

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, NOTES TO AL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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Readers of the JOURNAL are especially requested to send 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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE SACRED ART OF ANCIENT GREECE, OR MAGNETISM AND ARCHAIC MEDICINE.

BY ALEX. WILDER.

The History of the Healing Art is apparently as old as the existence of human beings in the earth. Tradition has uniformly attributed them both with Divinity itself; and as human society took form, the technic of healing was part of the offices of religion. Carlyle has repeated this idea in his peculiar manner: "The profession of the human healer is radically a sacred one and connected with the higher priesthood; or rather, it is itself the outcome and acme of all priesthods, and divinest conquests of intellect here below—as will appear one day."
 The proof of this is afforded by the fact worthy of being a maxim, as it is really an axiom, that the knowledge which a people possesses of the art of healing, is the measure of its refinement and civilization. Man is civilized by virtue of social relations; and refinement is a purification from grossness, vulgarity, and the ill manners which are incident and characteristic of living for one's own self alone. Selfishness is but savagery; and a state of society in which self-interest is the ruling principle is hardly any thing else than a form of barbarism. Skill in mechanics, engineering and other material accomplishments, even though it is denominated science, is no real proof of spiritual advancement. Kindly sentiment toward others, regard for their welfare, charity in word and act, make up the only genuine culture, refinement and civilization. From these proceeded the art and technic of healing, and without them it cannot subsist.
 The amber of antiquity has not preserved the name of the first human benefactor, who sought to apply skill in this direction. We have no real history of medicine, no father or founder of the healing art except in eponym. It is well, nevertheless, to explore as we best are able, the foundations of its history. We become broader, wiser, purer and better for knowing what has been. It is the province of intelligence, as distinguished from mere technical knowledge, to occupy the field of origins and causes. It is a mighty achievement for our thought to be released from the narrow limits between the cradle and the grave. There is a more accurate knowing, a firmer basis for faith and ambition in regard to the future; and the individual is liberalized, ennobled and refined. It is thus by eating of the Tree of Knowledge that the eyes become open and the man is as a god. He has made "the divinest conquest of the human intellect."
 The distrust which many medical men exhibit at the present time in regard to remedial agents and expedients, is a painful testimony of mental and moral deterioration. It is a low condition of society where men want the pretension to superior, scientific knowledge, and make use of this claim to curtail the liberty of others; while at the same time themselves cherishing little confidence in the utility of their art and its agencies. Lack of faith not only implies lack of knowledge, but also want of fidelity and the profound conviction of right.
 Why search the first exercise of the healing art in the conventional parts of Egypt, or Greece? At this time a second tree of knowledge is being planted in the human mind.

Manetho, the High Priest and Scribo of the Egyptian Sacred Arcana, in the reign of Philadelphus, mentions the king Athoth, the son of Menes, as a builder of palaces, who left books of Anatomy after him, being an *iatros* or physician. He also names *Tosorthros*; also a builder with hewn stone and patron of literature, who was named the Egyptian *Asklepios* (*Esculapius*) on account of his iatric skill. Physicians are also mentioned in the Book of *Genesis*, but their designation in the Hebrew text is *Leaphim* (*Genesis*, 1: 2), which appears to be the name of the archaic population of the country about the Jordan and ancient Judea. The Cyclopean builders were probably of this same race. These few fragments of myth afford clues to a large chapter of ancient history, of which little has been as yet unveiled. At that period, religious functions, political power, knowledge and philosophy, sculpture and architecture, were in the hands of the priesthood. Medical skill, as a part of these, was regarded as a part of the superior wisdom. A sacred caste held the keys of knowledge, and only individuals of their own number and selection were allowed to participate in the Divine Lore. For others to acquire it was sacrilege. The Hippocratic Oath is an offshoot of the same notion. The Brahmins of India are said to have had a similar restriction. "If any one shall read the *Sastras* to a *Sudra* they shall cut out the tongue of the reader and pour melted lead into the ears of the hearer."

I have thought the legend of the Garden of Eden to be a parable of that period. Indeed, some of the Gnostic Christians appear to have interpreted it according to a similar hypothesis. The Tree of Knowledge was interdicted to the common people by the penalty of death for the sacrilege. Finally, the Wise Serpent, *Ayem*, the Divine Sage, found opportunity to assure them that it was right and wholesome for them to take the prohibited fruit; that they would not die, but be as the gods—the caste of priests; in short, they would become the equals of their lords. Let nobody take umbrage at my temerity. It is a often acted, a story every day repeated. There would otherwise be no adolescence for human beings in history.

ARCHAIC GREECE.

The ancient physicians were always priests, and their sanctuaries were the hospitals and medical schools of the remoter period. The Phoenicians, the Rephaim and Philistines of the Bible, possessed the knowledge of the healing art, and appear to have communicated it to the Greeks. The centres or starting-points of the history, institutions, adventures and religion of Greece are generally recognized as having been at the very places which the galleys of the Phoenicians were accustomed to frequent. Pharis and Thessaly constituted the cradle of the Hellenic people. The Dorians, Aiolians, Achaeans and Hellenes were emigrants from that region that subdued and colonized the countries of the South. Their institutions were, to a striking degree, similar to those of the Phoenicians. Thessaly was first to dethrone her sacerdotal kings, who claimed direct authority from the gods. Her Amphiktyonic Confederation of republics which met at the Hot Springs near Thermopylae was the most famous of any in Greece or Asia Minor, and finally became paramount. The cities of Phoenicia were united after a similar manner. Indeed, there is extant a letter from a king of Sparta, a Dorian and reputed descendant of Hercules, the Moloch or Kronos of Asia, declaring that the Lakadimonians were kindred of the Jews and descendants of Abraham (*Makkabees* I. xii. 6, 21). The "Holy Scriptures" of both peoples were said to confirm this curious statement. There is good reason for supposing that the Phoenician and perhaps other Semitic peoples were domiciled in ancient Greece. The worship of Poseidon, with bloody rites, characterized the earlier times, till the advent of Herakles and Theseus; Mr. Gladstone is of this opinion. The Sidonian merchants, long before the Siege of Troy, traversed the country of the Penelos and its tributaries for purposes of traffic and colonization. It is very probable, therefore, that the tradition is correct. The religion of the archaic tribes of that region was evidently of Assyrian or Semitic origin, and the personages who are credited with the establishing of Hellenism and the arcane worship, are reputed to have lived there.

"Orpheus instructed mankind in religion, Reclaimed them from bloodshed and barbarous rites; Moses delivered the doctrine of Medicine, And warnings prophetic for ages to come; Next came old Hesiod teaching us husbandry, Then Homer himself, our adorable Homer."

The first practitioners of the healing art, and as a matter of course, the first instructors in other learning, were assigned by tradition to this most northern country of archaic Greece. *Asklepios*, or *Esculapius*, it was said, was born here, brought up by Chelron the Centaur. His traditional descendants, the *Aasklepiads*, became the medical priest-caste of Greece, and flourished in old Greek-speaking countries till long after the Christian Era. Hippocrates was of their number, and committed much of their knowledge to writing, for which, and in consideration of his skill, he is complimented with the title of Father of Medicine. He made no discovery, however, so far as we are able to perceive, nor revolutionized the old methods, but seems to have changed the manner of instruction.

THE KENTAURS.

The essential character of the original iatrics is shadowed in the personage designated Chelron the Centaur. He was the representative of the Semitic population of that region, which was interdicted to the common people by the penalty of death for the sacrilege.

An enigmatic way of stating that he was an adherent of the archaic religion, which was extant before Zeus (the Graecian Jupiter) and his younger gods had usurped the dominion of Greece, Olympus and the universe.

Prof. J. P. Lesley has helped us find out what these Centaurs, or more correctly, *Kentaurs*, were. The *Ken*, or *chen*, was a priest or *mantis*, and *tor* a rock or mountain. The Kentaurs were the priests of the mountain-sanctuaries, and sons or worshippers of Kronos. Chelron accordingly abode in a cave or grotto where the sacred rites were performed. They were also called *Hippokentauri*, and pictured with human figures joined to the bodies of horses. The legend explaining this, represented them as offspring of the *hippoi* or horses of Magnesia. It was common in those times to employ words of double meaning to express ideas. The *Hippoi* of Magnesia, a province at the East of Thessaly, were priests of Kybele or Astarte, then denominated Hippo or genitrix, and reported to be the consort of Kronos the All-Father. The mares of Diomedes, therefore, that devoured the flesh of strangers, were priests that sacrificed foreigners at their altars. The Kentaurs were a branch of this caste.

This province of Magnesia has had a marked influence upon the later times. Here the siderites or "ensouled stones" abound, which now bear the name of this ancient people. Chelron was the reputed son of a nymph or priestess of the Magnetes, and was famed for love of justice, musical accomplishments and skill in the art of healing. He reared the heroes or half-gods whom Homer and others have described, Achilles, Jason, Hercules, *Esculapius* and others, instructing them in the art of government, prophecy, medicine and chirurgic knowledge. He and his kindred perished at the hands of Hercules, poisoned by the blood of the Hydra; an enigmatic description of the termination of the Archaic period and the introduction of the Heroic Age. This was the era of the overthrow of sacerdotal government and the relegating of the priesthood to religious and literary functions.

The two other mysterious races, the Daktyls and Telchines, appear to have a place in the same category. Archaic story describes the latter as emigrating from Kreta to Cyprus and Rhodes, the serpent island. They possessed the arts, smelted metals, forging the sickle or boomerang of Kronos, the trident of Poseidon, and the fatal necklace of Harmonia. They peopled the islands of the Archipelago, performing magic works, speaking prophecies. The Daktyls in like manner, were possessed of magic powers of healing, exorcism and the plastic arts. They instructed the earliest sages, invented the Ephesian letters, taught Orpheus and originated the antique civilization. But Professor Lesley has inexorably reminded us that a *daktyl* means a finger, and would convince us that the figure but denotes that the fingers are the successful agents of skillful endeavor. It is well; we had the magic hand of Chelron, and now the magnetic finger. "With the divine finger cast out demons," said Jesus to the Hebrew Scribes. The Telchines, also, may be enumerated with them. Their name seems to be from the Greek *telos*, to touch with magic power, as Hermes threw men into a charmed sleep with his staff. They are in the category with the other archaic practitioners.

MAGNETISM.

Although magnetism derived its name from the Magnetes of Thessaly, and the ancient technic of Medicine was also ascribed to that region, I know of no mention of the lodestones at that period as a healing agent. Nevertheless, it was employed in the rites of the arcane religion at Samothrakis and elsewhere, and appears to have been employed for the *baifits*, or ensouled stones, in the Phoenician worship. Pausanias mentions a temple of Hercules at Hyettos, to which the sick used to resort to be healed. The symbol of the god was a ferrous thunder-stone. The Kaaba at Mecca is a black stone supposed to be of this character. It was magnetism, the fire or heat in the magnet, and not the stone that was revered. The priests of that time were ingenious enough to perceive a relation between the arcane principle in the lodestone and the physical problems of the universe; yet, eventually, the assimilation of this principle and the occult energy which maintains and restores health, seems to have been acknowledged.

"Such matters gladly we proclaim; How amber first in children's wonder rubbed, Teaches us next to turn magnetic globes, Till joyfully we view the course of stars; And the wild shapes of comets, double-tailed."

In Muller's "Monuments of Ancient Art" is a representation of the goddess Artemis Leukophryna, holding a magic staff in each hand. There are two men lying prostrate before her, one with a magnet in his right hand, and the other with a magnetic ring in his left, and with his right hand extended toward one of the staffs in the hands of the goddess. Beneath is the inscription in Greek letters, "MAGNETON."

There exists, therefore, no room for serious question that the ancients understood magnetism substantially as we do, and practiced the manual technic of stupifying or soothing to slumber by touching, striking, lightly rubbing, imposing the hand, and the act of volition. Long after Thessaly had ceased to be a religious power, when perhaps she had been utterly forgotten as such, and all Greece was but an insignificant part of the Roman Empire, the country by the Pindus and Olympus was renowned for magic and sorcery—the descriptions which are commonly given to what is understood as magic.

A curious fragment from Celsus, the great Roman physician, has preserved for us the reminiscence of the iatric or healing art as it was practiced in those early times. Speaking of the art in the time of Herophilos and Erasistratos of Alexandria, he says:

"During this time physic was divided into three parts: the first cured by diet; the second by medicines; and the third by manipulations. The first class was denominated in Greek, *diatetike*; the second, *pharmaceutike*, and the third *chetrourgike*. This last method does not discard medicines and a proper regimen, but yet the principal part is accomplished by the hands; and the effect of this is the most evident of all the parts of medicine. This branch, though it was the most ancient, was more cultivated by Hippocrates than by his predecessors. Afterward, being separated from the other parts, it began to have its particular professors, and received considerable improvements in Egypt, as well as elsewhere." The *chetrourgike* here mentioned is the technic of manipulations, including both massage and animal magnetism, but hardly what we now denominate surgery.

It is certain that pharmacy, whether we regard it in its earlier meaning of sorcery or in its modern sense, was an art virtually indigenous in that country. Thessaly was rich in magical or medicinal plants. Suidas gives the tradition that Medeia, the Kolehian wife of Jason, in her famous journey in the air, dropped pharmacetic substances to the ground. The Persians long occupied the country. Doubtless, when we shall become more intelligent in the matter, we will know that they communicated much valuable knowledge of the healing art and its nobler sister, philosophy. Hippocrates dwelt long in Thessaly at that very period, and it is curious that directly upon the occupation of Asia Minor by the Persians, the Ionian sages, Thales, Anaximenes and others became celebrated for their scientific pursuits.

Philosophy itself, in its dawn among Greek-speaking nations, recognized fire, light, the electric principle, and magnetic phenomena, as identical in nature, and in some way intimately allied with the life manifested in plants, animals and all types of living beings. It was declared that Orpheus brought the knowledge, chanted it in musical numbers, inculcated it in religious rites, and embodied it in the Pythagorean philosophy. Curiously enough, wherever the magnetic phenomena are most observed, we find most real science, better appreciation of the healing art, and more vivid conception of the spiritual and supernatural. The ancient Wisdom-Religion included science and the technic of Medicine; and the magnet with its mysterious properties and their relations to light, heat, electric phenomena, and more interior facts, constituted an important element in this science, and in fact, it was the ancient magic art, and was exercised by individuals who were regarded as at once prophets and priests.

MEDICAL SYMBOLS.

The Staff and Serpent were at once the badge and instruments of the sacerdotal physician. Even Moses, the Hebrew prophet himself, also an initiated priest of the Egyptians, is represented as having made a serpent of copper when in the country near Mount Sinai, and to have fixed it on a staff or standard, near the Tabernacle in order that whoever looked upon it might recover. It is said that this was the symbol of the tutelary god of Tarsus where the Israelites sojourned; and Rabbi Wise declares it to be the effigy of the Phoenician *Asklepius*. The Assyrians of that period employed a similar ensign. Their priests carried the fiery Sun-Serpent of Akkad, which was seven-headed, and surrounded by a halo of ten rays of luminous horns. Both Hermes and *Asklepios*, if they were actually two, each had a *caduceus* or staff girt with serpents, which it is said by Homer, would cause the eyes of mortals to close, slumberers to awake, dreams to be given and the future foreshadowed. Kleardios relates the case of a man who experimented before Aristotle the philosopher, producing catalepsy in a boy with his staff and afterward restoring him to sensibility, when the boy related what he had witnessed beyond his body. Mrs. Lydia Maria Child used this account for one of her descriptions in *Philothea*.

Somewhat of this method of operating with a "magic staff" is mentioned in the Bible. The rod of Moses which became a serpent, and that of Aaron that budded, have a signification. When, too, Elisha the prophet learned of the Shunamite woman in regard to her son, he commanded his lad: "Take my staff in thy hand and go thy way; if thou meet any man salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child." This charge to exchange words with nobody was for the purpose of retaining the mysterious potency, which would be dissipated by speech and whatever diverted the attention. "Salute no man by the apostles," said Jesus when sending out the apostles. The staff of the prophet failed in the hands of his servant, but the child was restored by the contact of Elisha's own person.

MANIPULATION.

The manual act is also specifically mentioned. Naaman, the Syrian general, was a sufferer from leprosy, and it is recorded that he came to the prophet-abbot to be restored. He complained that the usual manipulation was not performed. "Behold, I said, he will certainly come out to me, and stand, and call on the name of the Lord [Yava] his God, and will lay his hand over the diseased place, and recover the leper" (from his restoration). Jesus

also is said to have healed a leper by his touch. "Even as many as only touched the hem of his garment were made whole," is the declaration of the Gospel according to Matthew.

Egyptian sculptors represent the same act; in one of these the operator has one hand on the patient's stomach, the other at the back. The thumb and two fingers appear to have been employed in the manipulation; the forefinger was named the *medicus* or physician. Sometimes one hand was held above the head; perhaps the invocation was then also made. In these instances the hands are differently arranged, evidently with regard to other ends to be accomplished. Many were unable to surmise what these various attitudes were taken for; but a common explanation was that they pertained to magic rites. The matter is now better understood. Extraordinary cures were performed, and by breathing upon the patient. The same writer also states that the *Aasklepiads* put persons to sleep who were afflicted with frenzy, employing passes and frictions. Very often, he adds, where the magnetic application was carried too far, the patient was plunged into a state of lethargy.

The temples of *Esculapius* were thronged by pilgrims sick of various diseases, or desiring enlightenment in matters of daily life. He was the *ontropompos*, or dream-sender, as well as the physician. Indeed, in countries beyond Greece, from which his worship originally came, he was more than a son of Apollo; he was Esmun or Baal Haman, the god of heat, life and wisdom. The temples were large groves or parks often abounding with mineral springs and other natural advantages. Mountains were generally selected as sites. The patients were required, on entering, to fast for a series of days and give up the use of wine. It was believed that wine defiled the spirituous nature of the soul. They were next employed in the chanting of prayers or songs; and poets frequented these places for literary contests with each other. Bathing was a necessary condition, and water-drinking commanded to all the patients. These baths were accompanied by massage and unctions, also by other forms of manipulation. An ointment of amber was much used at Pergamos. These operations were performed by persons appointed for the purpose. Next followed fumigation with perfumes, as in the initiations, also the gentle touching and stroking with the hands, with which modern magnetizers are so familiar. The "sacred sleep" was generally the result.

Aristides, an orator living in the reign of Marcus Antonius, was several times a patient at the renowned temple at Pergamos. He underwent the manipulations, and was often somnambulant when in the sleeping-room. He relates conversations which he had with Plato and Demosthenes, and also predictions that were made to him. "He also describes the medicines employed: roots, herbs, stewed grapes, mild purgatives, and what Spengel denominates 'all kinds of superstitious ceremonies.'" Various kinds of exercise, music, comedies, etc., were employed.

THE OBLIGATION OF SECRECY.

It was usual for individuals who had recovered from a disorder, to have a memorandum of the treatment. Others, who had become possessed of the knowledge of a drug or compound which had proved beneficial, presented the formula to the priests. Nevertheless, the strictest care was taken not to divulge any of these matters to the profane. It was the law of the *Esculapian* temples, as it was of the secret worship of every ancient God: "Holy things may only be disclosed to the initiator; others may not receive them before they have been initiated." The glamour of this old Paganism, yet lingering around the medical profession, constitutes the vague grotesque something denominated regularity. Added to it is a little of the thumberscrew logic of later ages, employed to fence about orthodoxy.

The Hippocratic Oath, so-called, was made up by some unknown compiler from the old anathemas. Hence it was difficult for any one not belonging to an *Aasklepiad* family to obtain instruction, except he underwent the ceremony of adoption; and it was considered sacrilegious for others to possess medical knowledge or skill. On the same principle, Sokrates was arraigned as an offender, because he, not having been initiated, had corrupted the Athenian youth, by communicating to them among other things, the sacred knowledge, which only the teachers and hierophants of the Mysteries had the right to impart. *Aeschylus*, the tragedian, barely escaped the same fate. The *arctos* or mystic truths it is evident from this, were apprehended by gifted individuals beyond the pale of the temple and shrine; and so men who were not initiated might become as the initiated priests themselves, "knowing good and evil."

PLATO'S CRITICISM OF MEDICAL PRACTICE.

Hippocrates, himself, though an *Aasklepiad* and doubtless obligated to all secrecy, seems to have disregarded some of the prohibitions. He copied freely from the tablets in the temples; and then went to Athens to become the student of Herodikos. Plato represents Sokrates as criticizing the new methods of this distinguished individual. "The *Aasklepiads* before the days of Herodikos," says he, "did not practice the methods now in use, of putting the patient on a regimen. He, being a teacher of youth and himself in weak health, made such a happy combination of gymnastics and medicine as to render himself very unaccountable and afterward many others by procuring for himself a *chetrourgike* staff. He was consequently situated in a position to make his own medicine."

FROM DENVER, COL., TO THE CITY OF MEXICO.

Overland and Return.

It is now no very difficult task to go to the city of Mexico overland. It was not so in the years ago, nor even only a few months since.

For many long years I had been a resident of the Queen City of the Plains. I had never become weary of gazing upon the mountain range that rises to the West of the city, and trends away to the North and to the South.

An opportunity presented itself for the realization of my desires early in 1883, and on the 27th of February, I left Denver by the Denver and New Orleans road for Pueblo, to make connection with the Atchison, Topeka and Santa Fe.

On leaving Pueblo, a couple of hours ride brought us to La Junta (or the Junction) where passengers must wait five mortal hours for the south-bound train, and it was not until the gray of morning that we reached Trinidad where I was to remain a few days.

I found Trinidad to be a very pretty place—beautiful for situation in a valley well wooded with cottonwood and Pinyon trees and surrounded by mountains and romantic cliffs of rock.

In one part of the city is a fine frame building which is called the Palace Hotel. Near this is a large building of stone, commenced twenty-five or thirty years ago, built up one story and thus left in an unfinished state.

The natives boast greatly of their cathedral which has been in course of construction for ten or fifteen years, and the walls were not yet sufficiently elevated for the reception of a roof.

The Sunday of my stay in the city was a drizzly, unpleasant one, and I do not think the best looking people could have been out to church.

Los Vegas has of late years grown to a city of considerable importance, and the railroad has made it famous as a watering place. The Jesuits have been here for a large number of years, have a thriving college, and publish a monthly that bears the name of La Revista Catolica.

The location of Santa Fe, surrounded as it is by hills, and sheltered from the cold winds, is very fine. Certain shrubbery was already in leaf, showing that the season there was somewhat more early than it is in Denver.

I had seen and heard much of Mexican filigree work in gold and silver, and had heard that the headquarters of such manufacture was in Santa Fe.

The next morning longer in Santa Fe than I at first intended, but at three P. M., on the third day I left amidst a drenching shower of rain and hail for Lamy, where I connected with the Southern train for El Paso, Texas.

It was passed sun-down when we arrived in Santa Fe, and Pedro made his way to a brother's residence and took me along with him. Saturday and Sunday I made good time by looking over the town, but it was not the city of my dreams—not what my fancy had painted it.

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with adobe or mud homes, and swarming with poverty-stricken people. There are no alleys in Denver so dirty as many of the public places of Santa Fe, and yet there are some very fine streets, particularly such as have been made since American and foreigners went in to take up their abode there.

The summer of 1883 was to be the anniversary of the Spanish occupancy of Santa Fe, 333 1/2 years ago, and it was proposed to celebrate the event by an Exposition to be called the Tercio Milenial or third millennial—the third part of a thousand years.

Santa Fe has some modern buildings of pretentious architecture. Like all well-regulated towns of Spanish origin, there is a public square or Plaza de Armas. This is shaded by ancient, gnarled and decaying cottonwoods, and the grounds looked neglected and slovenly.

In one part of the city is a fine frame building which is called the Palace Hotel. Near this is a large building of stone, commenced twenty-five or thirty years ago, built up one story and thus left in an unfinished state.

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hotels, comfortable residences, some rather imposing business blocks, regular and well kept streets and much that reminds one of a well-ordered city. The soil throughout is fertile, as indicated by a plenty of chaparral, and other strong brush, and it only needs clearing and copious irrigation to bring it into bloom and fruitage.

The summer of 1883 was to be the anniversary of the Spanish occupancy of Santa Fe, 333 1/2 years ago, and it was proposed to celebrate the event by an Exposition to be called the Tercio Milenial or third millennial—the third part of a thousand years.

Santa Fe has some modern buildings of pretentious architecture. Like all well-regulated towns of Spanish origin, there is a public square or Plaza de Armas. This is shaded by ancient, gnarled and decaying cottonwoods, and the grounds looked neglected and slovenly.

In one part of the city is a fine frame building which is called the Palace Hotel. Near this is a large building of stone, commenced twenty-five or thirty years ago, built up one story and thus left in an unfinished state.

The natives boast greatly of their cathedral which has been in course of construction for ten or fifteen years, and the walls were not yet sufficiently elevated for the reception of a roof.

The Sunday of my stay in the city was a drizzly, unpleasant one, and I do not think the best looking people could have been out to church.

Los Vegas has of late years grown to a city of considerable importance, and the railroad has made it famous as a watering place. The Jesuits have been here for a large number of years, have a thriving college, and publish a monthly that bears the name of La Revista Catolica.

The location of Santa Fe, surrounded as it is by hills, and sheltered from the cold winds, is very fine. Certain shrubbery was already in leaf, showing that the season there was somewhat more early than it is in Denver.

I had seen and heard much of Mexican filigree work in gold and silver, and had heard that the headquarters of such manufacture was in Santa Fe.

The next morning longer in Santa Fe than I at first intended, but at three P. M., on the third day I left amidst a drenching shower of rain and hail for Lamy, where I connected with the Southern train for El Paso, Texas.

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you well knew once lived in Denver for many years, but wandered off down here seven or eight years since. He had many questions to ask about people in our city whom he used to know. He invited me to make my headquarters at his house during my stay, which I gladly accepted.

Since the advent of the railroad and the influx of foreigners, provisions have become scarce and dear, which is a matter of complaint for the natives. Besides the hotels already mentioned, two or three creditable eating houses have been opened by Chinamen from California, who serve up nearly in the American style, which are quite creditable.

El Paso del Norte is a very ancient place, and is said to number from 10,000 to 15,000 souls. One would not think so from what he sees on entering it, from the car windows. The houses are all low, one-storied adobe buildings, and the town stretches for a long distance up and down the river.

I walked myself tired on both sides of the river. The Mexican side is for the most part laid out in patches of several acres surrounded by mud walls, and so much do the walls and houses resemble each other that you can scarcely tell where a mud wall ends and a house begins.

At evening a rainstorm set in and continued through the night. In the morning I picked my way to the depot as best I might through the muddy streets and a drenching rain, and arrived not a minute too soon, as the train was just ready to start.

For nearly two hundred miles you ride along over a plain or valley, seemingly not more than twenty miles in width, with hills rising on either side. For miles the land looks entirely worthless, producing a plenty of low brush, but no grass, while a much larger portion looks as though it might be good grazing land, and is indeed used for that purpose to a great extent.

The storm diminished on nearing Chihuahua, and darkness had come in by the time the train drew up at the depot. Ubiquitous American hackmen met us at the platform, shouting the names of various hotels, and I chose the National, and I had not well got inside before it commenced raining and kept it up more or less steadily for several days.

After looking the city over for a week or so I wrote as follows to a friend: "Were it not that the streets of Chihuahua are well paved, they would be impassable, for it has rained almost constantly ever since my arrival, and there are standing lakelets of water everywhere."

I have only glanced at the first half of his first scientific paragraph, and although there are four of them, and pretty long ones, too, I must leave the rest, as time, ink and patience might give out. He concludes them with this remark: "But as only a few will investigate from scientific stand-points, etc. Well, I can only say that I hope there will be fewer."

When a man, who has had a thorough education in his youth, has devoted his life to one branch of study, and expended a fortune in experimenting, arrives at the age of 60 years, he may be entitled to call himself a scientist—if his "head is level"; but lacking these, it is a hazardous claim. Such men are invited to investigate Spiritualism, and Spiritualism is worthy of such investigators; but the high "foolootin science" of the corner grocery had better leave the scientific investigation of Spiritualism to more competent hands.

In my article: "What have we learned?" I advanced ten propositions; exceptions have been taken to No. 4, which reads as follows: "Nothing of special significance has been revealed of spirit-life, and for some reason reliable spirits are reticent on the subject. We have learned that it exists, that it is a Summer-land to most spirits, but particulars as to how they live, their manners, customs and methods are still unknown to us."

This refers to the Spirit-world, properly so-called; that occult sphere beyond the range of mortal ken. It is not in the nature of things that language or physical sounds could convey spiritual truths; all the so-called sacred books in the world have declared that physical man can't "receive of the things of the spirit; that they are foolishness unto him;" and returning spirits indorse the fact, that we could not understand if they tried to explain them. They frequently tell us in the privacy of our homes, that they are not even permitted to try to divulge the secrets of their "house;" such things must be spoken of allegorically, if at all.

While passing along a street this morning some one called me by name. I looked up with surprise and found that the voice proceeded from a man standing in the doorway of a house, wrapped in a heavy shawl. I drew near and saw that it was the same man who well knew once lived in Denver for many years, but wandered off down here seven or eight years since.

bie spake he not unto them," so that every thing he said was only allegorical truth. In view of the mystery environing the subject, Emerson says: "Of that ineffable essence which we call spirit, he that thinks the most will say the least." True! the ignorant only will speak glibly about such things.

The spirit messages quoted by Dr. Grimes himself fortify me in the belief that spirits cannot, if they would, reveal the mysteries of their homes. His spirit daughter says: "If it can be said that we live on anything, it must be the atmosphere, as that is the most dense and solid of anything." Can it be that this spirit didn't know whether she lived by eating and drinking or not? Surely she did! but she could not impart a spiritual fact.

Those of us who have experienced the change from the normal to the spiritual condition, can realize how diametrically opposite they are, and that "when we are present in the flesh we are absent from the Lord," or spiritual condition. "To be carnally minded is death, but to be spiritually minded is life and peace." Let me illustrate this: I was in a calm and passive condition at midnight, watching by the bed side of my son, when my spirit daughter became visible to me; she was also watching there, perhaps getting a needed lesson of earthly experience. When I saw her, I was startled back into the normal condition. She instantly began to fade from my sight, but my nerves were soothed down again, as I believe, by spirit manipulation, and again I became calm. At once the spirit form filled out again perfectly, and stood revealed; and we conversed as spirit converses with spirit, until all my inquiries were answered, and then, as I returned to my physical or unquiet condition, she faded away. Thus, as I returned to the "carnal," the spirit retired, and in proportion as I approached the spiritual, spiritual things returned. I cannot do it justice in language; no one could, but, oh! My God, to me it was enough.

We can form no true conception of the Spirit-world, at second hand; it must be experienced to be comprehended, and even afterwards we are liable to lose spiritual knowledge as we lose our dreams; and further, if they are remembered, we cannot impart our knowledge to another, for spiritual things are not transferable. I will not deny that spirit friends may be reliable in their own proper persons, although their communications may be very unreliable. They should not be censured; they can't help it. They are dealing with a matter ultra-montane to us. The physical man can understand physical things, but the meta-physical must always be meta (beyond) the grasp of the intellect of mortal.

Another wonderful truth in relation to the subject is: That the hour has arrived, when some seem to rest in security under and within the sphere of the higher law, so that they cannot "fall from grace," they are ever conscious of the presence of a protecting and guiding power even here. "Good spirits" that is, spirits proper, are amenable to authority, and are very cautious how they touch on "sacred" subjects; they are "reticent," and frequently will pause before answering a question, as if to ask permission to reply. A gentleman of the Southern States with whom I compared notes, states that he has generally found that the more reticent a spirit, the more reliable, all other things being equal. On more than one occasion when he wanted information about the Spirit-world the communicator became instantly silent, but he pressed for an answer once, when the spirit was using an alphabetical instrument and it was spelled out in apparent haste and agitation. "Oh! don't ask such questions; we are not allowed to answer them."

This tallies with my own experience. I once saw in the distance two spiritual personages who, I was impressed, were taking counsel together, and from that day my affairs were changed for the better; but after a time I feared that I had been deceiving myself; that the vision was only subjective or imaginary. One night when we were getting answers by the table, I inquired about them. Instantly the table was still. I exercised all my ingenuity to obtain, even an indirect reply, but to no purpose. At last I said: "I will never approach the subject again, if you will only inform me, if you know whether they were real or subjective. I fear it was all but my own imagination and I want to know whether they were real spiritual personages. The table rose and fell (calmly but decidedly) three times for "Yes." I think I am justified, by repeated experiments, and also from what I have gathered from other experimenters, in saying that "reliable spirits are reticent on the subject" of life in the Spirit-world, although fool-spirits rush in sometimes "where angels fear to tread," and demoralize human judgment.

But we should not place much reliance on spirit-messages, however received. I find my own intuitions far more reliable; and if we depend more upon self-education and less on outside spirits, it would be better for us. Our own spirit can penetrate further into the unseen, in proportion to our spiritual culture, and there is a satisfaction and self-justification attending on knowledge so acquired, which we don't find in that which we get at second hand, or in other ways.

Beside, this is true Spiritualism; it has to do with the spiritualization, which means the elevation of the individual, while that is spiritism and has to do with physico-spirit only, and its surroundings, which association is frequently unprofitable. Of course, we are aware that there is a certain pleasure and enjoyment attending physico-spirit communion; but this is often of the same character as that obtainable at a show of nigger minstrels. I willingly acknowledge the heart-felt satisfaction of communicating with spirit friends and relatives—dear ones—not dead but gone before. I have enjoyed it myself and hope to do so again many times before I pass on.

Another matter which touches the subject of self-culture, is that our supposed visions of the Spirit-world are frequently but subjective and educational, permitted or inaugurated for the purpose of imparting a use-

What do we know about the Spirit World? BY THOS. HARDING.

A writer, in the JOURNAL of Aug. 16th, discusses this subject: "Our Relations with the Spirit-world," which article was called out by a set of propositions of mine under the title: "What have we learned?" and in a contribution of two columns he endeavors to prove that we have learned a great deal about the world of spirit, which I emphatically deny. The question is an important one, and calls for sincere and cautious handling. Loyalty to truth, as I see it, demands that I shall be emphatic in denouncing his errors, as I think them; but I trust that he or my readers will not suppose that I am unkind to my brother, or opposed to what is called the scientific or exact method of investigation.

The writer of the article referred to (Dr. C. D. Grimes) starts out with what he supposes to be scientific propositions. He first says: "The teachings of Spiritualism are religious." I decline to accept that as science; the utmost that can be claimed for Spiritualism is that it is the demonstration of a fact. The religious mind may turn it into a religious channel, perhaps, but the thing, Spiritualism, is simply the proof to a skeptical world that there is a future existence. Next he quotes the words: "Its religion is a philosophy and its philosophy is a religion." Judged by exact science that is also incorrect, as religion cannot be a philosophy, nor a philosophy a religion. The former has to do with the heart, but philosophy is of the head. As well might he say that a blacksmith is a carpenter, and a carpenter is a blacksmith, though one works on iron and the other on wood; so philosophy works on the hard iron of practical thought, but religion deals with the soft fibres of the affections.

Next, he uses this extraordinary language: "In-animate being exists." Now I am willing to concede that a man should be allowed considerable latitude when he is endeavoring to make a point clear; probably most of us take liberties with the "Queen's English" at times; but the sentence quoted looks to me like a sort of comical-assassination, if such an "animate being" could "exist," as a comical assassin.

A line or two further on my friend says: "The fitness of things constitute the Over-Soul or Great Positive and Controlling Mind." Here again I must demur; the fitness of things is not Deity, but a result proceeding from the operation of mind through law. Brother Grimes's hat is not a hatter; but a hat! and though it covers his thinking machine, it doesn't think. Effects are not gods. I have only glanced at the first half of his first scientific paragraph, and although there are four of them, and pretty long ones, too, I must leave the rest, as time, ink and patience might give out. He concludes them with this remark: "But as only a few will investigate from scientific stand-points, etc. Well, I can only say that I hope there will be fewer."

Horsford's Acid Phosphate. A GOOD THING.

Dr. ADAM MILLER, Chicago, Ill., says: "I have recommended Horsford's Acid Phosphate to my patients, and have received very favorable reports. It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years I have found a few good things, and this is one of them."

Woman and the Household.

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

AT FOURSORE.

She sits in the gathering shadows, By the porch where the roses blow, And her thoughts are back in the summers That vanished long ago;

As she sits there, under the roses, She turns her dim old eyes To the road that leads up the hillside To the glory of sunset skies;

She fancies she hears them coming; "Ah, here at last!" she cries, And the light of a mother's welcome Shines in her faded eyes.

So, while the night comes downward, She sits with her children there, Forgetting the years that took them, And the snowflakes in her hair.

Eye long she will go to the country Where her dear ones watch and wait For her, and I think of the meeting There at the jasper gate.

In a recent trip through four New England States, I have had opportunity to contrast the life of woman, both in town and country, with that of fifteen years ago.

On farms the wife and daughters of to-day have laid upon them less onerous burdens, though they are still severe enough.

How much there is to do for the farmer's wife can hardly be estimated. Over the broad sweep of country from the Atlantic to the Pacific, wherever the ploughshare has turned the virgin mould and many industry has ploughed and planted, dug and reaped, are dotted isolated dwellings.

Wherever the implements of the farmer are found, there, too, are found household utensils. The food which the labor of the one produces, the labor of the other prepares.

Who can compute her dreary and incessant toil, under all sorts of disadvantages. It is frequently a toil so excessive as to shiver the charms of womanhood, exhaust the nervous system, bow and stiffen the frame, weaken the springs of life and leave its harsh traces upon every faculty and organ.

But the farmer's wife is often a pathetic figure in a beautiful setting. Around are hill and dale, meadow and stream, lovely under any light, at every hour, with nature's own loveliness of hue and form; and she, too, should be in harmony with this.

Too often not. Her days have been spent in that work, which, however faithfully done, seems to leave no positive effects. The only apparent result is a sense of comfort which is appreciable only by its loss.

Is the case overstated? One significant fact alone replies. The statistics of the lunatic asylums in this country show that from farmers' wives are found the largest percentage of those whose light of reason has been quenched in terrible and hopeless darkness.

Overfatigue, monotony, the want of society with its social stimulus and interchange of thought, the hopelessness of any change of routine, prove too much to endure, and the poor, exhausted brain reels with thoughts of a cheerless past and a hopeless future.

A leading agricultural paper, centrally situated, published these editorial remarks quite recently: "The fact is that the farmer's wife is expected to do the work of three or four women, with very imperfect facilities often, for doing the work of one."

"The fact is that the farmer's wife is expected to do the work of three or four women, with very imperfect facilities often, for doing the work of one. She must be cook and provide three hearty meals each day. She is laundry maid, dairy maid, kitchen girl, mother, wife, nurse, seamstress. She raises pigs, calves and poultry, and in a pinch helps in the garden or field. Her husband in his work will have mowers, reapers, all the modern machinery. What has she? Just her two hands, and in nine cases out of ten her kitchen is ill-arranged, and she must draw water, bring in wood, and do every thing at a dis-

advantage. Who ever knew a farmer's wife to sit down in the middle of the day and rest an hour? Yet every hired man claims this as his right."

And this is universal. No class is so wide-spread, and, until lately, have had so little consideration. It forms a sisterhood which, till the time of the Granges, had no stimulus and incentive. Sunday was her only day of rest. The unwonted quiet, the long ride to the "meeting-house," the psalm singing, the prayer, ranging to "the uttermost parts of the earth," the sermon, roaming over some subject foreign to the life, all soothed the weary nerves and oiled the tired wheels of life.

Blessings on that rest to the farmer's wife! I see her now, leaning back in the stiff pew, nodding to the rhythm of the preacher's voice as he discourses upon the restoration of the Jews or the divisions in Noah's Ark. The pungent flavor of caraway seed failed to prove an antidote to the unwonted atmosphere of rest.

After a longer nod than usual, the sleeper aroused to look about her with a gaze of innocence and attention, and then the dear old head gave up the struggle and submitted to the sway of Morpheus during the remainder of the sermon. Such scenes are full of pathos and suggestion.

The remedy lies first, in exalting the work of woman to its true proportion and investing it with its proper importance. The general progressive spirit of the times, and the scarcity increasing of domestic help, tend to this end. There must be remedies for all these needs and wants, or nature herself is at fault.

Another thing is coming to help, in the near or the far future. While isolated households are maintained, co-operative laundries and bakeries will be established, still farther to reduce the drudgery of the farmer's wife. It has been proved that they turn out work at less expense than in the solitary home, and how much wear and tear are to be saved, none but women who do their own work can tell.

In a few years these beautiful hills will be dotted with such buildings. Then, with opportunity for more expanded lives, freed from too much care, with better health resulting from more out of door life, and attendance to hygiene from a broader horizon and larger experience, religious bigotry will decrease and the years be filled with thought and labor which shall make of the earth more and more a garden for the heavenly virtues.

As better fruits are developed, so shall human fructage increase in symmetry, maturity and perfection. The change is so slow that years are necessary to see much difference in the race. Yet, in looking back twenty years, in many respects one sees it is hardly the same planet. What changes may not occur during the next twenty years?

Some years ago, when I was convalescent, after an attack of typhoid fever, I got a severe pain in the back of my head, which no medical treatment could reach, although the doctor and myself exhausted our resources to that end. It continued for several days, and I thought it would end fatally.

I was entranced and entered what I supposed was the objective Spirit-world. I felt exceedingly happy; but it was quite a different place from what I had expected to find. It was a poor looking, every-day sort of town. A working man with a paper hat on his head, and his shirt sleeves tucked up, approached me. I told him of my disappointment and how different it was from what I had read about the Spirit-world.

I had expected to find a handsome place, I told him, embellished with flowers and enlivened by the songs of beautiful birds, and I added: "My dear fellow, I can tell you that Sturgis is a better looking place than this is." The man smiled as though he was acting a part and replied: "Ah! well! this is all you are entitled to at present." "Oh!" said I, "you needn't make any apologies, for I am just as happy as I can be."

He led me to a place where there was nice, cool, flowing water and directed by him, I placed my head under the stream and I was immediately cured of my illness. When I returned to consciousness I found that I was perfectly recovered and had a voracious appetite, and I soon regained all my usual strength.

Now this vision taught me two good lessons which I suppose I needed: 1. That the kingdom of heaven or of happiness and elevation is within, and does not depend upon wealth or external display. 2. That a poor and common man may possess powers and intrinsic value of character, superior to those of a prince or millionaire.

Thus I learned to court the society of the man within me and respect all mankind without. I think I have been profited by the lesson, and I hope those also may profit by it, to whom I now "tell the story." Sturgis, Mich., Aug. 17th, 1884.

Strange Attitudes After Death. Dr. C. E. Brown-Séquard in La Nature: One of the most striking examples of the strange fact that I am about to study was observed by Dr. Rosbach, of Wurtemberg, upon the battlefield of Beaumont, near Sedan, in 1870. He found the corpse of a soldier half-sitting, half-reclining upon the ground, and delicately holding a tin cup between his thumb and forefinger, and directing it toward a mouth that was wanting. The poor man had, while in this position, been killed by a cannon-ball that took off his head and all of his face except the lower jaw. The body and arms at the instant of death had suddenly taken on a rigidity that caused them afterward to remain in the position in which they were when the head was removed.

Twenty-four hours had elapsed since the battle when Dr. Rosbach found the body in this state. A detachment of United States soldiers, foraging around Goldsborough, N. C., came suddenly upon a small band of Southern troopers who had dismounted. These latter immediately jumped into their saddles, and all accompanied away except one, after being exposed to one round of fire. The soldier who did not escape was sitting upright, one foot in his stirrup. In his left hand he held the bridle

and the horse's mane, while his right hand grasped the barrel of his rifle, near the muzzle, the stock of the gun resting on the ground. The horseman's head was turned toward his right shoulder, apparently watching the approach of the assaulting party. Some of the soldiers of the latter were preparing to fire again, when their officer ordered them to desist, and to go and make the defiant man a prisoner. The latter, upon being ordered to surrender, made no answer. When he was approached and examined, it was found that he was dead and rigid in the singular attitude that we have just described. It took considerable of an effort to force his left hand to release the horse's mane and to remove the rifle from his right hand. When the body was laid upon the ground, the limbs preserved the same position and the same inflexibility. This man had been struck by two balls fired from Springfield rifles. One of them had entered to the right of the vertebral column and had made its exit from the body near the region of the heart. It had left its track upon the side of the saddle, and had then dropped to the ground. The horse had remained quiet, as he was fastened by a halter.

The following is another incident: At the battle of Williamsburg, Dr. T. B. Reed examined the body of a United States zouave who had received a ball in the forehead just as he was climbing over a low fence. He, likewise, had preserved the last attitude of his life. One of his legs was half over the fence, while his body still remained behind. One hand, which was partially closed, was raised level with his forehead, with the palm forward as if to preserve himself against some imminent danger.

Reported for the Religio-Philosophical Journal. The New Caste in India. The New York Independent in a recent issue has a very interesting and well-written article by Ram Chundra Bose, the present leading spirit in the new intellectual and spiritual revival going on among the more thoughtful and educated Hindoos. The object of this article is to show that the English in India are founding a new caste there with all the bitter, overbearing, arrogant, intolerant, and exclusive feelings that have uniformly characterized a conquering race, and that in doing so they are but following the course of those who from the same busy hive of population in Central Asia poured down over India some 4,000 years ago and established their supremacy on the plains of Hindostan, by much the same means as those taken by the conquerors of the present day.

These earlier conquerors, he says, were originally white, but in the course of ages their descendants took on a dusky hue, became effeminate and feeble, and so were easily subdued by the branch of their own race which, invigorated by the bracing temperature of Northern Europe, came down upon those regions from the west as English and carried all before them. The writer holds that never was there a bitterer, more haughty, and more intolerant system of caste than that which is being developed in India by the English residents and their children. As proof and illustration of this the reception given to the Hbert bill is referred to, as well as the scornfully unjust and contemptuous way in which, both publicly and in private, all natives who have no English blood are treated, whether they are Christian or not.

We fear there is a great deal of truth in what is thus said. In the days when Lady Duff Gordon was staying in Egypt, that lady remarked in one of her letters that she was always ashamed of her countrymen whenever the overland mail passed through. The officers of the company, whether civil or military, were, she said, as a class so brusque, overbearing, and insolent that she ceased to wonder that the natives of India generally should regard them with a dislike almost amounting to horror. To a very large extent, it is to be feared, this was the great cause of the outbreak in '57, and should there ever be another similar occurrence it will have to be credited to much the same cause. It is never to be forgotten that thousands upon thousands of the Hindoos are becoming thoroughly educated according to the European standard, that they are a sharp, subtle, sensitive race, and that it is not possible to imagine that such people will always submit to the scornful, fanatical contempt of their handful of masters.

Partial List of Magazines for September Not before Mentioned. THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Scientific Culture; Its Spirit, Its Aim, and its Methods, by Prof. Josiah P. Cooke; The Upper Missouri River System, by Lester F. Ward, A. M.; Aims of the Study of Anthropology, by Prof. William H. Flower, F. R. S.; Where and How We Remember, by M. Allen Starr, M. D.; The Astronomy of Primitive Peoples, by G. Muller Fraunstein; Sorghum as a Source of Sugar, by Henry B. Parsons; The Chemistry of Cookery, by W. Matthew Williams; Hygiene for Smokers, by Dr. Felix Bremont; How the Dodder became a Parasite, by Joseph F. James; Sun-Kinks, by T. O'Connor Sloane, Ph. D.; National Health and Work, by Sir James Paget, F. R. S.; The Morality of Happiness, by Thomas Foster; The Problem of Population, by Charles Morris; Protection against Lightning; Chinese Coroners' Inquests; Sketch of Professor J. P. Lesley; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

ST NICHOLAS. (The Century Co., New York.) Contents: Frontispiece: "Gathering Autumn Leaves in the Mountains," The Little Quaker Sinner; The Daisies of Daisydown; An Ocean Notion; The Queen's Museum; A Smart Boy; The Bird Matinee; Say? Swordsmen of the Deep; Poor Robinson Crusoe; Living Cameos and Bas-reliefs; Benny's Horse; The Little Brother; "Boys"; "Little Girl with the Shell"; Daisy's Jewel-box; Historic Boys; Fraulein Mina Smidt goes to School; The playmate Hours; A Story of a Tree-Frog; A Summer Wait; Farmer Nick's Scarecrow; Marvin and his Boy Hunters; A Floral Letter; For Very Little Folk; The St. Nicholas Almanac; Jack-in-the-Pulpit; Association.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece: The Little Lion Charmer; How Dolly attended the Convention; True Stories about Awarfs; A Little Office-seeker; Butter and Eggs; A District Messenger Boy; Fairy Dreams; Through France in Sabots; A Matinee; A Mutual Understanding; Intimations of Immortality; Masks Off! Esop's Fables, Verified; A brave Little Sister-mother; The Procession of the Zodiac; Old School-Days; A Little Maid's Wish; In No-Man's Land; Tangles; Music; Tales of the Pathfinders; In Case of Accident; Little Biographies; Anna Maria's Housekeeping; Ways to do Things; What to do about it.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for young readers, containing short stories and pretty illustrations.

THE ECLECTIC MAGAZINE. (E. R. Pelton New York.) Contents: Retrogressive Religion; The Freebooters of American Finance; The Letters of Heinrich Heine; General Gordon's Message; Roman Life in the Last Century; On a Country Road; The Great Political Superstition; Heine's Mountain-Idylls; Newspapers; Untrodden Italy; The Rationale of Haunted Houses; Embalmers; An Old Patent Theatre; Mrs. Aphra Behm; M. Renan's new Volume; The Battle of Shrewsbury; The Maori King in London; "John Bull et Son Ile" in the Seventeenth Century; Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Pancha; From Coventry to Chester on Wheels; In Servitude; Pancha: A Story of Monterey; Legends of the Passamaquoddy; The Black Dawn; The Brief Embarrassment of Mr. Iverson Blount; Drifting Among the Thousand Islands; On the Track of Ulysses; Dr. Sevier; The New Astronomy; Emile Littré; A New England Winter; Reply; A Problematic Character; Periwinkle; The Foreign Elements in our Population; Tropical Hurricane; The late Dr. Dornier and the "New Theology"; The First Step; Topics of the Time; Open Letters; Brie-a-Brac.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) In the Sermonic department we are presented with some specimens of homiletic skill, particularly those of Prest. David J. Hill, Dr. C. S. Robinson, and Dr. J. O. Peck. Among the shorter sermons are several of merit, particularly those by Dr. Palmer of New Orleans, and Dr. Storrs of Brooklyn. Prof. Christlieb continues his series of papers on the German Pulpit. The several editorial departments are full of varied material.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: Living Light; King Gratton's Ride; A Bachelor's Trials; These Two; A Man in the Case; A September Song; The Silent City; Home and Society, etc.

Books Received. WORDS, THEIR USE AND ABUSE. By William Matthews, LL. D. Chicago: S. C. Griggs & Co. Cloth, 12mo, pp. 484. Price \$2.00.

"BRINGING IT TO BOOK." Facts of Slate-writing through Mr. W. Eglinton. London: The Psychological Press Association. Price, paper cover, 15 cents.

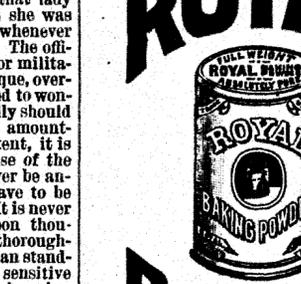
THE USE OF SPIRITUALISM. By S. C. Hall, F. S. A. London: E. W. Allen. Price, paper cover, 30 cents.

SPECIMEN PAGES OF DAY'S COLLEGE: An Encyclopedia of Prose (quotations). New York: International Printing and Publishing Office.

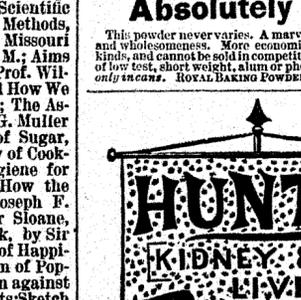
ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. Vol. I, with maps and illustrations. New York: John B. Alden.

Emily Faithful, during her recent visit in this country, arranged with the Fowler & Wells Co. for the publication of her new work recording her impressions of our people, institutions, etc. This is now in press, and will be published simultaneously here and in London, under the title of "Three Visits to America."

Fowler & Wells Co. have in press a Catechism of Phenology, stating the principles of the science in the form of questions and answers.



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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.

CHICAGO, ILL., Saturday, September 6, 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 ADVANCE.

Summer Campaign.

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

EDITORIAL CORRESPONDENCE.

The first annual meeting of the American Spiritualist Association, which closed on Saturday, Aug. 23rd, proved more successful than its promoters had anticipated. Many who last year looked doubtfully or inimically toward any attempt at general organization, having read the able articles on the subject in the JOURNAL during the year, and reflected upon the problem, came into the Association; and they will henceforth give it an active support.

...the A. S. A., the co-operation of the several Spiritualist papers was sought, and every means taken to demonstrate that the movement was strictly in the best interests of the constructive work of Spiritualism; indeed, such names as those of Stebbins, King, Spinnaker and others was a guarantee of this. Spiritualism is not clannish or sectional; the present reform and constructive movement began very properly in the region of the centre of population of the Nation, and this auspicious circumstance is an augury of its final triumphant success.

The work of the A. S. A., at Lake Pleasant last week was good; many of the best mediums and speakers who were on the grounds during the three days session, gave their approval publicly, and more would have done so had there been time to give them a hearing. The remarks of the speakers will appear with the proceedings in the JOURNAL within the next month.

Saturday morning, soon after sunrise, I started in search of Hudson Tuttle, who with his wife and daughter had arrived near midnight; on inquiry, it developed that the camp was so full no other lodging could be assigned the seer of Walnut Grove than quarters in the skating rink.

Sunday, the 24th, was a red letter day in the history of Lake Pleasant. The storm of the preceding Friday had cleared and cooled the air, laid the dust, and invigorated campers. Before the hour for the morning lecture over sixty cars, overflowing with excursionists, had arrived with more to follow; one heavy train being from Hartford, Conn.

During the past two weeks Edgar W. Emerson and J. Frank Baxter have described spirits and given names, after each lecture, with good success; Mr. Baxter will continue this during the remainder of the season; in addition, he will lecture on the 31st. Many interesting tests have been given from the platform similar to thousands already published.

...the Rev. Dr. Rylance lately preached on the theme, "Is Death the Absolute End?" in St. Mark's Church, New York City. The following is a summary of his argument:

Life is force, and scientists tell us that force is indestructible. Hence life is eternal and must exist beyond the grave in spite of all that certain modern philosophers teach us. To dogmatic agnosticism, which, after all, is only a learned word for "ignorance," it suffices to reply that our knowledge justifies a belief in a future life.

On the ground, then, of reason and faith—and faith is often well served by reason—we must not believe that men's lives are utterly ended at death, but rather hearken to the many mysterious influences that reveal to us a certain future. Rationalism and faith are equally in support of immortality—the only difference is that rationalism is limited in its sphere, while faith knows no bounds.

All this is very well as far as it goes, but is continued life a fact? Has there ever been a case where one who has passed from earth has returned? The preacher can infer and argue on one side, the agnostic and materialist can do the same on the other; but of both it may be said, that which rests on argument may be overthrown by argument, and if this be all the basis for belief in continued existence, it is far from proven.

But there is yet another question of great importance. If the idea of resurrection may be welcomed, though unproved, because we want it, when is this resurrection to occur? Will it be in a year or a million of years? At the Transfiguration, Moses and Elias were seen, but Jesus afterward said: "No man hath ascended into heaven but he that came down from heaven."

Spiritualists have fuller knowledge, and supported by better evidence. They know that death does not destroy consciousness, often does not cause even momentary suspension of it, and that "resurrection" is instantaneous. They can use argument to prove continuity of life, but they clinch them with indisputable facts.

Why should Christians fear or dislike that which gives proof that what their consciousness reveals, what their reason approves, is true? Why so scornfully deny there is such proof to be had, when they can so easily verify spirit phenomena in their own homes?

A Haunted Hill.

Out in what is known as the "Ghost District," Mexico, Mo., there is, it would seem, a fated hill, over which traverses the main county road. A reporter of a paper published there, in conversation with a well known farmer who resides in the vicinity, learned that within the past year there had been no less than fifty disastrous runaways on this particular hill, and that old fragments of wagons and buggies could be seen lying around in all directions.

...The Chicago Herald gives an interesting sketch of the life of Wilbur F. Storey, owner of the Times, whose "intellectual death" was formally declared by Judge Knickerbocker, a few days ago. Among many other things the Herald writer states:

Imbecility of Wilbur F. Storey.

There was nothing in his composition which invited ease or fitted him to relish retirement. Energetic, pugnacious, at times violent, passionate and full of resentment, it has long been predicted that he would fall some time a swift victim to death's arrow or else meet the fate which is now unhappily upon him.

Very few of his employes [at the time his paper was in the height of its prosperity and influence] ever made any effort to maintain friendly relations with him. If he went away no one bade him good-by, and when he returned no one greeted him. There were no courtesies as between man and man.

A mechanic who had been summoned to Mr. Storey's room to make a few changes in speaking tubes undertook to be agreeable. "Why," said he, "you are lame, Mr. Storey; I never knew you were lame." "D—your soul, I'm not lame," was the reply.

The Herald mentions some redeeming qualities in connection with the life of Mr. Storey; they, of course, will be so much to his credit when he enters spirit life; and when he finds that, as a spirit, he cannot be a domineering master and autocrat, he will then fully realize how he should have lived on earth in order to be prepared to take an advanced position in the spiritual realms.

According to Prof. Owen, the eminent naturalist, the average length of man's life has increased with the progress of civilization, but the extreme limit does not seem to have advanced materially. Prof. Owen thinks that the age of the patriarchs, as stated in the Book of Genesis, was inconsistent with anything but a miraculous departure from natural laws, since the remains of human beings who lived at about the time of the Hebrew creation show that the physiological characteristics of the race have not changed.

In China mercury is said to be the philosopher's stone. Chinese medical works say it takes two hundred years to produce cinnabar from mercury; in three hundred years it becomes lead, in two hundred years more it becomes silver, and then by obtaining a transforming substance called "vapor harmony," it becomes gold.

As always, the Jews in Toulon and Marseilles have escaped the ravages of the cholera. Of the Jewish community of four thousand souls in Marseilles, only seven have been seized with this disease. Two of these seven were life-long invalids, another was ninety-seven years of age, and two others had not observed the Jewish law.

GENERAL NOTES.

Giles B. Stebbins will renew his interesting series of articles next week.

The article by Alexander Wilder, on our first page, will be read with deep interest.

Mrs. H. Morse-Baker has an engagement to lecture at Daisy, Tenn., next November.

It is said that Lulu Hurst is to give a series of exhibitions in San Francisco, for which she will receive the modest stipend of \$1,000 a night.

The Salvation Army is petering out in England. Its stale war cry has perceptibly dwindled, and its receipts have fallen off immensely.

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

Five of the persons charged with cruelty to children at the "God's Orphans," Home on Flournoy street, in this city, have been committed for trial. None were able to furnish bondsmen.

Geo. P. Colby has just returned from Florida, and was in Chicago last Saturday. He is on his way to attend a camp meeting in Washington Territory. He can do a good work on the Pacific coast.

Lyman C. Howe has been one of the leading lights at Neshaminy camp meeting. He is to be present at the Collins meetings, Erie Co., N. Y., Sept. 5th, 6th and 7th. During October he has an engagement at Springfield, Mass.

Mrs. Sarah Graves writes from Grand Rapids, Mich., that her health at present is quite poor, but she hopes to answer the calls she has had sometime this fall. She speaks highly of the good time had by all at the grove meeting at Old Mission. Dr. Spinney, Lyman C. Howe and she were the speakers.

C. W. Cushing, Brooklyn, N. Y., writes: "I shall open a Free Spiritual Library at 15 Willoughby street, about September first. I am doing it alone, with the assistance of publishers; nothing so far from our Brooklyn people, but when they see what I have done, I trust for help to support it. I shall sell books, spiritual and self-knowledge works stationery, etc."

Visiting his native Brittany for only the second time in forty years, M. Renan recently dined with some Parisian Bretons at Troguier, and in an after-dinner speech gave a recipe for securing happiness, the disinterested pursuit of science, art, human welfare, or the country's service. He should, he said, face death without sadness, for he had fully enjoyed life; and he should die congratulating the young, for life was before them, and life was an excellent thing.

A human relic in a remarkable good state of preservation has lately been found at Pompeii. It is described as the full length fossil of a man who was probably struck while in flight at the time of the destruction of the city. The features are well defined, the mouth being slightly open showing the teeth in either jaw; the hands are perfect, and one is supposed to have held two keys, which were found close to it, while the legs are spread out and slightly raised; the left member had, however, been broken.

Dr. J. K. Bailey spent the month of August in Vermont and Massachusetts, speaking at Essex Junction, Vt., the 20th; visited Queen City Park camp, remaining over Sunday the 17th; at Lake Pleasant camp, Mass., a week, including Sunday 24th, and taking part in the convention of the American Spiritualist Association, his voice being heard from the platform of each camp—closing the month with parlor meetings at Northampton, Mass., and vicinity. He informs us that he purposes to remain in the Eastern States during the coming fall and winter, and solicits engagements with the various societies of that region, and to hold parlor meetings, heal the sick, etc. Address him in care of the Banner of Light, Boston, Mass., for the present.

A New York paper says of the death of Mrs. Edison, wife of the famous inventor: The scenes during her last moments are truly pathetic. Mr. Edison standing close to the doctors who checked off the last beats of the pulse as the heart flickered, waited heroically for the fatal moment when the physician folded the motionless arms across the bosom and tremulously said: "She is beyond all human aid." Mr. Edison silently drew forth a cabinet and instantly a powerful current of electricity responded to his will. For two hours he kept life from fleeing, but at last he appreciated that his science, like that of the doctors, was powerless. Taking his children by the hand he led them into his study. There they remained a long time, and when he came out his blue eyes glistened and the lids were red and swollen.

It is said a larger crop of apples is raised when a hive of bees is stationed in the orchard. The bees visit every flower, busily flying from one to another, and then passing to an adjoining tree, the pollen on their bodies is rubbed against the pistils of myriads of flowers which become fertilized in this way. Many of the strange modifications in the form of flowers are due to insects, the transfer of pollen from different varieties resulting in hybrids. Darwin remarks that "all experimenters have been struck with the wonderful vigor, height, size, tenacity of life, and hardness of their hybrid production." He was the first to show that from a flower fertilized by pollen from a different plant the seedlings were much stronger than from its own pollen. The wind and insects are nature's great agents in performing this act of cross-fertilization.

A Best.

IN MEMORY OF LITTLE KITTY.

Softly as a beam of light
Beside upon a snowflake fair,
So softly did God's angel death
Touch the infant lying there.

VERA.

Chinese Noises.

"Whatever objections," writes a correspondent of St. James' Gazette, "the Chinese may have to the introduction of railways into their country, the aesthetic objection with which a morning newspaper creditor is certainly not one of them."

Influence of Electricity on Bread.

A communication has been sent to this office which, to say the least, is not quaint, is decidedly original, and it follows up promises to revolutionize the bread industry of this and other countries.

The Cause of Consumption.

Scrofula, manifesting itself in blotches, pimples, eruptions, salt-rheum, and other blemishes on the skin, is but too apt and by to infect the delicate tissues of the lungs also, and result in necrosis thus ending in consumption.

Dressing to Music—A Long Branch Girl's Scheme.

For ingenuity in the matter of aesthetic pleasures the American girl leads the world. A young lady of Long Branch has introduced a music-box into her bathing-house, which plays appropriate tunes while she is preparing for her bath.

A Flat Contradiction.

Some one has told you that your catarrh is incurable. It is not so. Dr. Sage's Catarrh Remedy will cure it. It is pleasant to use and it always does its work thoroughly.

Pauper Dead for the Doctors.

Seeking the Enactment of a Law on the Subject. A society called the Demonstrators' Association of Rush Medical College, Chicago Medical College, Bennett Medical College, Woman's Medical College, Chicago Homeopathic College, Hahnemann Medical College, and the College of Physicians and Surgeons, has, through its secretary, Dr. Albert B. Strong, sent out blank petitions to the physicians and dentists of the state asking the enactment of a law giving the bodies of paupers and others not possessed of enough money to pay for burial to medical societies or individual doctors.

When Doctors Disagree

It will be time enough to doubt the reliability of Kidney-Wort. Doctors all agree that it is a most valuable medicine in all disorders of the Liver, Kidneys and Bowels, and frequently prescribe it. Dr. P. C. Ballou of Monks says: "The past year I have used it more than ever, and with the best results. It is the most successful remedy I have ever used."

Do not meddle with business you know nothing of.

"Little, but Oh My."

Dr. Pierce's "Pleasant Purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathartic. In all disorders of the liver, stomach and bowels they act like a charm.

No man can get rich sitting around stores and saloons.

Well Dressed People don't wear dingy or faded things when the 10c and guaranteed Diamond Dye will make them good as new. They are perfect. Get at druggists and be economical. Wells, Richardson & Co., Burlington, Vt.

A Chinese temple is to be built at Denver, Colorado.

In the past thirty years there have been many remedies advertised for the cure of kidney and liver troubles and diseases of the urinary organs. Of only one can it be said that "it is never known to fail." That one is HURR'S (Kidney and Liver) REMEDY.

Don't stop to tell stories in business hours.

No effort has ever been made to advertise Lydia E. Pinkham's Vegetable Compound outside our own America; yet comment comes from every part of the world that our good news will spread. Packages of the medicine have been sent from Lyons, France.

HALL'S

Vegetable Sicilian

HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty.

HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause; the entire fulfillment of its promises.

The proprietors have often been surprised at the receipt of orders from remote countries, where they had never made an effort for its introduction.

"The use for a short time of HALL'S HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weak- ened glands, and enables them to push forward a new and vigorous growth.

Buckingham's Dye

FOR THE

WHISKERS

Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble.

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Advertisement for The Manhattan Line. Includes a map of the route and text describing the service between Chicago, Rock Island, and Pacific.

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During fifteen years past Mrs. DANKSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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Prepared and Magistral by Mrs. Danksin. Is an unfailing remedy for all diseases of the Throat and Lungs.

THE BOOK OF LIFE.

BY SIDARUTHA. The substance of the articles recently published in the JOURNAL with eight engravings.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, Corner Van Buren and Sherman Streets. City Ticket Office 56 Clark Street, Sherman House.

Table with columns for Leave, Arrive, and Train names. Lists various routes and times for Chicago, Rock Island and Pacific.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL

Advertisement for Burlington Route. Features the text "Burlington Route" in large letters and describes the service between Chicago, Peoria, and St. Louis.

GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS.

WAS JESUS DIVINE? This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent stages of antiquity, showing the genuine origin of Christianity. Price 10 cents.

Advertisement for Childs' Catarrh. Treatment for Catarrh. J. L. Schureman & Co. Eastern Office and Warehouse.

Advertisement for Granite Monuments and Cemetery Work. J. L. Schureman & Co. Eastern Office and Warehouse.

AGENTS wanted for The History of Christianity. By Abbott. A grand chance. A 34 page book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great relations works of the world.

New Tacoma, WASHINGTON TERRITORY.

Western terminus on the Pacific Coast of the great transcontinental Northern Pacific Railroad, and

The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned readily at 1 per cent and 1 1/2 per cent per month. Section 2568 of Code of Washington Territory says: "Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and legal."

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths.

These baths are a great luxury and most potent curative agents. Nearly all forms of Disease Disappear Under Their Influence when properly administered.

Advertisement for Dr. Somers' Iron Tonic. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and increase the strength of the system.

Advertisement for Ladies' Iron Tonic. Snatched from complaints pertaining to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure.

Advertisement for Michigan Central. The Niagara Falls Route. THE SHORTEST AND MOST DIRECT.

The most comfortable, and the only route under single management, between CHICAGO, BUFFALO, AND NIAGARA FALLS

making fast time and close connections at all junction points FIVE FAST EXPRESS TRAINS DAILY

each way between Chicago and Detroit, Buffalo and Niagara Falls. THE ATLANTIC EXPRESS makes four hours quicker time than any other line from St. Louis to New York.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly, 8 CENTS.

THE SOUL. BY ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Chemist Health Department

OF CINCINNATI.

This is to certify that I have analyzed DR. PRICE'S CREAM BAKING POWDER.

I find it composed of pure materials, and compounded on correct scientific principles. I have also analyzed the Royal Baking Powder, and found that it contains carbonate of ammonia, therefore making Dr. Price's the best and most wholesome powder of the two.

As to the strength of the two DR. PRICE'S CREAM BAKING POWDER is far superior to the Royal.

STRENGTH OF THE TWO POWDERS.

Cubic inches of gas per ounce of powder:

Table with 2 columns: Brand (DR. PRICE'S, Royal) and Cubic inches of gas per ounce of powder (126.4, 92.8).

Dr. Price's, when in action, only generates pure carbonic acid gas, which raises the bread thereby aiding and promoting digestion. The Royal, generating ammoniacal gas and a small amount of carbonic acid gas, the articles baked with such a powder contain ammonia, which when entering the system will in time effect the stomach. The powders which I analyzed, I myself bought at one of our wholesale stores.

PROF. JOHN BOHLANDER, JR.,

Prof. of Chemistry and Toxicology, Cincinnati College of Medicine and Surgery, and Chemist of the Health Department, Cincinnati, June 17, 1884.

HOUSEKEEPER'S TESTS.

- 1st. Place a can top down on a hot stove until heated. Remove the cover and smell - *Ammonia - Harshhorn. 2d. Place two teaspoonfuls of Royal Powder in two tablespoonfuls of boiling water; stir, and when cold smell an unspeakable odor - proving the sources of *Ammonia.

ORIGIN OF AMMONIA.

"It was probably originally prepared from putrid urine." United States Dispensatory, page 197.

Continued from First Page medicines to the neglect of everything else. Thus he passed his life; always in trouble if he deviated in the least from his usual diet. Finally, through this sagacity of his, struggling long with death, he arrived at old age. "Can you adduce any greater proofs of bad and shameful training in a commonwealth," he demands, "than the fact of needing physicians and magistrates, not only for craftsmen, but also for those of liberal education! It is abominable to need the medical art, not on account of wounds or some incidental epidemic, but through Sloth and Sicilian [French] dishes, being filled with rheums and flatulency, and so obliging the Asklepiads to invent new names for diseases, as dropsies, catarrhs, etc.... Asklepios (Aesculapius) did not communicate knowledge of this kind to his children; because in every well-regulated community everybody has his allotted work and nobody is permitted the time or leisure to be sick or busy himself with taking punctures.... He, however, prescribed medicine to robust persons and to those making use of a wholesome diet, resisting their ailments by drugs and medicines, but still ordering them their usual diet. But he did not attempt, either by low or nourishing diet, to cure those who were thoroughly diseased, and so to afford a long miserable life to the man himself, as well as to his children, who would probably be of the same condition. He did not think that a man ought to be cured who could not live in the ordinary course."

THE FIRE-SCIENCE. Hippocrates made his home in Thessaly. He was a disciple of the philosopher Herakleitos of Ephesus, the first sage who bore the designation of physician (phusikos or naturist). This great sage had been familiar with the magi of Asia; and although he denominated himself the Self-Taught he appears to have cherished some of their doctrines. He was of the sacerdotal rank and had a liberal education. It was the end of wisdom, he declared, to discover the substratum and principle of things, piercing through the ages to the operation of God. The career of the universe, he taught, was change, a perpetual becoming. The first principle he named fire - an ether out of which the universe was formed, a vital energy which sustains it and produces all its changes. Aristotle called this fire psyche or soul, and the unbodyed; and it was also designated the logos or universal reason. Human intelligence was a part of that reason; the world was its body. The concurring of opposite tendencies and conflicting impulses constituted its harmony.

After the Persian wars and the conquests of Alexander, it became steadily more difficult to prevent the non-sacerdotal and uninitiated from acquiring prohibited knowledge. The philosophers revealed the esoteric learning to their pupils; and in all ages medical men have exceeded others in metaphysical study. Pythagoras, Empedokles, Aristotle, Turamoras, Theophrastos, Dioskorides and others were skillful in the healing art. Meanwhile the "plain people" also were provided with salaried practitioners, and there were also aetria or dispensaries which were served by slave-doctors. Their way of proceeding is almost ludicrously similar to that of the physician of inferior grade or tone in our own day. They hurried from patient to patient, wasting few words, but doing what they thought proper. They were under the superintendence of the salaried practitioners.

As the old guilds succumbed, there sprung up teachers in various parts of the Greek speaking world, and founded sects of their own. The Empirics, Methodists and others disputed the palm with the Asklepiads. Veneration for sacerdotal pretension disappeared everywhere, except among the ignorant proletariat. Men whom priests had never initiated, now compounded and prescribed medicines and treated the sick. Every new teacher, whatever his country or doctrine, aspired to skill in the art of healing.

MEDICAL SECTS. After the knowledge of the healing technic had, in a great degree escaped from the crypts, philosophers and other teachers wrote upon it, and founded sects of their own. The Alexandrian School took its inspiration from Aristotle; and Galen was Eclectic, collecting many of his views from the sects then in vogue, the Asklepiads, Empirics and Alexandrians. The doctrines of his School are described as a mixture of the philosophy of Plato, the physics and logic of Aristotle, and the practical teachings of Hippokrates. Yet in regard to matters which do not admit of being subjects of experiment, he professes ignorance, although he acknowledged their actuality. He was, therefore, hardly entitled to be classed as a philosopher.

In vivid contrast with his methods, Athenaeus, a native of Pamphylia, had before promulgated the pneumatic therapy. He regarded disease as originating in the mind, and to be treated from that point of view. He also considered dietetics as an essential part of medical discipline. In both these respects he agreed with others of the Asklepiads. His followers were numerous, both in Asia Minor and at the Imperial Capital. His doctrines and methods were closely similar to those of the early Christians. "Jesus the Christ," says the Rev. W. F. Evans, "seems to have conformed his practice to that theory, and without deviating from it." A scientific basis appears in Draper's Physiology.

It is known that a school existed at that time in Egypt, Idumea, Palestine and Asia Minor, known as the Essenes and Therapeutae. They are generally regarded as a religious sect, but at that time, all sects as a rule, were religious. The name indicates healing and serving as their characteristics. They were versed in the uses of medicinal plants. The fact that they had a novitiate, or forty days' initiation, and an oath of secrecy shows a resemblance to the Pneumatists and Asklepiads. It is curious that the early Christians were to be found in the same regions, observing similar laws, using similar terms and designations. In various respects they appear to have been like the Parais; as their veneration for truth, their abhorrence of unlawful wealth, their reverence for the books of their sect, and the names of the angels. Flavius Josephus, who spent several years in their schools, describes them as resembling the Pythagoreans. This would include them, as doubtless they ought to be, among those who employed touch and manipulation as healing methods.

PHILOSOPHIC MEDICINE. In short, we may ransack what are left of the ancient traditions of medicine, and we find a pretty unanimous confirmation of the statement that while diet and simpler medication were generally used and inculcated, the more more denominated Animal Magnetism, was more highly esteemed. The recoveries were often considered as miraculous and due to the learned men of former times; but the learned men of former times believed the whole healing technic, as well as the means, to be divine. The heliocentric system, for example, was an aetnae doctrine, and the heliocentric system who developed it was considered as a being, to be worthy of worship. It has not been known in the present century.

"superstition;" but curiously enough, this is but a Latin rendering for the episteme, or "over-standing" of the philosophers, which was regarded as more excellent than other knowledge. Indeed it also means the surviving principle.

The few remains which we possess of ancient literature, illustrates this fact: "The life of the soul is twofold," says Iamblichos, a part adheres to the body, and part is separate from it and divine. When she unites her two-fold nature to the All-Soul she becomes filled with the real knowledge, the power and ability to know. When there are feeble invalids she restores them. Asklepios in this way learned medicine from his father Apollo, and transmitted it to his children." In the writings of Hippokrates, the sleep is described in which "the soul sees everything, even with the eyes closed, that goes forward in the body." Galen asserted that he derived much of his knowledge in this very manner. Krattippus is equally explicit. "The soul in the sleep is active and free of the senses; the body lying as though dead. Having lived from eternity in intercourse with innumerable spirits, the soul compasses the whole of nature." The forefeeling of real truth is thus accounted for. It is an interior memory which is evoked by whatever calls it forth into the conscious life.

Lord Bulwer-Lytton, in one of his weird romances, has thus depicted this peculiar learning or wisdom of the archaic period: "This is not Magic (Sorcery): It is the Art of Medicine, rightly understood. In our order we hold most noble; first, the knowledge which elevates the intellect; secondly, that which preserves the body. But that more noble secret, I will only hint to thee at present, by which heat or caloric, as Herakleitos wisely taught, the primordial principle of life, may be made its perpetual renovator." It will not always be considered credulity to believe this, nor charlatanism to attempt to demonstrate it. In so doing the imperious priestcraft of savants but apes the older ecclesiasticism. The priest-physicians aspired to enclose the whole world inside their circuit, in order to be its lords. They would have solved the riddle of the universe in their endeavor to terminate and abolish intercourse with the higher. "The stone which the builders rejected, the same has become the head of the corner." The secret potencies of the universe are not to be ignored because they have not revealed their secret in the tortures of the crucible, or under the inquisition of the microscope. Light is new and old alike; old books give us new knowledge, and the oldest truth will be the latest learned. Aladdin's magician does not, in this case, barter our old lamps for new.

A Letter of Explanation.

To the Editor of the Religio-Philosophical Journal:

If there is any thing in this wild world that I despise, it is deception and fraud when practiced as a means of imposition on the innocent and confiding; and what I conceive to be the meanest of all frauds, is the betrayal of confidence on the part of those in whom we have confided or placed our trust. Please allow me to make a short statement in your paper over my own signature, and for which I alone am responsible, touching a matter in which all liberal minds are interested so far as they desire truth and not falsehood. You are aware, no doubt, that a short time ago you published an article from me, in which I censured the Banner of Light and Boston Investigator, and wherein I called your attention to the fact, that neither of those papers would notice my letters or allow me to call their attention to a matter that I deemed needed some explanation. As I had enclosed stamps for a reply to the Investigator and was not a subscriber, I expected a reply by mail, and receiving none, I wrote the article that you published. Some time after the article was published by you, a friend called my attention to a short reply to my letter in the Investigator, which reads as follows:

"M. P. R. Clear Lake (Iowa).—We endeavor to investigate the subject to which you allude, and hence both sides of it are discussed in the Investigator, but we wish to avoid everything like a personal quarrel. Christianity and Spiritualism, as a religion and a philosophy, are debatable, but their believers are of secondary importance; so if you wish your statement to appear, write it out and we will publish it." (The Italics are mine.)

A short time after my article was published in your paper, I had my attention called to another article in the Investigator, headed, "A Misunderstanding," in which the editor stated that I owed that paper an apology for the impression I had created that I was refused a hearing in its columns, which the editor again says I was not refused, and again publishes the article I have just copied as proof, that its columns were open for me to make my statement as I desired to do. From the apparently candid statement in the Investigator, I felt that, perhaps, I had done that paper an act of injustice, and had been too hasty in my conclusions, and deeming that I owed it an apology for the misunderstanding on my part, I wrote out such a statement which I believed to be an act of justice due for my hasty conclusion, and in connection with this apology I also called the attention of the editor to the matter that he said he would publish, and which gave rise to the misunderstanding for which I had just apologized, believing that he would without doubt, publish the same, and thus establish his reputation for fairness, as well as for truth and veracity. Need I say here, that my faith was not well founded; that instead of publishing my article entire, that paper inserted the apology part in full, and left out all that portion that in my letter to the editor I desired inserted, and which he told me to "write out and he would publish it." As an excuse for the same he said: "Now we have to say to Mr. Rosecrans, that we have our opinion of Spiritualism, and if he had been in the habit of reading the Investigator (which we presume he has not) he would know what our opinion is. We allude to the doctrine occasionally, and he is at liberty to do the same, but we tell him now as we did before, that though the subject is debatable we have no room in our columns for personal quarrels."

Grand old Investigator! How glad I feel to think you have an opinion of Spiritualism, and that by paying you three dollars a year and reading a conglomerated mass of silly twaddle I might possibly arrive at, or learn what that opinion is! How thankful I am for the liberty you give me in the matter; as you say, you allow me to allude to it, or its doctrines occasionally as you do yourself. How you do shun personal quarrels! For fear of a personal quarrel you would not even dare to tell the truth when requested to do so (for I requested nothing more). Now, readers of the JOURNAL, let me call your attention to the true state of facts! The Banner of Light, from week to week, publishes marvelous accounts of materializations in Boston; and that in the presence of certain prominent names, similar to the human

body, are evolved out of the air or atmosphere in the room; that these forms are exact and complete likenesses of persons long since dead; that they are recognized by friends and acquaintances; that for a time, they converse, sing, kiss, play on musical instruments, move furniture, write communications in the handwriting of the persons they personate, in different languages; manipulate the air and thus weave shawls, lace, materialize swords, flags, and even fruit and flowers; then dissolve back into the atmosphere and become invisible. All this and much more is vouched for by the editor of the Banner, as well as by his numerous correspondents, including congressmen, judges, lawyers, ministers, statesmen and scientists; and yet, in the face of all these marvelous accounts sent out broadcast from Boston (the hub of the universe), the Investigator man puts the editor of the Banner on the back, and says: "Good fellow, I know you publish a batch of lies from week to week, but I do not want to have a personal quarrel with you about it. You pander to the taste of the marvelous and credulous, while I take the other class, and putting our subscriptions at three dollars a year, and our book publications based upon opinions of what might, could, would or should have been, we can make out to live like honest men, build up a reputation as fighters of fraud and corruption in the Christian religion. Now, Brother Colby, you keep on with your marvelous accounts and sensational articles. I will get some one to offer five hundred dollars for one single materialization, and dare your mediums to respond, 'fish or cut bait.' You can tickle your class, while I pander to the taste of mine, and together, we can stand on the rostrum in defense of liberalism! Should any poor devil out West desire to know more than we dole out to him, we can shut down on him and demand an apology of him, or treat him with silent contempt!"

Now, friends, I ask, is this fair? Will this matter bear one moment's examination? Why pay five hundred dollars for the production of a materialized form at the hands of a medium, when if the Banner tells the truth, you can see from forty to fifty for a dollar almost any night? Why offer so much money for so cheap an article? Why not take hold of hands, brother Colby and brother Seaver, and walk right in and settle the matter at once, and then let us have the bottom facts? This is the question I asked the Investigator, and in answer he wants me to look over the paper to see what his opinion is about these things to which "he alludes occasionally." If these things take place as stated, the Boston Investigator (if its name implies anything) ought to know the fact. If they do not take place, as a truthful paper, it should expose the fraud, and if there is law to punish fraud it should be invoked. If these manifestations do take place, they are the grandest occurrences the world ever saw, and establish beyond controversy the fact that man lives on after the change called death; that the mother will meet her child, the wife the husband, they still maintaining their knowledge, their consciousness, their individuality and affection. What care we in the West for the opinions of the editor of the Investigator; they are worth no more than the opinions of Beecher, Swing or even Moody. What we want is facts, and not opinions, and if the Investigator has no facts to give, let it begin to look after them, at least pay as much attention to that line of conduct as it does to the garbling apologies and trying to evade a few honest questions.

I am sorry to write so long a letter, or communication, but as you are not responsible for the statements, and only allow me the same privilege that you no doubt would give the Investigator should it ask it of you, I hope you will allow it an insertion, with the promise on my part to write no more apologies to be garbled. M. P. ROSECRANS. Clear Lake, Iowa, Aug. 25, 1884.

The French commission charged with the verification of the discoveries reported by Pasteur in relation to canine madness declare that everything advanced by Pasteur is strictly correct. He has solved the problem of rendering the dog proof against the disease by means of a preventive inoculation of attenuated virus. He has accomplished results which "honor in a high degree French science, and give it a new title to the gratitude of humanity."

Cuticura advertisement featuring a portrait of a man and text describing it as a positive cure for skin and blood diseases, including pimples and scurf.

GRANULA advertisement describing it as an incomparable food, twice cooked and ready for immediate use, suitable for infants and the sick.

JAMES PYLE'S PEARLINE advertisement featuring a circular logo and text describing it as the best thing known for washing and bleaching, suitable for hard or soft, hot or cold water.

KIDNEY-WORT advertisement titled "GAIN Health and Happiness. How? DO AS OTHERS HAVE DONE." It lists various ailments cured by the medicine, such as kidney disorders, diabetes, and rheumatism.

THE WONDERS OF LIGHT AND COLOR advertisement by E. D. BABBITT, describing a beautiful pamphlet with heavy illustrations of the spectrum of colors.

WITCHCRAFT OF NEW ENGLAND advertisement by ALLEN PUTNAM, author of Bible Marvel Workers, etc., etc.

THE PROOF PALPABLE advertisement by EPHRAIM LANGHEE, author of "The Scientific Basis of Spiritualism," focusing on the immortality of the soul.

WRITE WHEELER & HAWKINS, St. Paul, Minn., for information regarding investments.

AGENTS WANTED to sell DR. CHASE'S 2000 RECIPE BLOOD SALT. Sets at Sight. You doubtless our money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

DR. SYKES' SURE CURE FOR CATARRH advertisement with a circular logo and text asking druggists for information.

THE WAR IN HEAVEN. By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

IF, THEN, AND WHEN, FROM THE DOCTRINES OF THE CHURCH. By WARREN SUMNER BARKOW. Author of "The Voices," and other Poems.

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MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

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Table listing various works by Andrew Jackson Davis with prices, such as "Nature's Divine Revelations" at \$3.50 and "The Physician" at \$1.50.