the street, which is fully clothed in green and presents a most vigorous and healthy ap-pearance. According to those who live in the vicin-ity the decay and death of the tree were marked by coincident features in the life and death of the man who planted it, which, to say the least, were very mysterious. Two gentlemen have communicated the facts in the case to the *Call*, each being unknown to the other, and, therefore, each being unacquaint-ed with the fact the other had so communicated. Their story is that some fourteen years ago B. J.

ed with the fact the other had so communicated. Their story is that some fourteen years ago B. J. Collins, a painter by trade, changed his residence from Bartlett Street, in this city, to N. 1.313 Steiner Street, taking with him a small weeping willow tree. He set the shrub out on the outer edge of the sidewalk, directly in front of his house. He guard-ed and cared for it, and it grew and flourished and spread its branches wider and wider, and lifted its head higher and higher from the ground, until it be-came a splendid tree and an ornament to the block. Collins took considerable pride in it, and often re-marked that the trae would die when he did: but marked that the tree would die when he did; but this was always accepted as pleasantry, and no one paid any more attention to it than would be given to paid any more attention to it than would be given to any other odd conceit which a person might have concerning something in which he took considerable pride. About two months ago Mr. Collins was taken sick, and two weeks ago died. Attention was called to the tree during the latter part of Mr. Collins's ill-neer, and it was found to be rapidly shedding its heaves eav

A little inquiry and comparison of notes showed A little inquiry and comparison of notes showed that the leaves had begun to wither and fall about the time the owner took to his bed, and within a few days after his funeral it presented the appearance of being dead, and certainly looked so to a reporter of the *Call* when he visited the place yesterday. One of the gentlemen referred to above said that "the life of the tree went out with the life of Collins."

Revolt in the Salvation Army.

The difficulties in the Salvation Army in regard to the claims of General Booth of London and Major Moore of Hugland as to funds raised in this country have culminated in a declaration of independence by the army in America. The resolutions in which the American wing declares its independence say they have left the English forces in order better to they have left the English forces in order better to carry out the desires of General Booth for the salvation of sinners, in order also to adapt the organizaion to the customs of the people, and also for the tion to the customs of the people, and also for the better protection of its property and to prevent wicked men from assaulting its leaders by slander and imprisonment on false charges. There is, the resolutions say, no spirit of self-seeking, no wish to separate from the spiritual advice of General Booth, and no desire to create a spiritual guif between En-gland and the United States. A large meeting of the officers of the army from all points within 150 miles of New York was held at the basdquarters. Brookof New York was held at the headquarters, Brook-lyn, yesterday. The separation from the mother country was discussed and fully approved. The trustees and directors will meet soon and elect a general. They will probably raise Major Moore to that rank. He will at once turn over all the real estate, worth \$30,000, and personal property, worth about \$3,000, to the trustees. Great opposition is expected from General Booth, and it is believed that he will send representatives to this country to make a fight.-Boston Globe.

Notes and Extracts on Miscellancous Subjects.

Paris has evolved an electrical female phenomenon, Mile. Angelique Cottin.

It is an unmarried lady of Boston who proposes that single ladies hereafter be called "bachelettes.', Ex-Governor Bishop, of Ohio, once a man of large wealth, is now engaged in selling cigars by sample to retail dealers.

A soup of black beans and sherry, said to be of Norwegian origin, has been introduced by the fash-ionable caterers in New York City.

There is a State law in Maryland to the effect that there shall be no torchlight processions "within ten days preceding the election."

The Apple Mission is the name of an organization in Boston, which distributes apples to the poor of that city, hundreds of bushels being given away annually.

In some parts of California quails are so abundant that the roads are thronged with them. In the southern counties farmers are offering rewards for killing the birds, as they destroy much grain.

Dr. Gwin of California, ex-United States Senator and whilom "Duke of Sonora" under Maximilian, is in New York on a visit. He is a wonderful old man for eighty years and upward.

Chinese physicians import annually large quanti-ties of dried and smoked lizards, which they use, with considerable success it is said, as a remedy for consumption and anæmia.

John W. Watson, of Roxbury, Pa., took a stranger for a wild turkey and shot him in the leg, hurting him badly. Watson took him home and nursed him. The stranger, who was well dressed, refused to give his name.

Drinking habits increase so much in Germany that in many cases there is a liquor shop to every thir-ty-one inhabitants. In Hamburg the proportion reaches one to seventy-one, and in Berlin one to every 116 persons.

Nothing is sacred in this iconoclastic age. Some one now comes out with the statement that Castile soap instead of being the purest is about the most impure soap to use, and that many diseases of the skin are traceable to its use.

Abraham Thomas, of England, recently went to Indian Territory and married an Indian girl worth \$100,000. That, under Indian laws, makes him a full-blooded member of the tribe, but does not give him any control of the property.

The Deutsche Revue tells that immediately after Konig-gratz Count Moltke exclaimed to Prince Bismarck: "You are really a great man now. Had we been beaten, all the old women at home would have pelted us with wet rags."

Captain John Erickson is at work investigating studies in solar physics, one practical result of which has been the construction of a working appliance for the actuation of machinery by the use of heat derived from collected solar rays.

A prominent citizen of Whitfield County, Georgia, has had his grave dug and cemented and inclosed with an iron railing. Although in the evening of life the gentleman is still hale and hearty and likely to pro-long his existence for years to come.

By a most careful series of levels, run by the United States coast survey from Sandy Hook and the mouth of the Mississippi River to St. Louis, it has been demonstrated that the Atlantic Ocean at the first mentioned points is forty inches lower than the Gulf of Mexico.

A comparison made in the London meteorological office of Atlantic temperature returns for twentyeight ships, containing 116 recent observations, with data for previous years, reveals the fact that during last summer the ocean in the Gulf Stream's course was abnormally warm.

Thomas Scott narrowly escaped being killed in Midland, O., a few days since by a black stallion known as the "man eater," The horse threw Scott down and was gnawing him when Charles Oscar's buildog Skye came to the rescue, and, getting hold of the horse's nostrils, compelled him to release his hold.

Among the prominent and most interesting ex-hibits at the London Health Exhibition was the dairy. The cows were milked in the presence of the spectators; the milk was then put into centrifugal skimmers, and in twenty minutes' time from th time it left the cow the spectator could spread the butter on his bread.

The Bible has just been translated into Zulu.

the first and so in the task

The Japanese are the largest eaters of fish in the world. Fish, indeed, is the staple food of the na-

We act occasionally as the spokesman of other members of our band, at other times we speak for ourself: but, in either case, our utterances are in ac-cord with the leading ideas of all other members of the band.

5.-Can you "give expression to the facts and thoughts foreign to the medium "?

As to "facts," sometimes; as to "thoughts," yes under favorable conditions.

6.-Do you appropriate and use thoughts, ideae, and illus-trations which you find in the mind of the medium, or do you "bick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

To the latter part of the question-Yes. If we find such "thoughts, ideas, and illustrations" useful to our purpose, we should use them without hesitation.

7.-How is it that speakers, presumably under spirit con-trel, sometimes give utterance to the thoughts of persons in the audience?

Because such mediums are brought into sympathetic relation with such persons, and the medium being in a negative condition, readily absorbs any dominant thought that floats about him. He is a species of sponge, and we are obliged often to use the thought as the best means of expelling it, and clearing the medium's mind for our own work.

8.—It spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental nirates

If they claim to be the originators-Yes. But the best thinkers in either world continually utilize the labors of others.

9.--Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers"? to their

Yes. They are not all inhabitants of the Spiritworld, nor are mediums their only exponents, or Spiritualist audiences their only victims.

10.-Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate bimself, but rely solely on "the spirits" for in-tellectual culture and spiritual development?

To the first part of the question: That depends on the kind of medium we use—in this case we say, at present, yes. With regard to the latter portion of the question: We are no advocates for any one sitting with shut eyes and open mouth for little plums to drop in and fill him with good things. Self-help is the best of help, and God helps those who help themselves; and our experience is that the brain, quick with great thoughte, and trained to careful thinking, is the best brain for continued public "control" work.

101 work, 11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that *spirits* are the originators, authors, composers, or inspirers of the orations delivered by mediums; in other words.—What is the value of trance mediumship as an evidence of spirit identity?

The nature, character, and value of the recorded trance addresses of mediums throughout the world, is the best answer to the first part of the question, The mediums, the intimate friends of mediums, and the incidental circumstances, best can elucidate the second portion of the question; and as to the third part of the question, we would say that the evidence of direct spirit action, to those who know nothing of the subject, is very slight. As a rule, the purposes served may be described as a ministering to the in-tellectual need and spiritual requirements of Spiritualists, and the arresting of the attention, and the stimulation to inquiry, of outsiders.

12.--Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the differ-ence between psychological states and spiritual mediumship?

The question embodies matter for a distinct lecture, and we must reserve our replies until we can devote a sufficiency of time to deal fully with it, for it is far too important to be dealt with now at this late hour.

The BELIGIO-PHILOSOPHICAL JOURNAL truly says of the Unitarians that they must become "Spiritual-ists," or "they must become Atheists and Materialists, as must the Universalists, the Hicksite Quakers, and all manner of liberal Christians; for they are all and an manner of moral canacians; for they are all at the dividing of the paths and must take the one to Spiritualism or the other to Materialism." The JOURNAL has omitted to mention a third path, the Lord's New Church. But very likely it does not believe there is such a Church.-New Church Life.

Mrs. M. E. Peake said that she had passed through nomena had come to her unexpectedly and unsolicitnomena had come to her unexpectedly and unsolicit-ed; that she had seen a purpose in this, although at the time she knew nothing of Spiritualism; that in the exercise of her mediumship, when in the proper condition, she could be used, but she did not let it interfere with her business or life-duties; she be-lieves it is destined to lead humanity up to God, as the source of all light and love, and that when medi-ums rightly comprehend this, they will become ex-sited and he he by which shirts. ited and be led by the spirit.

Mr. Beard said he would read from a book that ex-presed his own ideas better than he could give them. After reading this extract, he said that there is no rule that applies alike to all mediums; no two persons have the same experiences. When he is passive and receptive, he can see and describe disease; when he tries to do this he fails, and the best results are attained when he does not try to produce the phenomena. He stated that Deacon Cole had said in his opening address, that he had visited a medium in Chicago, who said that she could give him nothing. He claimed that some persons had so much positiveness that they overshadowed the spirit and destroyed the conditions necessary for what they sought

It was late before our meeting closed, and a deep

interest was manifested by all present. Our subject for Sunday afternoon, three o'clock, Nov. 16th, will be: "Circles and Mediumship De-velopment." Hon. A. H. Dailey will give the open-

ing address. Mrs. Emma Hardinge-Britten lectured Sunday at 11 A. M. and 7:30 P. M. Her evening lecture on the "Old and New Reformation," was listened to by an audience completely filling the building. Any synopeis I might give would not do it justice. Mrs Britten lectures here the Sundays in November, and is to give an astronomical address Wednesday evening, Nov. 12th. Dr. Britten will give storeoptican views of the heavens. Mr. and Mre. B. give this lecture and exhibition for the benefit of the church. S. B. NICHOLS. Brooklyn, N. Y.

A Remarkable Dream.

To the Editor of the Religio Philosophical Journal:

About twenty-five years ago, I went to a neighorhood to transact some business that would detain me three or four days. I had a friend there with whom I stopped. I will here remark that my wife was at times subject to sickness, sometimes nearly dying. The second night I was away, and sleeping at my friend's, I dreamed I was at home, scoping at my friend's, I dreamed I was at home, and saw my wife in one of her sick spells. I awoke, feit troubled, turned over, dropped asleep, and again dreamed the same dream, a thing I never did before. nor have I done it since. In the morning I told my dream to my friend, saying: "If I believed in dreams, I would go directly home, as I feel troubled." How-ever, I hurried and got home the following day, in the afternoon, and found my wife just recovering the afternoon, and found my wile just recovering from a very severe attack of her regular trouble. But that was not the most peculiar feature of the phenomenon. Our youngest child, a little boy about three years old, lodged with his mother, and she be-ing sick was restless and awake. All at once he asked:

"Ma, what man is that standing there?"

"Why," says she, "I don't see any one." "Oh!" says he, "I is pa," and turned over to sleep. I was at home that night; not my body, but my real solf, and that child saw me. My real solf was

out of my body—not the first time either. Republic City, Kansas. J. (J. CRYSLER.

J. B. Pelham, of Peru, Florida, writes: 1 find in the JOURNAL of Sept. 27th the proceedings of the American Spiritualist Association. How I would like to be one among you in building up one of the Inte to be one among you in building up one of the grandest Associations (in my judgment) that was ever presented to man. The spiritual forces in Hillsborough County are badly scattered; there are about twenty Spiritualists around Tampa, but no organization or public mediums. I think a good test medium could do well at Tampa; some one that needs our Italian clime for the winter might organize utilize are labour there. If works wells apply the tract quite a society here. If your society wants any tracts distributed in this part of the country, please send 500 to me, and I will do my whole duty. I consider myself a life supported of the good old JOURNAL.

A Remarkable Spirit Cure-0, P. Kellogg.

To the Editor of the Religio-Philosophical Journal:

Mrs. Sam'l D. Enoin, a true and tried trance and healing medium of this city, was taken very violent-ly with congestion and hemorrhage of the lungs about the first of October, and was so low that her friends and neighbors despaired of her life, and were persuaded to call in a neighboring physician; but in the course of a day or two her control came to the rescue and dismissed the M. D. But as she continu-ed very had, the friends were again persuaded to call another M. D., who in about the same time shared the same fate. Both physicians said there was not more than one chance in a hundred for her to recov-er. Since the dismissal of the M. D.'s her controls have taken entire charge and given all orders what to do and when to do it, and without the aid of any drugs. Contrary to all predictions she is getting well-one more triumph for Spiritualism. Her healing powers are wonderful as tested in my own fam-

O. P. Kellogg has taken charge of the rostrum of the Independent Church here, and will remain until April 1st, 1885. No one sleeps under his administra tion, and the audiences grow larger each day in spite of the Salvation Army, which is drawing hard from other churches. Spiritualism must grow under his sledge-hammer blows. Alliance, Ohio.

W. S. PETTIT.

G. R. Holly, in renewing his subscription writes: The JOURNAL ought to have a million ad vance paying subscribers! We wait for its week! arrival with almost the same feeling as we would the return of a dear absent friend. How some who call themselves Spiritualists can ignore the Jour-NAL and devour the trash published in other so-call ed Spiritualist papers is a mystery known only to the spiritual cormorant and wonder-seeker. I believe that the JOURNAL will in the future, as it has in the past, be the uncompromising advocate of truthfulness in all that pertains to true spiritual science and its tremendous bearings upon human life both here and hereafter.

Thos. A. Pollok writes: Allow me to thank you again for the bold stand you continue to main-tain for truth. Your idea of scientific research is just the thing wanted. I read with pleasure in The Index a report of your remarks before the Concord School. Good must come, of your practical efforts for the advancement of scientific Spiritualism.

This country used 1,500,000 ounces of quinine las vear.

Canadian charity has been invoked to save the Indiane in Manitoba from starvation.

There are about 5,000 patent churns in the market, and inventors are not through yet.

Of the 167 towns in Connecticut 76 are now under a license vote and 91 under no license.

Of the 32,000 Indians in the Territory of Dakota 30,000 speak the Dakota language.

The railroads of this country alone, it is said, are worth four times the amount of the national debt. There are 10,000 windmills in Holland, and they don't need any Presidential elections over there.

It is said that the export of frozen mutton from New Zealand to Great Britain this year will amount to more than half a million sheep, although the freight charges are very high. An effort is to be made to reduce the carrying rates, when it is expected that the export of frozen meats will reach large proportions.

There are more than 100,000 women and girls who make a living on the streets of Paris as licensed venders. Thirty-five thousand of them are under eighteen, 17,000 under fifteen and 5,000 of them are little girls under thirteen years of age. They are allowed to grow up as pagans, with no religious or moral instruction.

At a meeting of the New York Academy of Medicine, Dr. A. L. Ranney recommends the internal use of hot water in the treatment of nervous diseases. The theory of its action is that the nerves of the stomach are directly influenced by the introduction of heat into the empty organ, and that the accessory digective organs are stimulated by it.

The highest velocity that has been imparted to shot is given as 1,626 feet per second, being equal to a mile in S.2 seconds. The velocity of the earth at the equator, due to rotation on its axis, is 1,000 miles per hour, or a mile in 3.6 seconds; and thus if a cannon ball was fired due west, and could maintain its its initial velocity, it would beat the sun in its apparent journey round the earth.

Between Damascus and Jerusalem is said to be a tribe of about 3,000 Isrealites, who have probably been there since the beginning of the Christian era. They have neither city nor town, but live in tents, and speak the Hebrew language among themselves, but use the Arabian with strangers. They have remained, like the primitive races, exclusively tillers of the soil and warriors. They go armed from head to foot.

Along the coast of the Alaska Peninsula the bears have been unusually plentiful and feroclous this season. In the neighborhood of Belkovsky one man was disemboweled in his tent and lacerated to such an extent that the remains had to be buried on the spot. Another man had his arm crushed by the fangs of one of these animals. Women and children did not dare to take their usual share in the labor of fishing along the river banks.

Mr. Frelinghuysen, as the chatty gossips have learned, is going to plant on his place at Raritan, N. J., a branch from the willow at Mount Vernon, where the bones of the great George lie. Years ago some person who did not realize the yawning gulf between Washington, the liberator, and Napoleon, the en-slaver, brought a branch of willow from St. Helena, Napoleon's tomb, and the Mount Vernon tree is the Bonaparte branch grown big.

A new refinement in vegetarianism has been devised. At a recent vegetarian banquet in gland, after the usual amount of distensive food had been consumed, a malcontent had the courage to observe that if we left off rearing animals for food it would interfare with clothes. He was however, in-stantly confronted in the most practical manner by a true vegetarian, who arose and asserted that he was completely dressed in materials which had involved no blood-guiltiness whatever. A cotton velveteen coat, a dark linen drill waistcoat, corduroy trousers and lawn tennis shoes constituted the array of this animals' friend. He also committed himself to the statement that "he had never tasted animal food in his life?

If a child is so unfortunate as to chop off one of his fingers with a meat ax it does not follow that he is to remain mutilated for life. Dr. Fave, of Finisterre, was called to one whose first finger was hang-ing by a small piece of skin. Not being willing to do surgical work at night he put the finger in place and braced it with 'a couple of corset boues. Next day the finger was doing so well that he did not dis-tuch it. In four days there are avidence of puter turb it. In four days there was evidence of union, in ten days the child could move the finger, and in a month he was completely cured. No stitches were used. Dr. Fave thinks that there is too much hasty surgery, and the editor of the Journal de Medicine in agreeing with him, says that with modern surg cal dressings fingers may often be saved, even when completely severed.

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NOVEMBER 15, 1884.

Absolution.

When she whose childish little heart I hold So close to mine I feel its every throb, Some slight offense commits, And I do, parent-like, on punishment resolve, Then searching thro' mine own poor deeds I go, And, seeking, do there find Somany things amies: Such plenteous dearth of good, such poverty and

Woe That I (to mercy then am all so strong inclined) Full many kisses give and her slight sin absolve, Bidding her, "In future strive To better bear in mind." So far so well, by poet said: "A fellow feeling Serves to make us wondrous kind." -Marah.

Snails.

The example of the great snall industry in Burgundy, which is acquiring greater development year by year owing to the fine quality of the firsh of the vineleaf-fed mollusk, has stimulated the Swiss to efvineleat-fed moliusk, has stimulated the Swiss to ef-forts in the same direction. A number of gardens between Daves and Landquart, in the Canton of Grisons, have lately been transformed by their own-ers into snail-farms. During the summer-time the children are employed to gather the snail from field and hedge and bring them to the farms, where they are placed in bushes and fed upon refuse vegetable leaves. A thick bed of sawdust surrounds each bush, and serves the double purpose of an insuperable bar-rier to the escape of the inhabitants and a shelter for the winter. At the approach of cold weather the the winter. At the approach of cold weather the snails, which have then waxed fat, bury themselves in the sawdust, and close the door of the house on their back. They are raked out, packed up in two-hundred-weight baskets, and sent to Italy, where, as "Burgundy snails," they sell at 18 frances to 20 frances the package.

Camels in England.

An interesting suggestion has just been made for the introduction of camels into the south of England as beasts of burden for farmers and others. For a number of years they have been in use in Australia, and their docility and endurance in that country are highly praised. Laden separately, they take about seven hundred-weight each, but in a team they are able to draw as much as a ton apiece. By the Australian squatters they are extensively employed, and in districts where water is scarce they are almost in-valuable. The price of a young camel is from \$250 to \$350, and this sum is not deemed high by the in-habitants of the antipodes. The chief objection to their introduction into England is that the country is too wet, and camels never get along well on wet ground. After rain they are liable to slip and become useless. Horses are also much terrified by their ap-pearance. A similar attempt was made to introduce them here some fifteen years ago, but the idea did not take.

An Electric Ray.

A Plymouth correspondent of The London News writes: An electric ray was caught at Porthleven, Cornwall, and was made the subject of some inter-esting experiments. It was a large specimen, weigh-ing about 55 pounds, and in length 334 feet. The caudal fin was 10 inches across. The capture was effected by means of a drag-end seine. The fish was kept alive by tring a long cord to the tail and allow-ing it to remain in deep water. Experiments were made to test the strength of the galvanic stroke. A gentleman placed his foot for an instant on the creat-ure's back. Immediately a severe shock was trans-mitted. Others then experimented, and each receiv-ed violent shocks. An electric bell was connected and was sounded distinctly, but did not continue long. In its mouth two fishes were found--a large base 2 feet long, and a conger 214 feet in length.

Oriental Poisons.

The *Progres Medical* describes two new Oriental poisons, both of which cause death by arresting the heart's action. One of them comes from Borneo, an s is an arrow poison. Almost all that scientists yet know of it lies in the number of unfortunate dogs they have destroyed suddenly with it. Of the other poison it is stated that an animal of medium size, wounded with an arrow whose point had been imbued with it, would make one bound and then fall back dead. Even an elephant will succumb to its effects, after running half a mile or so. The composition of the poison is not yet known, as it is kept secret by the Mois, from whom a specimen was ob-tained by a subterfuge. The substance is said to be innocuous when taken into the stomach.

RELIGIO-PHILOSOPHICAL JOURNAL.

Physicians and Patients say

"Ayer's Pills are one of the best rem-edies for bilious derangements that we possess." DR. WM. PRESCOTT, Concord, N. H.

"Ayer's Pills are active, searching and

effectual, but not griping or drastic. PROF. J. M. LOCKE, Cincinnati, O.

"Ayer's Pills are far superior to any

which have fallen under my notice." DR. J. R. CHILTON, New York.

"Ayer's Fills are adapted to all the disorders which can be cured by the judi-cious use of a physic." Dr. SAMUEL MCCONNELL, Montpelier, Vt. "Ayer's Pills I am using in my prac-tice and find them excellent." Dr. J. W. BROWN, Oceana, W. Va.

"Ayer's Pills have entirely corrected the costive habit and vastly improved my general health." REV. F. B. HARLOWE, Atlanta, Ga.

"Ayer's I'lls have cured Rheumatism and Kidney troubles among my crew, and they did away with my Dyspepsia." CAPT. C. MUELLER, Str. "Felicia."

"Ayer's Pills invariably cure me of headache." JOHN STELL, Germantown,

"Ayer's Pills have cured me of Consti-pation of long standing." EDWARD C. EASTERLY, Rockford, Ill.

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A cidity of the stomach and Flatulence. Yellow jaundiced skin. Enervation and Languor, Rheumatic and Neuralgic Pains, Sick Headaches and Nausea.

Chronic disposition to Costiveness, Anæmia caused by Dyspepsia, Torpidity of the obstructed liver, Heart disease induced by Constipation, Apoplectic tendencies similarly originated, Relaxation of the nervous system, Torturing sleeplessness from Indigestion, Inflammation of the costive bowers. Clogging and deterioration of the kidneys,

Pain in shoulders and back, Indigestion and Constitution, Liver Complaint and Biliousness, Low vitality and Nervousness, Skin Eruptions caused by Constipation,

Costiveness and Pain in the bowels, U ric acid poison in the blood, Rashes and Boils caused by Constipation, Enfectled sight and Nervous Tremors,

Mental and physical depression, Aguelsh symptoms from Indigestion, Nausea, Dizziness, and Foul Breath, Y outh and age troubles of women,

Inaction of the secretory organs, Loss of appetite and furred tongue, Swellings symptomatic of Dropsy.

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From Death's Door.

M. M. Devereaux of Ionia, Mich., was a sight to behold. He says: "I had no action of the Kidneys and suffered terribly. My legs were as big as my body and my body as big as a barrel. The best doc-tors gave me up. Finally I tried Kidney-Wort. In four of fire date a change cause in sight of the four or five days a change came, in eight or ten days I was on my feet, and now I am completely cured. It was certainly a miracle." All druggists keep Kid-ney-Wort which is put up both in liquid and dry

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A sensation has been caused at Salem, the sleepy little capital of Oregon, by a number of the female antic capital of Oregon, by a number of the female sex. The story goes that some ten or a dozen ladies having husbands of a convival disposition and a penchant for giving the town a lurid hue after night-fall have clubbed together and resolved to make simultoneous application for divorce. The husbands of some of the ladies are said to be "leading citi-zens," and the movement has carried consternation into the ranks of Oregonian benedicts,—San Fran-cisco Ecuminer. cisco Examiner.

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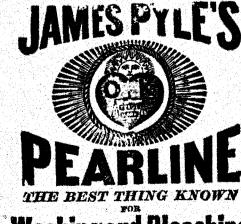


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The Press, and Psychical Research.

A VOICE FROM OREGON.

The Chicago RELIGIO-PHILOSOPHICAL JOUR-NAL is urging upon Spiritualists the wisdom of forming a Psychical Research Society, whose object shall be to meet a popular demand (to use a Unitarian minister's words) for "demonstration of a life hereafter, and the return of spirit friends, in such a way as to meet general acceptance." That is an object worthy of attainment, and it may some day be reached, but it must be only after thorough scientific investigations and much constructive work .--- The New Northwest, Portland, Oregon.

HOW THE MERCURY STANDS.

There is nothing in the universe that man has not the right to investigate, and obtain all the knowledge thereof possible. To ig-nore well attested mental or psychical phenormena, or assume that all such phenomena belong wholly to the domain of jugglery or trickery—and that without thorough investigation, simply indicates a shallow or bigoted brain.

Col. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, we are pleased to see, is moving in the matter of establishing a school for the promotion of psychical research, where all so-called spiritual phenomena, and mental phenomena of all kinds, shall be subjected to the most thorough scientific investi-gation. San Jose (Cal.,) Mercury.

"THE GREATEST NEED OF THE WORLD."

The RELIGIO-PHILOSOPHICAL JOURNAL of last week contains an editorial of more than passing interest, under the caption, "Promo-tion of Psychical Research." Though writ-ten especially in the interest of Spiritual-ism, in its scope and application, it rests not there. As indicated by the title the article is in support of the organization of an association for the scientific research of the facts and fallacies of the varied phenomena known as Spiritualism. The JOURNAL has ever been one of the most reliable sources of information on this occult subject, and in this contribution the editor has in nowise fallen below his uniform liberality and consistency. His suggestions are plausible and comprehensive, and dictated in a spirit of candor and liberality. Mr. Bundy seems to be possessed of one of those rare minds that investigates for truth rather than theory, and when error appears he is not slow to enunciate it, let the fault lie where it may. Hence his exposure of the many self-styled mediums who traverse the country for gain by imposing on the credulous in faise scances and sleight-of-hand performances.

To investigate in favor of a ruling prepossession, ignoring all facts but such as go to strengthen opinions already formed, is to-day the greatest stumbling block in the advance of trath, whether in science, politics or religion. And yet few minds are so constituted as to be capable of any other mode of research. To cultivate, as we understand it, this very rare faculty of the human soul, independent thought, is the object of the organization alluded to. We shall watch with a great deal of interest this laudable enterprise in quest of spiritualistic truth. So supremely wonderful and incomprehensible in the line of known and scientific facts are the phenomena of modern Spiritualism, as claimed by its advocates, and so populous the brood of frauds, not only suspected, but actually of the world to-day, is some practical, dem-onstrable fact sustaining the doctrine of im-mortality. The popular and prevailing the-ology rests this all-absorbing question on the bare assumption of faith, unsupported by aught we can see, feel, taste or handle. And if this Psychical Research Society can add to faith knowledge on any scientific or demon-strable theory of sensual fact, the world will rise up and call it blessed.—Herald, Win-chester, Ind., November 1st.

less be remembered by our readers that we gave place to a lengthy compilation of facts, an account of researches in England by a psychical organization for the same purpose by Ed. of *Times*. A great want has been felt in this direction, and we are glad to see such an able article on this subject. It will be a very difficult task to get even scientific men to approach this subject with a teachable disposition; but light on this subject and general information, is aiding very much in taking away prejudice and giving Spirit-ualism in its phenomena, standing-ground, until it can be judged on its merits. Anoth-er aid in this direction is found in the fact that the veil is becoming thinner, and our immortal friends are now better able to impress the scientific mind than in the past. Again the people "over there" are experi-menting and learning better methods, and the manifestations in the future need not be so crude and wanting in refinement as in the past, which have disgusted the scientific and refined who failed to comprehend the cause. Now is the auspicious hour to commence the

work. The proposition as to the methods looks plausible, but of course is a subject for the future—and further thought. The fact that B. F. Underwood, the agnos-tic, and the leading Unitarian ministers are commending; and a talented Methodist minister, and a talented newspaper man on the secular press, and a zealous Spiritualist are willing to leave their little fortune for the furtherance of this work, proves to us beyond a doubt, that the question of such an institution is only a question of a very short

time. We think the Ed. of the JOURNAL is partly mistaken in one sentence, viz.: "The class who steadily oppose the JOURNAL'S demand for test conditions and accuracy of observations and statements, will no doubt sucer at a psychical research institution, and raise the stock cry, "the spirits won't be dictated to." There may be some few who think they know it all, and not see that we are only in the alphabet of our education, who may thus declare; but we believe that nearly every intelligent Spiritualist who has become at times, heated in debate over this subject, and declared against test conditions, bas thus declared because of a belief that the common observer, was so wanting in knowledge as to what would destroy conditions and render phenomena of doubtful character. We have not declared very vehemently for or against test conditions, because we have felt that no good could come of heated discussions on this subject, which was not at all comprehended by the many, and but poorly by the best and least prejudic ed thinkers. We will strike hands with the JOURNAL and with all papers and persons, and according to our best ability contribute our mite toward giving to the world a religion founded on science, or a scientific relig-ion which is to drive out a superstitious faith which answered in the childhood of the race, but is no longer fitted to the growth of the nineteenth century. Let us all, editors and people, see how far we can agree, and where we can not agree, let us remember that we are brethren.-The Rostrum, Vineland, N. J., November 1st.

An Open Letter to the Seybert Commission.

RESPECTED SIRS:--In the work before you, I need not tell you that the most interested portion of your audience will be the Spiritualists, known and exposed, that we have learned very gravely to doubt any actual basis of sci-entific fact in a theory that we had rather hoped might prove true. The greatest need and approbation. Such an investigation is above all things what they most desire, and have urged for many years; and they receive your effort as a sign of an awakening to the importance of the subject. You will for this reason pardon the directness of this letter, voicing, as I believe it does, the thoughts and wishes of the great body of those who accept the manifestations of Spiritualism as facts, and build thereon the evidences of immortal life. Having acepted the great trust imposed by the bequest of Mr. Seybert, it is presumable that your desire is to carry out fully and implicitly the intentions of the donor. Whether you believe or disbelieve in Spiritualism should have no more influence than a belief or disbelief in any theory propounded in the works of science, has with the honest investigator. If you are believers, the tendency will be to give undue weight to all facts confirming, and to withhold those adverse, while if you are doubters, the reverse will be true; you will pass by the corroborating facts, and give undue force to those which support your doubts. The true investigator has no theory to support. He is willing and ready to go whither the facts lead, even if they overthrow his most cherished beliefs. Mr. Seybert believed fully in the truth of Spiritualism. So deeply was he impressed with the great value and inestimable importance of this belief, that he made this provision for a full and complete investigation, by such persons and in such a manner as should forever set the question at rest. You will thus perceive that anything short of that will be a perversion of his purpose, and an unfair treatment of the subject, falling short of the intentions of the bequest. Spiritualists as a body fully coincide with Mr. Seybert in the necessity for a scientific investigation of the subject. They only make this reser-vation: that the investigation be carried on pursuant to the laws and conditions, so far as are known, of the hitherto unknown and unexplored realm they are entering. They do not ask acceptance of anything until proved, but when proved they do ask for an honest affirmation. Thus far the investigation of scientific committees have been mere farces, which ought to have brought the blush of shame to the cheeks of those who styled themselves "scientific." Agassiz led one of these, and it is said he affirmed he would not believe a physical body moved without visible contact if he saw it do so with his own eyes. This is the bigotry of science, and as reprehensible as that of the theologian. It requires no argument to show that this is not the true spirit in which to approach any investigation, especially one in which centers the hopes and aspirations of mankind. If a single rap, or the least mani-festation be identified as coming from an individual spirit, then the greatest question possible to present to the human mind is determined: that of the continuity of existence after death. This investigation is not the work of an hour or a day, but must necessarily be of vast extent. There are many fields into which it enters, and the methods are yet to be determined. A complete investigation might be classified as follows:

you have no right to undertake the task. If you do undertake it. Spiritualists have the right to demand that the contract with the generous donor be carried out to the letter. They have a right to demand an investigation so complete that the truthfulness or untruthfulness of spiritual manifestations may be forever eet at rest. The subject must be approached with questioning humility, and not in a dictatorial spirit, demanding conditions. If the relations of oxygen with hydrogen were to be studied, the student would not for a moment set up arbitrary conditions. and refuse to accept any result other than those obtained under them. First he ascertains what the requisite conditions must be, and then complies with most painstaking care; and he is the most accomplished and successful who most delicately and perfectly complies.

Especially in the investigation of spiritual phenomena must the utmost care, discretion, and patience be brought to bear. The essential conditions are but dimly understood even by those who have devoted years to the subject, and failure is consequently as often met with as success. Hence the task you undertake is not simply to call different mediums before you and record the manifestations that occur, but to make conditions at once test, and at the same time consonant with the laws of such manifestations.

The choice of mediums is of the greatest importance, from every point of view. There probably are many equally reliable, but there are a few who are identified with the cause, and on whom all Spiritualists would agree. The "Fox sisters," who for a whole generation have been before the public as mediums, I name first on the list, because first to at-tract public attention. Margaret, I believe, might be brought before the committee with-out difficulty, but Mrs. Jencken of London might not be so induced, although the great importance of the investigation would be a weighty argument. Repeated experiments have never accounted for the rappings in the presence of these mediums, and they offer the best subjects for the research.

Henry Slade, having convinced Zöllner by most remarkable manifestations, is anoth-er desirable subject. It would be well to fol-low the example of Zöllner, and prove his correctness by gaining the same results if pos-tible. It more he objected by Spirituelists sible. It may be objected by Spiritualists, that even by fully complying, the results will by no means be assured. This we grant, but we believe that the Spirit-world is as much interested in this investigation as ourselves, and will as far as possible give cordial assistance. Mr. Seybert himself would not be inactive, but would use all means possible to prevent failure from want of co-operation on his part.

If D. D. Home could be induced to again visit his friends on this side of the Atlantic, as one of the most wonderful and irreproachable mediums, he would receive the fullest

endorsement of all Spiritualists. Mrs. Simpson of Chicago, is another who has borne the most rigid tests and would meet the approbation of Spiritualists. She ever manifests the keenest interest in forwarding scientific experiments and would be in many ways invaluable to the Commission. Mrs. Maud E. Lord is also a medium who has thoroughly convinced thousands; it is probable that the Commission could gain her con-sent to required conditions, and if the experiments with her were judiciously conducted in all respects, important results would be obtained in all probability. Rest assured that these thoughts and suggestions are written with the most fraternal feeling and fullest appreciation of the delicacy of the task you have undertaken, and its distracting difficulties, and with the single desire to point out the manner in which the research could be made satisfactory to Spiritualists, to the world, and thereby to yourselves.



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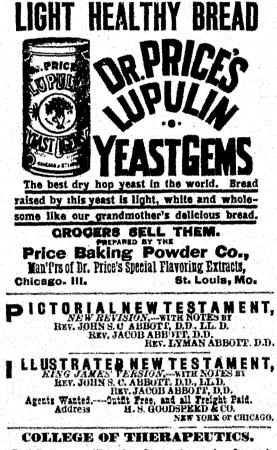
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"IT WILL NOT BE LONG."

The Kansas City Journal of the 2nd inst., treats of Psychical Research in an editorial nearly two columns in length, from which we extract as follows:

That the human organism is fearfully and wonderfully made we have very old authority for, but science has never seemed to have any use for its study except as a cadaver. To see a self-moving machine of one hundred and fifty to two hundred pounds weight propelled at various rates of speed, at a constant and unvarying rate of temperature at all degrees of external heat, that is just the degree necessary to hatch an egg, with so many pounds of blood forced through all parts of the machine every hour by a pump, exhibiting a working capacity superior to everything else in the world, ought to sug-gest to the thoughtful mind capabilities. powers, functions and possibilities beyond the knowledge of the scalpel and secrets that

calomel and jalap could not discover. The intelligent world will be glad to know that these other occult things are at last to be made the subject of a widely extended. thorough and capable examination by men of recognized character, intelligence, scien-tific skill and habits of investigation. Already the proposition is made and the measures initiated for a like society in America, and many of the first scientific men of Germany and France are in voluntary corre-spondence and observation in this direction, while special investigators have left Europe for the Orient, expressly in the pursuit of these studies. It will not be long before the intelligent, educated world will have the benefit of this wide examination by the very highest skill and character, and the question be placed upon a basis that will free the study from past disabilities. If the result proves that these phenomena that have confused men so long, are all resolvable upon well understood natural laws and forces connected with our physical organism, then the claim of the supernatural will disappear, and a new branch of study be opened up to the physiologist and the student of mental phenomena. If, on the contrary, they are determined to be the result of forces and intelligence outside the possibilities of purely physical functions, or beyond our own, then people can study them and form their own conclusions, as they do to all other recognized problems of investigation, without ridicule or obloquy.

HOW IT STRIKES THE EDITOR OF A SPIRITUAL-IST PAPER.

Promotion of Psychical Research.

The above, heads a leader in the RELIGIO-PHILOSOPHICAL JOURNAL of October 25th. We have read the article twice over, carefully noting every point, and we must say that the suggestions commend themselves to our judgment. Those who have been careful readers of the *Rostrum* in its editorials, can or need not be in doubt, as to where we may be found toushing the matter. It will doubt-deal of time, which, if you have not to give, Mars.

Mes en

Maria and a second second second

1. The rapping and moving of physical objects, giving intelligent responses,

- 2. Materializations. 3. Independent writing.
- Clairvoyance.
- 5. Trance.
- 6. Internal evidence from communications received from all sources.

Respectfully, HUDSON TUT Berlin Heights, Ohio, Nov. 4th, 1884. HUDSON TUTTLE.

The Deaf and Dumb.

In his paper read before the Science Asso-ciation, Prof. Bell opposed the existing arrangements concerning the deaf and dumb in this country, which make them a separate class, and especially objected to their contin-ual marriage with one another, which, he said, would ultimately evolve a race of deaf-mutes. He had found in one family ninety deaf-mutes in four concertions connected by deaf-mutes in four generations connected by blood or marriage. Of deaf-mutes, forty-five per cent. marry, and with each succeeding generation the tendency to the infirmity increases. Of two thousand one hundred and six pupils in the National Deaf Mute Asylum at Hartford, thirty three per cent. had rela-tives afflicted in the same way. Of the forty-five per cent. of deaf-mutes who marry, eighty per cent. marry deaf-mutes. To remedy the evil, he said, we must separate the deaf-mute as much as possible from other deaf-mutes during the time he or she is being educated. They should not be sent to asylums. They should be taught English instead of the sign language. They should associate during play-hours with children not similarly afflicted; and they should be taught here, as they are in Germany, to enunciate artificially. Deaf-mutism, the speaker declared, is increas ing here at an alarming rate. There is now one deaf-mute for every fifteen hundred peo-ple in the country. If the State were anxious to perpetuate a deaf-and-dumb variety of our race, it would not treat the deaf and dumb otherwise than it does. The local, State, and national associations of deaf-mutes, Prof. Bell said, bring the young people of both sexes together, and lead to marriages between them.-The Index.

A Portland, Oregon, Chinaman, suffering from scrofula, was put ont by his friends and left to die.

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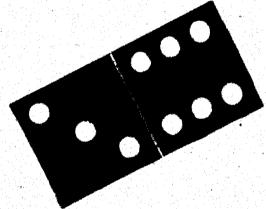
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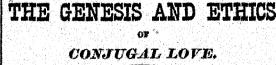


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