

RELIGION AND PHILOSOPHICAL JOURNAL

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

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

VOL. XXXVII.

CHICAGO, OCTOBER 4, 1884.

No. 6

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.

CONTENTS.

FIRST PAGE.—The Golden Rule of Spiritualism.—A Lecture Delivered at Lake Pleasant Camp Meeting, August 26th, 1884.

SECOND PAGE.—From Puritanism to Spiritualism.—1817-1834. From Denver, Col., to the City of Mexico.—Overland and Return. How do you Account for it?

THIRD PAGE.—Woman and the Household. Material Psychology. Partial List of Magazines for October not Before Mentioned. Book Reviews. Books Received. New Music Received. An Arkansas Yodoo. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Florence Elumery. Why she should not be Elected. The Patriot and Temperance. Theo. O. Roberts. General Notes.

FIFTH PAGE.—A Sudden Conversion. The versus Roberts.—A Letter Historical and Explanatory, from Thomas S. Rice. Miscellaneous Advertisements.

SIXTH PAGE.—A Little Spirit Child Returns to Her Mother. Voices from the Farther Shore. Answer to Inquiries. Clairvoyance. "From Puritanism to Spiritualism." The Leading Paper of its Class in America. A Little Girl has a Spirit Playmate. That Bequest of Benjamin Franklin. Some More of the Mistakes of Darwin. A Correction. The Work of the Unitarian Churches. Spiritualist's Grove Meeting in Kansas. Physical Manifestations. Note from Boston. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Sight and Sight. A Michigan Discovery. "Ear Medicine."—A Remarkable Story in Nevada which is Unfamiliar to the Darkest Night. Instant of Eye. He will Reach no More. Miscellaneous Advertisements.

EIGHTH PAGE.—The Progress of Spiritualism and Its Thought in Australia. Letter from D. D. Home. Miscellaneous Advertisements.

THE GOLDEN RULE OF SPIRITUALISM.

A Lecture Delivered at Lake Pleasant, Camp Meeting, August 26th, 1884, BY HUDSON TUTTLE.

Six hundred years before Christ, Thales, the Greek sage is recorded as saying: "Avoid doing what you would blame others for doing." Five centuries before, Confucius, the Chinese philosopher, said to his disciples: "Do to another what ye would he should do unto you. Thou needest this law alone; it is the foundation and principle of all the rest." The Golden Rule: "Therefore, all things whatsoever ye would men should do to you, do ye even so to them, for this is the law and the prophets," was not first spoken by Jesus, but was seen by others and expressed even among widely different races of men. I accept the inspiration of these sages, so far ahead of their times that even yet we fail to catch the full meaning of their words. The shepherds tending their flocks by night on Syrian plains, may not have literally seen the flash of a great light, yet the light of these great souls came and still illumines the world, and their voices, chanting the refrain of the purified, float across the ages. The sweet melody of their words speaks of one divine brotherhood with these great souls of love—earth's saviors! They stand like Pharo's light on the headlands overlooking the stream of human progress. I am thankful for one and all, and my breast awells with gratitude for all they have done and dared. Sages, heroes, martyrs, men of deeds, and men of thought; their radiance blends from the horizon of the past, like the countless orbs of the milky way.

Their strength was in their self-sacrifice. I recall their teachings and their lives, to find they devoted themselves for the good of others. They crushed instinct beneath the iron heel of the spirit, and opened wide rifts through the clouds of selfishness, revealing the possibilities of human nature.

The followers of Jesus have been content with the Golden Rule, forgetting that he fashioned his own life after a higher ideal. The teachings of his life as recorded exemplify a nobler and higher motive. It is because of this grander life that he has become the ideal of the hopes and aspirations of a great civilization, and the light from the ignominious Cross increasing over the wide expanse of eighteen hundred years, beams the nations toward the highest conduct of life.

The secret of his power lies in the depths of his love, expressed by the ashen lips of mortal agony: "Father, forgive them, for they know not what they do." Not the grandeur of his moral precepts; not the profundity of his intellect; not the brilliancy of his eloquence, but in the self-absorption in the love he bore for others, lay the talisman of his power. I care not if the existence of Jesus be denied or proved to be a myth, there yet remains the eternal fact of this ideal which is new and distinct for every soul, and in the full measure of its dreams of perfection. He is the ideal of all men; what they ought to become, and what they are capable of becoming. In an age of iron, when the law said: An eye for an eye, a tooth for a tooth, blood for blood, he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Thou shalt love thy neighbor as thyself." "If thy brother trespass against thee, rebuke him; and if he trespass against thee seven times in a day and turn to thee saying I repent, thou shalt forgive him."

THE DOCTRINE TAUGHT BY THE DISCIPLES. When he sent forth his disciples to preach the gospel he held out no earthly reward, only loss. Position, honors, home, friends, all men hold dear, were not to be theirs; but, on the contrary, scorn, contumely, hunger, thirst, poverty, stripes, and death. The Church at Jerusalem was not supported by the sale of pews to the money changers, nor did the Young Men's Christian Association at Corinth call Peter or Paul at a salary of two thousand a year to minister unto them. Paul was not sent to Rome by a Mission Society. In the application of the Master's principles he swerved not from their most refined significance. Charity, which is another name for love, "suffereth long and is kind, envieth not, vaunteth not, is not puffed up, rejoiceth in iniquity, but rejoiceth in the truth; beareth all things, endureth all things."

The recorded life of Jesus transcended the Golden Rule, that would have us do good that good may return to us, and thus is rooted in selfishness. We recognize the fact that if we do wrong to others, they will return wrong to us. As we desire others to be just to us, we will be just to them. We should not do right because it is for us to do, but because of our own gain. We must not do that which would be unpleasant to have returned. We must not take our neighbor's goods, because we do not wish him to take ours; we must not lie or bear false witness, because we should be injured if others bore the same on us. Lavishly as the Rule has been praised, ideal and Utopian as it has been deemed, it is the outgrowth of selfishness, and has the flavor of earthliness, which Jesus discarded by word and deed. He is represented as saying: "But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for He is kind unto the unthankful and to the evil. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven; give and it shall be given unto you."

Is this a practicable morality? Practicability is not a measure of absolute truth, and these high truths came down from a higher sphere of light. No one will dispute their practicability in a purer and less selfish condition of life. How is this better state to be gained, unless these principles on which it rests are brought to the point? There is, however, no truth which is impracticable. The adoration of mankind of those who have devoted their lives for the good of others, proves that truth, however Utopian, can become a part of practical life—practical life as typified in the life and character of Jesus, idealized as a sacrifice for the sins of mankind. He lives in the mind as its highest, purest aspiration. He is the perfect, unselfish One to whom it bows in reverence, because such embodied love and self-sacrifice is Divine. The silver tongue of oratory need never be silent in words of praise; the poet may idealize; the painter at no loss for a subject, for this quality allies Jesus to the celestial.

It allies not only Him, but all like Him. Six hundred years before His time, Laotze, a Chinese, uttered the same doctrine: "The sage does not lay up treasures. The more he does for others, the more he has of his own. The more he giveth to others, the more he is increased." Eternal words of wisdom, for the more the sage teaches, the more perfectly does he understand his own doctrines.

BUDDHA. To another people Buddha said: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me: the fragrance of these actions always redounding to me; the harm of the slanderer's words returning to him." "Turn aside evil with that which is better," wrote the Arabian seer in Al Koran.

The Bhagavad-Gita, the most wonderful portion of the Mahabharata, the perfect blossom of Hindu intellect, inflexibly holds aloft the stern mandate of duty, the triumph of the pure spirit over the animal and selfish nature. The mission of Christna was to teach self-sacrifice, and it is well we have such examples, even if the gods punish them. Rather should we say, such examples are so essentially Divine, we defy the actors. Bhreegoos, a celebrated saint, tested the divinity of Christna by a kick, knowing that if he repented, he was a pretender. Christna examined the foot of the saint saying: "This breast of mine is extremely hard, you must have hurt yourself." Then the saint wept, knowing indeed he had found his master.

IN THE ANIMAL WORLD. Not alone with the defiled sages, but penetrating the stratum of lower animal life where we recognize with pleasure its dim beginnings, the mother bird exposes herself to the storm to protect her callow young, or feigns wounds, and diverts danger to herself while her brood escape; and the tiny sparrow wins our respect, braving the hungry hawk. The fidelity of the dog is sung in verse and told in story; the geologist dealing in prehistoric sepulchral caves, exhumes the coarse skeleton of an early man, and by his side the skeleton of the dog which kept him company. Affection, unselfish, fossilized in stone, telling us that even in that remote age, on the very threshold of man's advent, the fidelity of animals was appreciated. The dog watched by his master's grave, or as a spirit passed to the happy hunting grounds of the blessed, there to pursue the deer or engage the mighty bear, at bidding of his master and friend!

THE FOUNDATION OF HEROISM. Self-sacrifice is the arena of every day life; its ideal side relieving its rough realities. It is the foundation of true heroism and hero

worship. It is a quality common to mankind, and prominent in proportion to spiritual culture. The names of the devoted the historian has recorded with grateful pen, and the poet sang in glowing measure: Paulus Emilius refusing to desert his fallen soldiers; Regulus advising his countrymen, and returning to Carthage to meet the tortures prepared for him; the Howards, the Nightingales, seeking the suffering in prison, the wounded and plague-stricken on the field of battle, an endless host, who cast aside personal ease and comfort that they might administer to others; these humanity reveres and loves.

The story of Leonidas and his Spartan band, at Thermopole, will never grow old; not simply because they fought the Persian host, but for the motives which caused them to stand a rampart of flesh, and thus show by example to their countrymen the path of duty. It is a kaleidoscope, with variations, repeating the same story of the saviors, sages, martyrs, and the God-men who have by their lives and deeds given mankind the ideal of a true life. Prometheus, chained on Caucasus, suffered that the people may enjoy the light of the gods, or their knowledge. To die for others! How the deed overshadows all deficiencies and exalts human nature. Mankind aloyal to their martyrs and suffer not their names to pass into obscurity. In the hour of great national calamity, when a gulf opens, which must be closed or the people perish, a noble deliverer comes to the call and fills the breach with his life. Rome, assaulted, finds an Horatius to defend the causeway to her imperial gates.

The great truths of the world have been heralded by men, clear-seeing, far sighted, in the van of the race. Often have they died for the truth, loving their fellow men so much better than themselves they were willing to give their lives that they might be led to higher planes of thought.

LUTHER. They, like Luther, could not rest under the burden of the great truths which struggled for expression. Emperor, king and pope were overruled, and the poor monk commissioned by his inspiration was greater than them all. When examined before the edict of Worms, his faithful friends saw before him the tortures and death of Huss; will he go? "I will go," he said, "if there are as many devils in Worms as there are tiles on the house-tops." Alone he braved the temporal and spiritual rulers of the world. Said one in admiration of his heroism, touching him on the shoulder as he passed in the anteroom: "Little monk, little monk, thou hast work before thee that I and many a man whose trade is war, never faced the like of." In the enthusiasm of battle, the glory and heat of combat, before onlooking armies and nations, men rush on death. Luther stood almost alone, the representative of a cause already accused by the pope, amidst an assembly the majority of whom considered the stake his just punishment. Defeat, infamy, torture, and ignoble death, the curse of the Church, the hatred of posterity, were before him; yet, exalted by the truth he had proclaimed, he answered the demand to recant: "Popes have erred, councils have erred. Prove to me out of scriptures I am wrong, and I submit. Till then my conscience binds me. Here I stand, I can do no more. God help me. Amen."

But at the close of that stormy day, the conflict over, and he was alone, he flung up his hands and cried: "I am through! If I had a thousand heads they should be struck off one by one before I would retract."

The fate of civilization turned on his brave answer, in giving which he sacrificed everything men hold dear, and laid his life on the altar of truth. That act has endeared him to the generations of four hundred years. The names of many superior in scholarship and culture, who attached to his cause, yet stood temporizing, explaining and compromising, are recorded, but for them is no attachment, and their simple names alone remain. There can be no compromise with error except by falsehood and ignominious loss of manliness. His was the courage and devotion to principle of Polycarp, bishop of Africa, when brought before the Roman tribunal, and commanded to recant his belief, and sacrifice to the gods of Rome. Although he knew that the Amphitheatre thronged with a mob gathered from the confines of the empire, and the hungry lions awaited him, he answered: "Burn my body to ashes and scatter them to the winds; throw me to the wild beast; I never will renounce the truth."

IN THE HUMBLE WALKS OF LIFE. We need not search the pages of history for examples of self-sacrifice. They are seen in the every-day life of most lowly persons, for say as you will, it is love for others and not of self that rules human actions at their best. To bring the comforts of home, the warm hearth, the generous table, the means of enjoyment for wife and children, the sailor braves the seas, the miner delves beneath the earth, the citizen plies his task. The mariner goes out from the haven of home to a succession of battles. Oh, the suspense of the moment when he watches the approaching storm! Around him is the perfect repose; not a breath of air, and the ocean at rest. The great sails are bound to the spars, and made ready for the encounter. The low moan of the whirlwind comes over the tremulous sea. Then the sun is blotted out. It is night, with crash of thunder, and shriek of winds, and roar of waves. Darkness above; darkness below; darkness around, through which comes the shriek and roar of wind and wave. The giant elements on the one hand, on the other,

heroes; keen of sense, quick of resolve, and indomitable courage.

Sometimes these men, strangely silent men, who have become so through the solitude of the night watches on the lonely reaches of ocean, are called on for a desperate courage, even to the death. On the vast solitudes, with sail nor land in sight, a cry goes up appalling as the word of doom—a dreadful cry, at which the blood stands still, and the breath ceases on the parted lips. Then the humblest seaman often places himself in the rank of earth's noblest ones.

When the "Ocean Queen" was burned, John Maynard was at the wheel, and steered for the not far distant shore. Three hundred passengers gathered on the deck, their lives depending on his remaining at his post. Could he, would he remain? The throbbing engine labored on, and held the ship to her course. The flames pierced the deck and wrapped him in lurid smoke. "Steady, John," the captain spoke, and out of the flames a voice calmly responded, "Steady it is."

"One minute longer, John; can you remain?" "Aye, with God's help I can." One minute and the keel, harsh grating, drove high on the shelving sands, and on the beach three hundred saved called for the hero who had rescued them from death. Wrapped by the flames as by a mantle, his attitude expressing the last great resolution which held the ship to her course, his hands burned to the wheel, scorched and blackened as the crumbling pilot-house about him, they saw John Maynard; saw him only for a moment, as with a smile of victory he sank out of sight forever.

A tale comes from the far off Orkney Isles, washed by a sea restless with storms. A young girl watched her father's coming up from that terrible sea the long night, to go down in the cold grey morning to find him in the wreck of the tide, with the broken filler in his rigid hands. That was fifty years ago, and ever since, her life has been consecrated to the toilers of the sea. As a light could not be kept on the reef, she placed one in her window, and all these weary years she spun each day to buy the candle she nightly burned to guide the fishermen into the little harbor. Not a night of all those fifty years did his flame fall; those who in the darkness battled with the storm. Such are the promptings of unselfish love in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the far penetrating beams of Eddystone.

She grew old, but refined and beatified by her divine office, and adored by the northern people as one far more of heaven than of earth.

Genius is but another name for self-consecration.

Pestalozzi, who exemplified in his devoted life his teachings, said of the wonders he wrought, "All this was done by love, which possesses divine power if we are only true to the right and not afraid to carry the cross." Here lies the subtle charm of genius, removing it above the mask of common life and setting it as a star in the heavens. The child expressed this profound principle when to prove she had met a change of heart she said: "I feel all the time like giving my best things to my sister."

PERVERSION BY SELFISHNESS.

Wise and pure men saw redemption only through the power of love, and on this basis founded their systems, but always their followers misinterpreted them, and sought to extend their triumphs by force. The cunning of the brute triumphed, and soon the gentle power of persuasion gave way to that of animal might. It is said that in the islands of the far off Southern seas, when the chrysalis of a splendid butterfly is almost ready to expand its magnificent wings, a fungus fastens on it, and by filling the whole body with its roots, changes it to wood. The resemblance is perfect, but the indurated shell contains no living butterfly that will float on the soft air like a wind-blown leaf, and gather the nectar of the flowers.

In a similar manner the fungus of ignorant selfishness fastened on the doctrines taught by Christ, and converted them into a semblance and a shadow. The history of the Church became the record of atrocious crimes against man in the name of God. Hatred, scorn, envy, the serpent brood; insidious, creeping, slimy with poison, hissing the venom of falsehood and slanders, became the leaders of the cause. They twined around the Tree of Life, and hissed amidst its blooming spray. They blighted the good and fair, and banished joy from the heart. I have no desire to present the terrible panorama of religious history; the struggle of civilization against the power of hydra-headed superstition, bigotry and intolerance; we can only exclaim, poor humanity, how dreadful has been thy martyrdom at the hands of self-appointed agents of God!

The law of Love has been held in abeyance to the law of force, and after almost nineteen hundred years the result is around us: penitentiaries, workhouses, jails, saloons, and places for which there is no name—poverty, crime, monopoly, and waste. The vast and complex machinery of government by force, a system of coercion, without a shade of mercy, and in attempting justice even, shamefully unjust. A great criminal class rapidly increasing, scorned, despised, and ready to retaliate for injustice done to them. The failure of so-called religion to reform and purify, has opened the way for science, and in the latest development of evolution, races

have a system of morals based on Materialism, hard and unfeeling as granite.

IT IS THE ETHICS OF ABSOLUTE SELFISHNESS. Whatever morality there is in Materialism is expressed in the doctrine of evolution in its ultimate conclusions. When it enters the realm of mind, of motive, and attempts to account for the origin of the moral and emotional faculties, it introduces a cold, hard, and impassive view of man's relations to his fellow man, founded on absolute selfishness and ending in self-gratification. Those who are conversant with its teachings on this subject, conscious of the drift of argument, shrink from the inevitable conclusions to which it invariably leads. The acceptance of such views has not an elevating tendency, as they apologize for crime, if it can be shown that the crime is in the interests of advancement; and as success is the criterion and strength, the empire, these terms are synonymous. When pain ceases to be repulsive, the fine sense of justice is lost. The doctrine of the survival of the fittest in the fierce struggle for existence in its application to the world of living beings, is as heartless as the course of revolving worlds, and as remorseless in its destruction of the weaker. It prepares the way for the study of morality after the same fashion, and when it enters that province it eliminates feeling, sentiment, and love, and substitutes crystallized selfishness.

Many shrink from the conclusions to which this theory logically leads, though there are those who bravely follow. If progress entails of necessity the destruction of inferior forms, and the same forces in history determine the supremacy of nations and races, the strong triumphing over and crushing the weak; if this is the creative plan, why mourn we over the inevitable? Why seek to shield the weak against the strong? Why exercise charity toward the oppressed and unfortunate? All these unselfish feelings are sentimental nonsense, unworthy an evolutionist, who should calmly fold his hands in regard not only of brute ascendancy but of intellectual, moral, and spiritual growth. By treating these as resultants of animal observation, they are ruled out as factors in the problem, whereas they are fundamental quantities in this vast equation.

The day has gone by when the drivellings of a mind, distorted by self-emasculation like Rousseau's, can gain a following in his praise of the superiority of the savage state. The trained senses of the savage, or his physical strength, are not superior to those of civilized man, who enjoys a greater length of life, and the oft-repeated assertion that increase is in inverse ratio to intelligence is a most palpable misstatement. The ignorant are controlled by instinctive desire, and rear numerous children without forethought or care; while the wise control their desires, and rear children only when wanted, and as they have the ability to properly care for them; but the highest intelligence yet attained has not furnished the least evidence of diminished prolificacy. In fact the most recent views of the proper means of securing the most perfect health and longevity is by a rounding out by culture of all the faculties in harmony. Mental activity is not opposed to, but on the contrary, provocative of, health. The statistics of those engaged in purely mental pursuits, and the average number of their children conclusively shows that their longevity is greater, and that there is no appreciable loss of increase; yet these examples by no means represent the best results possible to achieve by a proper culture of the physical and intellectual powers in harmony.

Hence it is not necessary to rely on the brutal qualities of selfish brawn and muscle to continue the race, and when knowledge and spiritual perception lead in the struggle for existence, the winner is not the strongest brute, but the noblest, purest spirit. The humanities are more potent than the brutalities. Love in its high qualities of doing for others; of charity, philanthropy, and self-devotion, destroys the doctrine of selfishness expressed in "progress by antagonism"; so far as man is concerned, the agony of weaker races expiring under the pressure of the stronger; the starvation of the incapable; the suffering of the unfortunate, and the complacency the vivisectionist looks on the spasms of the animal tortured by his knife,—he assures himself that these are inevitable results. To pity is weakness; to sympathize, foolishness; charity belongs to childhood. He worships the strong, the triumphant. Public charities, argue the evolutionists, are mistakes, and attempts to elevate inferior races, follies quite as great as for a philanthropist to attempt to preserve Surolds or Saurians of the early geological ages after higher forms had taken their places. What use of sustaining the incapable when the capable can take care of themselves and are of sufficient number? The failures best perish, the sooner the better, and why prolong their existence by charity? Alms are a premium on inferiority.

Here let us pause. Somehow where man has become possessed of ideas of right, and sentiments of love, the evolutionists claim these are the product of experience, and come from selfish consideration of what is for the individual's good. I do not care to analyze this perception and sentiment; that they are ours is sufficient. I admit that in the struggle for the possession of wealth in its various forms, the old brutal plan of the strong, cunning, crafty, and treacherous against the weak, the unsuspecting, is carried to its full extent. But I do not admit that this is just or in accordance with the highest motives of

Continued on Eighth Page.

Woman and the Household.

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

TIME TO GO.

They know the time to go! The fairy clouds strike their maddish hour...

MISCELLANEOUS.

Female education is making rapid progress in India, intelligent and wealthy natives doing much to advance it.

what she has done. Nothing can compare in beauty and wonder and admirableness and Divinity itself to the silent work in obscure dwellings of faithful women...

Elizabeth Cummings says: "I am convinced that at least one quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it."

Continued from Second Page.

opened my eyes with a start, and saw quite distinctly a London street, leading from Kensington Gardens to my nephew's home.

Our readers will notice that in this case there was something more than the mere impression of an accident; the whole scene of the accident was present to the mind.

"My mother had not been very well, but there was nothing alarming in her state. I was suffering from a bad cold, and went early to bed one night, after leaving her in the drawing-room in excellent spirits, and tolerably well.

It was Julia Ward Howe who penned these noble sentences: "If we have never bowed to crowned vice or neglected despised virtue, if we have stretched out to the fallen hand of help instead of pointing at them the finger of scorn, if we have made the way of the transgressor hard to go, but easy to return, whether we are remembered or forgotten, we shall depart from this world leaving some part of it the better and happier by our presence in it."

A skeleton was recently found in Savannah twenty-five feet under ground, with a thirty-two pound ball and chain encircling the bones.

At church in Mexico the men stand, but the women kneel. Bonnets are not allowed. The women must not gaze at each other's costumes, nor at the brethren. And yet the women stand.

For the Religio-Philosophical Journal. Material Psychometry.

BY WM. ICRIN GILL.

In a recent number of the Popular Science Monthly there is a paper from Mr. Galton, which professes to expound a method of measuring thought and feeling by measuring the action of the heart and lungs.

I think we have no evidence that there is a fixed law of relative intensity in the coaction of the two great classes of forces, which may be allowably described as material or organic, and spiritual or superorganic.

The method will have more force in an effort to determine the rise and fall of the mental and emotive action of each person.

It must also be borne in mind, that the standard of judgment will often vary, and sometimes greatly in the same individual.

Partial List of Magazines for October Not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Significance of Human Anomalies, by Francis J. Shepherd, M.D.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece—For the King in his Arms had caught Her; Little Christel; A Sculptured Madonna; A Modern Hero; About other Dwarfs; Underground Homes; The Lonely Rose; A District Messenger Boy; To-Day; Pansy Billings; Golden Slippers; Plato; Intimations of Immortality; Masks Off; Esop's Fables Versified; Old School Days; How two Schoolboys killed a Bear; The Procession of the Zodiac; In No-Man's Land; Tangles; The Children of Westminster Abbey; Souvenirs of my Time; The Temperance Teachings of Science; Ways to do Things; Boys' Heroes; Entertainments in Chemistry; The Making of Pictures; Search Questions in American Literature; Days and Nights in the Tropics; All the world Round; C. Y. F. R. U.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Austin Dobson; Lights and Shadows of Army Life; Dr. Sevier; A Child's Grave; Rosa Bonheur; Growing Old; The Cour D'Alene Stamped; Social Conditions in the Colonies; Braxton's New Art; The "Odyssey" and its Epoch; A Problematic Character; Christianity and Wealth; Austin Dobson; To the Modern Cynics; The Flight of the Red Horse; The New Astronomy; The Heart of the City; The price I paid for a set of Ruskin; In Fancy's Field; Topics of the Time; Open Letters; Bric-a-Brac.

This number closes the twenty-eighth volume of this popular magazine, and contains some announcements of the literary features of the coming year, that will be an inducement to those contemplating subscribing.

GOLDEN DAYS. (James Elverson, Philadelphia.) A weekly for boys and girls with interesting stories by some of our best writers for the young.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly for the youngest readers.

THE ECLECTIC MAGAZINE. (E. R. Peiton, New York.) Contents: Goethe; The Attitude of Carlyle and Emerson toward Christianity; "Tommy"; A Sunken Treasure; Personal Reminiscences of Charles Reade, extending over twenty years; Gosselin; Berlin in 1884; Fernando Mendez Pinto; Some Translations from the Russian of Lermontoff; Count Fersen; Upright Man; Measurement of Character; Prolonging Life; A Misconception of History; George Sand; Espronceda; What is Judaism?—A Question of To-day; Golden Brown; Attractions of Modern Buddhism; Literary Notices; Foreign Literary Notes; Miscellany.

BOOK REVIEWS.

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

THE MAN WONDERFUL IN THE HOUSE BEAUTIFUL. An allegory. Teaching the Principles of Physiology and Hygiene and the effects of Stimulants and Narcotics. For home reading. Also adapted as a Reader for High Schools, and as a Text-book for Grammar, Intermediate and District Schools.

This book is designed to illustrate the nature of man and impart important lessons in so doing, that will be of great value to the reader. It has numerous illustrations to aid a person in understanding the ideas and thoughts which the author presents.

Books Received.

THE FALLACIES IN "PROGRESS AND POVERTY." By Wm. Hanson. New York: Fowler & Wells Co. Chicago: Jansen, McClurg & Co. Price, cloth bound, \$1.50.

THE MAN WONDERFUL IN THE HOUSE BEAUTIFUL. By C. B. Allen, A. M., LL. B., M. D., and Mary A. Allen, A. B., M. D., Members of the Broome Co., (N. Y.) Medical Society. 370 pp., 12mo., extra cloth, price \$1.50. New York: Fowler & Wells Co., Publishers, 723 Broadway.

THE HEALTH MISCELLANY. New York: Fowler & Wells Co. Chicago: Jansen, McClurg & Co. Price, paper cover, 25 cents.

OGILVIE'S HANDY BOOK OF USEFUL INFORMATION. New York: J. S. Ogilvie & Co. Price, flexible cover, 25 cents.

New Music Received.

From R. A. Scafield, New York, the following: CLEVELAND AND HENDRICK'S GRAND MARCH. By J. J. Freeman. Price, 40 cents.

"ANATOLI" WALTZES. By Frank Conway. Price, 50 cents.

WITH CLEVELAND WE WILL WIN THE DAY. National Campaign Song. By J. P. Skelly. Price, 40 cents.

BETTER LUCK TO-MORROW. By Frank L. Martin. Price, 40 cents.

YOU ASK ME TO FORGET THE PAST. By Edward Grant. Price, 40 cents.

If the above are ordered direct from the Publisher they will be sent, post paid, for \$1.00.

An Arkansas Voodoo.

Owing to the results of "voodooing," which is practiced to a great extent among a certain class of negroes in the south, Miss Kezian, a healthy and good-looking mulatto girl of Little Rock, Ark., is now a raving maniac.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. No competitor can equal it.

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

HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL. IT CURES WHEEZY SOFTEN. IT IS A SAFE, SURE AND SPEEDY CURE FOR ALL OTHER MEDICINES FAIL, AS IT ACTS DIRECTLY ON THE KIDNEYS, LIVER AND BOWELS, restoring to a healthy condition.

KIDNEY-WORT THE SURE CURE FOR KIDNEY DISEASES, LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES. PHYSICIANS ENDORSE IT HEARTILY.

PROF. W. PAINE, M. D., 1250 So. 5th St., Philadelphia, Pa. Has discovered living parasites that eat out the nose, throat, lungs, stomach, liver, kidneys, bladder, womb, etc., and has also discovered a Catarrh Vapor, Liver Pills, Stomach Tonic, Stomach Tonic, Blood Scurfer, Worm Expeller that destroy them as water extinguishes fire. Book sent free.

THE GREAT LIGHT FRINK'S Patent Reflectors for Gas or Oil, give the most powerful reflected light, and are used in Churches, Stores, Show Windows, Banks, Theaters, Depots, etc., and also in all places where a bright light is desired.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES. Showing the relation of any motion to every other motion, and answering in a glance over 500 questions in parliamentary procedure.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 54 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

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.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, October 4, 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.

Florentine Flummery.

To the Editor of the Religio-Philosophical Journal: The first shall be last, and the last shall be first. A new and startling mode of explaining the above sentence is the following:

We know that contrast is a sine qua non in nature—light and shadow, good and evil, pain and pleasure, beauty and ugliness, virtue and vice, truth and falsehood, etc., etc., must coexist, as also none would have a meaning, but there is, moreover, something beyond this necessary law, which, if we analyze it throws confusion in certain principles which form the basis of our civilization, and which we have been made to associate in our minds as undeniable truths from the cradle on.

There is in our legendary history of Florence, a curious instance which exemplifies and illustrates to a certain extent the above idea. S. Zanobi, Archbishop of Florence, found that to tolerate brothels was contrary to his mission, and he in consequence obtained that all prostitutes should be banished, and they were.

There is also under the Spartan laws, stealing was allowed and brought no dishonor on a person's character, if the victim could not trace out the guilty party, and this was done with a view of keeping people on the alert, and thus preventing them from carelessly and too confidently snoozing.

The real meaning of our correspondent may not seem to some perfectly clear. His main point would seem to be that his quoted text teaches that the last in character shall be first in reward. This is, indeed, a "startling mode of explaining it," for which, thus baldly stated, he may himself hardly be prepared.

Had he said the last in privileges or opportunities shall often, or perhaps on the whole, find themselves ultimately first in achievement and reward, he would not have contradicted the common moral sense.

But this is not what our correspondent proffers. The considerations which he urges point rather, and, we are sorry to say, rather distinctly, to a very different proposition.

Just as light requires darkness; pleasure pain; everything its "contrast" or opposite; so truth implies the necessary existence of falsehood, and indeed all good of all evil; so that men and women are not really to blame for their vices. If he disowns this inference we must ask him to what else his argument points, in the connection in which he has set it.

"Virtue and vice must coexist," he tells us. And, by the way, his reason for this, that "otherwise none could fall under our observation," is very good as to the bare fact of their actual existence. But he is arguing quite another matter; the antecedent necessity for them in the scheme of things.

But our correspondent takes also another and very different ground in behalf of the felon and the prostitute. It is, in substance, that God desires them. His plan requires them, and their sin is indispensable to it.

Now the defence of the felon is changed. It is no longer because he is a necessity in the nature of things—must be, because his opposite is—but because he is wanted. He was "purposely placed here by the Allwise," who desired his sin, regarded it indeed as "indispensable" to his plan, and fitted him expressly for this his assigned task.

The question resolves itself directly into this one: Has the universe a moral Governor? Or is there any such thing as moral law and moral obligation? If there be no such thing, let it be acknowledged, and its logical issue accepted. Then vice is always as good as virtue, and indeed there is no difference between them.

"But God permits sin," it may be rejoined; "does it not follow that He must desire it?" By no means. The old dilemma on which so much Atheism has been built is a very weak fabric, though it may seem smartly put.

If the "allwise Creator," whom our respected correspondent seems to recognize as such, really desires the felon's crime and the prostitute's vice; if "to their abject callings He has doomed them," and then attached "scorn, shame, ill treatment and misery to the tasks to which He has assigned them," then by all means let Him make them all possible amends.

And how surprising that S. Zanobi, Archbishop of Florence, should have proved himself at once so much better and so much worse than his all-wise Creator. So much better that he could not "tolerate" brothels, but must banish all the miserable prostitutes, no matter what might happen.

must have been quite spontaneous and sincere. But the story is left incomplete with no more than this cheap verbal praise. It should have added that the silly man promoted them to the highest honors and rewards in consideration of their former degradation and suffering; in the "abject calling to which he (I) had doomed them."

The precise bearing of Mr. —'s second illustration—the Spartan laws respecting theft—is not obvious, unless it be to show that stealing, too, as well as prostitution, is really meritorious, or at least was so in the eyes of Lycurgus. A pity that this famous old lawgiver, too, could not act up to his convictions and proclaim due honors and emoluments to "our worthy thieves."

Why She Should not be Elected.

An enthusiastic California subscriber asks: "Why don't the JOURNAL come out boldly and advocate the claims of Belva Lockwood for President?" We have been importuned, first and last, by some of their respective adherents, to commit the JOURNAL to each of the numerous willing martyrs who are candidates; but have heretofore refrained from publishing reasons for declining.

Great esteem for our correspondent, however, impels us to break silence in this instance.

We believe there are insuperable objections to Belva Lockwood, LL. B., for President, and that serious defects of life and character exclude her from the office. We don't like to speak ill of one who has broken bread in our house, but we propose to satisfy this Californian, even if it blasts Mrs. Lockwood's reputation as a candidate, and places her without the pale of political preferment.

The boundless-aflection-for-working-men disease is raging from ocean to ocean; accounts of its ravages occupy political papers to the exclusion of nearly all other news. The strange feature of this pestiferous plague is that it never attacks horny-handed wage workers, but always seeks victims among old political hacks, aspiring young "statesmen," and the constitutionally tired class afflicted with office itch in its secondary stage.

One of these days, in the sweet by and by, these "honest yeomen" and "dear people," these millions of wage workers will grow so intelligent and wise, so united in interest as to be able to stamp out the Machiavellian disease. It may be done after the fashion that pleure-pneumonia and the foot and mouth disease are dealt with, but somehow it will be done.

Mr. Thomas S. Tice deserves the thanks of every honest member of the community for causing the arrest of Jonathan M. Roberts, the editor of the spiritualistic paper entitled Mind and Matter, whom Judge Walsh has very properly held on the specific charge of criminal libel, in spite of the eloquent appeal of Col. Charles S. Spencer, the prisoner's counsel.

The Patrol, and Temperance.

The Patrol is the name of a weekly newspaper just started at Geneva, Kane County, Illinois, by J. N. Wheeler. Temperance is its special field, but county news of general interest finds place as well. Mr. Wheeler is a native of the county, and ought to know what the good people of Kane need; whether they will take what they need is the conundrum he proposes to solve with his new venture.

The Patrol well says of some cotemporaries: "Some who talk temperance in the editorial column, invite their readers into saloons in the advertising column." The JOURNAL has often noticed this and wondered what sort of ethics governed in such cases.

When temperance people can bring their guns to bear upon the "respectable" cappers for rum shops, with such effect as to deter them from their work, then total abstinence will make such headway as to render prohibition superfluous. Legal enactments alone will never make prohibition a success; total abstinence will; but this must come by education and example.

How can it be deleterious to health, happiness and morals," asks a son of his pious father, "when Deacon B., who belongs to your church, says in his paper that 'Rock and Rye is a delicious, health-giving tonic; we recommend it as the best medicine known for indigestion, and it cures a cough when all other remedies fail?'"

Tice on Roberts.

In another column may be found a communication from Mr. T. S. Tice, giving a brief account of his experience and that of his brother with Jonathan M. Roberts. The JOURNAL would prefer never to allude to this person Roberts, even indirectly, but in its capacity as a newspaper such references are at times unavoidable.

In order to have the sympathy of a certain class of sentimentalists and soft-headed individuals, one must either be guilty of some offense against the laws of the land, or a chronic transgressor of the laws of decency; he must be off color, morally or socially.

In medical jurisprudence it is now very well settled that a man may be medically insane and at the same time legally sane, fully aware of the nature of and penalty for his offence.

The Brooklyn Daily Eagle of the 24th ult., referring editorially to this last arrest of Roberts says:

Mr. Thomas S. Tice deserves the thanks of every honest member of the community for causing the arrest of Jonathan M. Roberts, the editor of the spiritualistic paper entitled Mind and Matter, whom Judge Walsh has very properly held on the specific charge of criminal libel, in spite of the eloquent appeal of Col. Charles S. Spencer, the prisoner's counsel.

result not only in swindling foolish and credulous persons out of money, but have, in many instances bereft them of reason.

GENERAL NOTES.

Mrs. S. F. Pirnie has removed to 523 West Van Buren Street.

Mr. Wm. Nicol lectured again at Pacific Junction last Sunday.

Mrs. Maud E. Lord will hold séances in and around Boston for the present.

Mrs. Kellogg and Mrs. South of Jacksonville were among the numerous visitors at the JOURNAL office last week.

Brooklyn has to bury about one hundred paupers a month, and thinks of building a \$5,000 crematory and cremating them.

It is asserted that the chief substances used in adulterating beer are hemlock and soda, with a little rice malt to give it body and hold the foam.

Mr. L. H. Sawyer will conduct the People's Spiritualist meeting at Martine's Hall, 55 Ada Street, next Sunday at 2:45 P. M. Subject: The Joys of Life.

Prof. Buchanan's new book, on which he has been continuously engaged for some time and concerning which such wide-spread interest exists, will be published in a few days. The sale will undoubtedly be large.

W. Harry Powell writes to us that he will make an extended tour through the West, leaving Philadelphia about October 15th. He requests all letters of inquiry, to be addressed to him in care of this office.

Henry Slade reports that on one occasion during his stay in Texas, spirits carried on materialization in his room from two o'clock in the night until ten o'clock the next morning; as many as six appearing simultaneously.

Considerable pressure has long been made upon Dr. Buchanan to revive the publication of his Journal of Man. We are inclined to think if he could be assured of even fifteen hundred subscribers he might be induced to undertake it.

Stealing horses in Delaware is a bad business for the thief if caught. One was recently sentenced to pay the costs of prosecution, \$100 restitution money, \$200 fine, to stand one hour in the pillory, receive twenty lashes, and then suffer eighteen months' imprisonment.

Several callers who have visited Mrs. Julia E. Burns the past week, speak in high terms of the results of their sances with her. We have heard of no failures so far. Mrs. B. is at 132 DeKalb St., and may be reached by Ogden Avenue car, by getting off at Polk Street and walking about a block.

"Prof" S. S. Baldwin who set up as a medium in Cincinnati several years ago, after having worked out the "exposure" business, is now in Australia and again in the exposing line of trade, as will be seen from the letter of a Sydney correspondent in another column.

A man in Hamilton, Ga., has written for a divorce to the governor of the State, because he doesn't wish to give a lawyer twenty-five dollars for one. His letter closes as follows: "Please see about this rite off, and doant wate until after I am ded befor you let me hear from you."

After an absence of over two months Mrs. Mary E. Bundy arrived home on Sunday last. She left the White Mountains ten days before reaching home; stopping at Montpelier, Vermont, Greenfield, Mass., Killingly, Conn., and Brooklyn and New York City on the way. She begs her New York and Brooklyn friends whom she failed to see, to remember the extremely warm weather of last week and attribute it as the cause of her neglect.

The number of foreign residents in the treaty ports of China last year, was 4,891, one-half of them being English. Great Britain is represented in China by two hundred and ninety-eight business houses, Germany by fifty-six, America by twenty-four, Russia by seventeen, France by twelve, Spain by seven, and Italy, Austria, Holland, Denmark, each by one. The total of exports and imports for the twenty-one ports in 1882, was 1,000,000,000 francs.

Our valued correspondent, D. D. Home, whose celebrity as a medium is world wide, contributes an interesting and very valuable letter in this issue of the JOURNAL. Those who are skeptical of spirit return will do well to study the testimony of this veteran medium, who, hopeless invalid that he is, daily communes with his spirit friends and from them receives support and encouragement. His testimony is all the more trustworthy because of his extremely critical habits of mind and intolerance toward all that is doubtful.

Owing to the non-forthcomingness of the requisite security for his appearance, it is reported that J. M. Roberts passed last Sunday in his now not unfamiliar jail environment. His powerful friend Loyola, whom he claims to have made a student of Robertson ethics, ought to have rustled around and so influenced the spirit of Mammon as to have brought sweetness light and liberty to his preceptor. Where now is the noisy gang of frauds who have for years egged Roberts forward in their interests? Why don't they come to the relief of their pugnacious champion?

Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. After being sold and resold, now for sugar and again for rum, he was finally carried away in a slave ship. A British cruiser captured the slave ship. The boy is now Bishop Crowther of the Anglican mission in Africa.

The True Elixir of Life

For the Month Philosophical Journal. Might and Right. (Response to Pfeiffer's Die Stufenleiter.) BY WM. ICRIN GILL.

Is AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillingia, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

HON. F. JEWETT, ex-Mayor of Lowell, and ex-State Senator, says that the only preparation of Sarsaparilla that seems to do "real, lasting good" in cleansing the blood and expelling poisonous matter from the system, is AYER'S SARSAPARILLA.

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLEAR DIAGNOSIS of your Physical Condition. Address J. C. BATHON, M. D., Principal, Magnetic Institute, Jackson, Mich.

"Cutler" DESK

the BEST Desk in the World—Sole Agent, W. W. HAYDEN, dealer in OFFICE Furniture & Fittings of all kinds, 193 WABASH-AV., Chicago

AGENTS wanted for The History of Christianity.

By Abbot. A grand chance. A \$4 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by a religious work. Strickson & Co., Publishers, Portland, Maine.

PATENTS & PENSIONS

Removes, Discharges, or Desertion. Pensions Increased. F. H. WEBB, Washington, D. C. Box 245.

PILES

"Anakesis" gives instant relief, and is an infallible cure for Piles, Hemorrhoids, etc. Price \$1.00. Sent prepaid by mail. Sample free. Ad. ANAKESIS, Miskers, Box 2416 New York.

OPIMUM

Has been used and recommended by the MEDICAL Profession for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Debility, etc. FOLLSBIE BY ALL DRUGGISTS.

NICHOLS' BARK & IRON

THE Novelty Rug Machine. (Pat. Dec. 27, 1891.) Makes Rugs, Tiles, Hoops, Mittens, etc., with ease and rapidity. Price only one dollar for single machine, with full directions, sent by mail on receipt of price. Agents wanted.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL"

Pupil of Dr. Benjamin Rush. Office: 481 N. Gilmore St., Baltimore, Md.

THE AMERICAN LUNG HEALER

Prepared and Registered by Mrs. Danskin. Is an unfailing remedy for all diseases of the Throat and Lungs. BUREAU OF CONSUMPTION has been cured by it.

THE BOOK OF LIFE

The substance of the articles recently published in the JOURNAL with eight engravings. Sent post paid, for 10 cents. Address M. A. SIDARITHA, Room 18, Tribune Building, Chicago, Ill.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC.

Table with columns: Leave, Arrive, Station names (Davenport and Peoria Express, Council Bluffs Express, etc.)

ALBERT LEA ROUTE

A New and Direct Line, via Geneva and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Savannah, Jacksonville, Orlando, Tampa, St. Petersburg, and other points.

FREE GIFT! A copy of my Medical Book will be sent to any person who sends me a 2-cent stamp.

My Medical Book will be sent to any person who sends me a 2-cent stamp. It is a valuable book, and is sent free of charge to all who send me a 2-cent stamp.

LADIES' HARTERS IRON TONIC

Will purify the BLOOD, regulate the LIVER and KIDNEYS, and give a new force and vigor to the system. It is a most valuable medicine for all who are afflicted with any of the above named ailments.

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

Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West.

DILLON BROS. NORMAL ILL.

Importers and Breeders of NORMAN HORSES (Formerly of firm of E. Dillon & Co.) NEW IMPORTATION Arrived in fine condition June 15, 1894. Have a w a large collection of choice animals.

TILE GOSPEL OF NATURE

By SHERMAN & LYON, Authors of the "Hollow Globe." The authors think this book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been entangled concerning the great problems of human existence.

Ayer's Sarsaparilla

PREPARED BY DR. J. C. AYER & CO., Analytical Chemists, LOWELL, MASS. Sold by all druggists; price \$1; six bottles for \$5.

CHILD'S CATARRH Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Cures taken at home. No need of medicine when our eyes are properly treated. Write for circulars, testimonials, etc. REV. T. P. CHILDS, Troy, Ohio.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORMS OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND SPASMS, PAINFUL MENSTRUATION, AND ALL THE CONSEQUENT SPINAL WEAKNESSES, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

What the modern world needs, as the struggle for existence increases daily, is the culture of restful and inspiring influences; the golden age comes again in a garden. A legend of the East says that our first parents went forth from Eden, Mother Eve, weeping for the lost flowers of Paradise, reached back for some token, and the angel pitying, looked away, so she gathered a branch of roses, parent since of all the roses in the earth, loved and worn by Eve's daughters ever since.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family rich or poor, should be without it.

IF, THEN, AND WHEN, FROM THE DOCTRINES OF THE CHURCH.

By WARREN SUMNER BARLOW, Author of "The Voice," and other Poems. All who have read the author's "The Voice of Nature," "The Voice of a Prophet," "The Voice of Superstition," and "The Voice of Prayer," will find this Poem just suited to the times.

THE GOSPEL OF NATURE

By SHERMAN & LYON, Authors of the "Hollow Globe." The authors think this book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been entangled concerning the great problems of human existence.

For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Bad Medicine

A Remarkable Shrub in Nevada Which is Luminous in the Darkest Night.

There is a most remarkable tree or shrub in a small gulch near some springs about twelve miles north of Tuscarora, Nev., says the Times-Herald of that city. It is about six or seven feet in height, with a trunk which, at its base, is three times the size of a man's wrist.

The luminous property is evidently parasitic, and consists of a sort of gummy substance, which, upon being transferred by rubbing to a person's hand, imparts to it the same phosphorescent light while that on the leaf entirely disappears.

Instinct of Eve

What the modern world needs, as the struggle for existence increases daily, is the culture of restful and inspiring influences; the golden age comes again in a garden. A legend of the East says that our first parents went forth from Eden, Mother Eve, weeping for the lost flowers of Paradise, reached back for some token, and the angel pitying, looked away, so she gathered a branch of roses, parent since of all the roses in the earth, loved and worn by Eve's daughters ever since.

When You Feel Blue

and your back aches, and your head feels heavy, and you wake unrefreshed in the morning and your wits are sluggish or positive, you need Kidney-Wheel. It is nature's great remedy never fails to relieve all cases of Diseased Kidneys, Torpid Liver, Constipation, Malaria, Piles, Rheumatism, &c. It operates simultaneously on the Kidneys, Liver and Bowels, strengthening them and restoring healthy action. Put up in both dry and liquid form. Sold by all druggists.

Wells, Fargo & Co., expressmen believe express car No. 5 on the Union Pacific haunted. One messenger resigned his position rather than run on the car.

Do it at Once.

For 10 cents get a package of Diamond Dyes at the druggist's. They color anything the finest and most desirable colors. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c. stamp.

A member of the Royal College of Surgeons, writing in Nature, notes that of seventy skeletons which he examined the length of the legs was equal in only seven cases.

Lydia E. Pinkham's Vegetable Compound is to be had at the nearest drug store for a dollar. It is not claimed that this remedy will cure every disease under the sun, but that it does all it claims to do, thousands of good women know and declare.

Bonner says "It does not hurt a fast horse to go fast any more than it hurts a slow horse to go slow, and it doesn't hurt Maud S. to make a quick mile more than it hurts a hitching-post to stand still."

Diseases of the kidneys and bladder are very prevalent among men past middle age, and these most difficult diseases to cure are the cause of many of the most successful in the cure of these diseases. "Never known to fail."

Statistics show that there is less crime in the United States in proportion to the population than in any other country in the world.

Use promptly Dr. Pierce's Extract of Smart-Weed for diarrhoea, cholera morbus, dysentery or bloody flux, and colic or cramps in stomach or bowels.

The will of a sensitive musician in Wisconsin contained an injunction that the village brass band should not play at his funeral.

"I have no appetite" complain many sufferers. Hood's Sarsaparilla gives an appetite and enables the stomach to perform its duty.

...present life as only a lower stage. Earthly life is too brief to waste in any pursuit which has no benefit to the immortal soul. Every selfish act is waste, for the deeds of love are treasures carried to the higher life.

The Progress of Spiritualism and Free Thought in Australia.

To the Editor of the Religio-Philosophical Journal:

Since I last wrote from Sydney, in New South Wales, there has been a great deal of agitation arising out of religious as well as secular matters, in the more important of the Australian colonies, and also in the neighboring colony of New Zealand. Here as in the northern hemisphere, the spread of education has widened the sphere of thought, and the most solemn and sacred subjects have been brought within the range of public criticism, instead of remaining under the guardianship of ecclesiastics and so-called "divines."

Next in importance, perhaps, is the question of education, which is once again one of the foremost topics exciting attention here. Until something less than half-dozen years ago, the system of education prevailing in N. S. W. was the denominational one, government inspection and examination coincident with government aid. Agitation mainly got up and carried on through the instrumentality of Mr. J. Greenwood, at that time a Baptist preacher, brought about a change from the denominational to what was vaunted as "the free, secular and compulsory" system.

There are provisions in the act for supplementary religious instruction of a voluntary nature to be imparted after regular school hours to those of the children whose parents and guardians may not object thereto. So far, however, the instances in which advantage has been taken of that arrangement have been very few indeed. The clergy dislike extra labor quite as much as any other section of the community, and there being no hope of extra pay for the additional work, the work (speaking generally) remained undone.

En passant I may remark that the Rev. J. Greenwood, by his advocacy of secular education was thrown into association with prominent secularists, true to their name, and the result was his abandonment of the pulpit for the platform and press. Prior to his repudiation of the clerical profession, however, he had manifested fondness for the intoxicating cup, and the casting off of ecclesiastical restraint unfortunately developed the inclination for strong drink, and he soon fell a victim to evil habits, a sad illustration of the motto, "facilis descensus Averno."

The Roman Catholics quarreled with the new educational system as a matter of course and under the energetic discipline of the late Archbishop Vaughan, poured their money out like water, to provide schools of their own, meanwhile venting indignation on account of the injustice (as they put it) of compelling them, being contributors to the revenue equally with the Protestants, to support the "Godless public schools."

Until the advent of the recently enthroned Anglican bishop, Dr. Barry, the adherents of the Church of England, although they disliked the abolition of the denominational system, took no steps to upset the new order of things. Dr. Barry, however, sought to revert in practice to the old plan, but found such determined opposition to denominationalism amongst even religionists, notably the Congregational body, that he altered his plans, and now he is busy founding an organization to supply religious instruction to the children in the State schools. He and his party are not satisfied with the interpretation put upon the permissory religious instruction clauses of the act, and they recently interviewed the Minister of Education for the purpose of getting the act strained a little in their favor. And, perhaps, to some extent they were successful, although the concessions gained will not count for much in the long run. At the head of the Secularist body here, now becoming somewhat numerous, stands Mr. Thos. Walker, the old-fashioned spiritualistic trance speaker, who thereupon headed a deputation to the Government, demanding equal facilities for the Secularists to teach "their religion" in the public schools. Naturally enough a definition of that religion was called for, and when it was furnished,

...the Secularist lecturer in Sydney resort mainly to ridicule and violent iconoclasm, their platform work being too much in the ad captandum style, and hence the more thoughtful of free thinkers prefer to listen to Mr. Camm, the Unitarian minister, or to the scientific and other lectures given in the rooms used for the Children's Lyceum. The wording of the subjects announced by the Secularist lecturers is unnecessarily offensive as witness a recent announcement of an address by Dr. Hughes (once one of "the cloth") on "Black Beetles and Blasphemy." Perhaps it is superfluous to explain that the clergy are meant by the term "beetles." At our Lyceum on Sunday, August 3rd, Mr. Gerald Massey was present, and he delivered a short address, which was succeeded by brief readings from his own poems. A warm welcome was accorded him, and had it been known that he purposed being present, the room would have been crowded. Spiritualism is not in much favor here, especially with the secular press, and Mr. Massey, from motives of policy did not wish his connection therewith to be unduly emphasized, until the termination of his series of secular lectures, lest he should be prejudiced in the eyes of the public and his influence circumscribed. The newspapers, however, led on by correspondence from San Francisco, which mentioned the delivery of "alarmist" free-thought lectures in America by Mr. Massey, at once pounced upon his "Spiritualist fancy" to use a phrase from the Echo, which went on to speak of Spiritualism as an "abomination of desolation" and expressed a mocking hope that while here he would do something in the way of purging it a little. He delivered his opening lecture upon Shakespeare on Tuesday last, to a fairly numerous audience, presided over by Mr. Justice Windeyer, and met with a good reception, not very enthusiastic, but quite cordial and sympathetic.

Miss Wood, the materializing medium, has gone on a short business visit to Queensland, and we have now no public medium here except Mr. T. M. Brown, the clairvoyant. His daughter, who was favorably known in England on the lecture platform, before her marriage at the Cape, is expected out shortly. In the neighboring colony of Victoria, the Melbourne Spiritualists still enjoy the valued services of Mr. Spriggs, the Welsh medium. By careful sittings the phenomena of independent voices have been very highly developed, so much so, that conversations occur, in which the medium, the spirits "Sky," "Joey," and others, take part with the utmost freedom and clearness. This is a highly interesting and convincing phase of mediumship, worthy of more general culture and encouragement. The Secularists of Melbourne have been prevented from making charges for admittance to their Sunday lectures and other gatherings, but the lectures go on notwithstanding. In the colony of Queensland, Spiritualism and free-thought are quietly yet unmistakably extending and the same may be reported of New Zealand, where local mediumship of a marked character, has shown itself in the family of a well-known journalist, Mr. Chas. Bright, the lecturer, has commanded large audiences in the principal New Zealand towns, and his wife and himself have done much in that colony to further the cause of spiritual light and freedom. He resumed the Sunday platform at the Theatre Royal here on the 10th of Aug., when an overflowing house awaited him; and dealing with such a topic as, "Why do the clergy dread competition?" he did not fail to excite the liveliest sympathy. The lecture was preceded by secular music, vocal and instrumental, of a high class, and the excellent rendering of "Gin a body meet a body," by a professional artist, elicited enthusiastic plaudits.

The Baldwin's—Prof. (?) S. and Clara—are here, billed to "expose Spiritualism." On their former visit, some years ago, they had the countenance and patronage of the clergy. That is wanting now. Their bogus cabinet materializations are combined with illustrations of thought transference and the new-fangled muscle-reading, and (doubtless owing a good deal to careful pre-arrangement and collusion) the results occasionally appear confusing and startling to the uninitiated and uninformed, who make up the greater portion of the audiences attracted to their show. Mr. Baldwin makes a pretense of personal belief in his wife's clairvoyance, going so far as to offer betting odds in favor of the fulfillment of her predictions and forecasts, and some of the clerical haters of Spiritualism withhold their approval from the Baldwin's, because they cannot arrive at a perfect assurance that this professed clairvoyance does not in some measure depend for success upon the very thing which they are so anxious to put an end to.

A sensational flutter passed over the congregation at the First Methodist Church in Auburn, N. Y., Sunday evening, when Rev. Dr. Quesel, the pastor, said: "Those who do not want to hear me say anything about skating rinks had better stay at home next Sunday evening."

...the Secularist lecturer in Sydney resort mainly to ridicule and violent iconoclasm, their platform work being too much in the ad captandum style, and hence the more thoughtful of free thinkers prefer to listen to Mr. Camm, the Unitarian minister, or to the scientific and other lectures given in the rooms used for the Children's Lyceum. The wording of the subjects announced by the Secularist lecturers is unnecessarily offensive as witness a recent announcement of an address by Dr. Hughes (once one of "the cloth") on "Black Beetles and Blasphemy." Perhaps it is superfluous to explain that the clergy are meant by the term "beetles." At our Lyceum on Sunday, August 3rd, Mr. Gerald Massey was present, and he delivered a short address, which was succeeded by brief readings from his own poems. A warm welcome was accorded him, and had it been known that he purposed being present, the room would have been crowded. Spiritualism is not in much favor here, especially with the secular press, and Mr. Massey, from motives of policy did not wish his connection therewith to be unduly emphasized, until the termination of his series of secular lectures, lest he should be prejudiced in the eyes of the public and his influence circumscribed. The newspapers, however, led on by correspondence from San Francisco, which mentioned the delivery of "alarmist" free-thought lectures in America by Mr. Massey, at once pounced upon his "Spiritualist fancy" to use a phrase from the Echo, which went on to speak of Spiritualism as an "abomination of desolation" and expressed a mocking hope that while here he would do something in the way of purging it a little. He delivered his opening lecture upon Shakespeare on Tuesday last, to a fairly numerous audience, presided over by Mr. Justice Windeyer, and met with a good reception, not very enthusiastic, but quite cordial and sympathetic.

Miss Wood, the materializing medium, has gone on a short business visit to Queensland, and we have now no public medium here except Mr. T. M. Brown, the clairvoyant. His daughter, who was favorably known in England on the lecture platform, before her marriage at the Cape, is expected out shortly. In the neighboring colony of Victoria, the Melbourne Spiritualists still enjoy the valued services of Mr. Spriggs, the Welsh medium. By careful sittings the phenomena of independent voices have been very highly developed, so much so, that conversations occur, in which the medium, the spirits "Sky," "Joey," and others, take part with the utmost freedom and clearness. This is a highly interesting and convincing phase of mediumship, worthy of more general culture and encouragement. The Secularists of Melbourne have been prevented from making charges for admittance to their Sunday lectures and other gatherings, but the lectures go on notwithstanding. In the colony of Queensland, Spiritualism and free-thought are quietly yet unmistakably extending and the same may be reported of New Zealand, where local mediumship of a marked character, has shown itself in the family of a well-known journalist, Mr. Chas. Bright, the lecturer, has commanded large audiences in the principal New Zealand towns, and his wife and himself have done much in that colony to further the cause of spiritual light and freedom. He resumed the Sunday platform at the Theatre Royal here on the 10th of Aug., when an overflowing house awaited him; and dealing with such a topic as, "Why do the clergy dread competition?" he did not fail to excite the liveliest sympathy. The lecture was preceded by secular music, vocal and instrumental, of a high class, and the excellent rendering of "Gin a body meet a body," by a professional artist, elicited enthusiastic plaudits.

The Baldwin's—Prof. (?) S. and Clara—are here, billed to "expose Spiritualism." On their former visit, some years ago, they had the countenance and patronage of the clergy. That is wanting now. Their bogus cabinet materializations are combined with illustrations of thought transference and the new-fangled muscle-reading, and (doubtless owing a good deal to careful pre-arrangement and collusion) the results occasionally appear confusing and startling to the uninitiated and uninformed, who make up the greater portion of the audiences attracted to their show. Mr. Baldwin makes a pretense of personal belief in his wife's clairvoyance, going so far as to offer betting odds in favor of the fulfillment of her predictions and forecasts, and some of the clerical haters of Spiritualism withhold their approval from the Baldwin's, because they cannot arrive at a perfect assurance that this professed clairvoyance does not in some measure depend for success upon the very thing which they are so anxious to put an end to.

A sensational flutter passed over the congregation at the First Methodist Church in Auburn, N. Y., Sunday evening, when Rev. Dr. Quesel, the pastor, said: "Those who do not want to hear me say anything about skating rinks had better stay at home next Sunday evening."

...the Secularist lecturer in Sydney resort mainly to ridicule and violent iconoclasm, their platform work being too much in the ad captandum style, and hence the more thoughtful of free thinkers prefer to listen to Mr. Camm, the Unitarian minister, or to the scientific and other lectures given in the rooms used for the Children's Lyceum. The wording of the subjects announced by the Secularist lecturers is unnecessarily offensive as witness a recent announcement of an address by Dr. Hughes (once one of "the cloth") on "Black Beetles and Blasphemy." Perhaps it is superfluous to explain that the clergy are meant by the term "beetles." At our Lyceum on Sunday, August 3rd, Mr. Gerald Massey was present, and he delivered a short address, which was succeeded by brief readings from his own poems. A warm welcome was accorded him, and had it been known that he purposed being present, the room would have been crowded. Spiritualism is not in much favor here, especially with the secular press, and Mr. Massey, from motives of policy did not wish his connection therewith to be unduly emphasized, until the termination of his series of secular lectures, lest he should be prejudiced in the eyes of the public and his influence circumscribed. The newspapers, however, led on by correspondence from San Francisco, which mentioned the delivery of "alarmist" free-thought lectures in America by Mr. Massey, at once pounced upon his "Spiritualist fancy" to use a phrase from the Echo, which went on to speak of Spiritualism as an "abomination of desolation" and expressed a mocking hope that while here he would do something in the way of purging it a little. He delivered his opening lecture upon Shakespeare on Tuesday last, to a fairly numerous audience, presided over by Mr. Justice Windeyer, and met with a good reception, not very enthusiastic, but quite cordial and sympathetic.

Miss Wood, the materializing medium, has gone on a short business visit to Queensland, and we have now no public medium here except Mr. T. M. Brown, the clairvoyant. His daughter, who was favorably known in England on the lecture platform, before her marriage at the Cape, is expected out shortly. In the neighboring colony of Victoria, the Melbourne Spiritualists still enjoy the valued services of Mr. Spriggs, the Welsh medium. By careful sittings the phenomena of independent voices have been very highly developed, so much so, that conversations occur, in which the medium, the spirits "Sky," "Joey," and others, take part with the utmost freedom and clearness. This is a highly interesting and convincing phase of mediumship, worthy of more general culture and encouragement. The Secularists of Melbourne have been prevented from making charges for admittance to their Sunday lectures and other gatherings, but the lectures go on notwithstanding. In the colony of Queensland, Spiritualism and free-thought are quietly yet unmistakably extending and the same may be reported of New Zealand, where local mediumship of a marked character, has shown itself in the family of a well-known journalist, Mr. Chas. Bright, the lecturer, has commanded large audiences in the principal New Zealand towns, and his wife and himself have done much in that colony to further the cause of spiritual light and freedom. He resumed the Sunday platform at the Theatre Royal here on the 10th of Aug., when an overflowing house awaited him; and dealing with such a topic as, "Why do the clergy dread competition?" he did not fail to excite the liveliest sympathy. The lecture was preceded by secular music, vocal and instrumental, of a high class, and the excellent rendering of "Gin a body meet a body," by a professional artist, elicited enthusiastic plaudits.

The Baldwin's—Prof. (?) S. and Clara—are here, billed to "expose Spiritualism." On their former visit, some years ago, they had the countenance and patronage of the clergy. That is wanting now. Their bogus cabinet materializations are combined with illustrations of thought transference and the new-fangled muscle-reading, and (doubtless owing a good deal to careful pre-arrangement and collusion) the results occasionally appear confusing and startling to the uninitiated and uninformed, who make up the greater portion of the audiences attracted to their show. Mr. Baldwin makes a pretense of personal belief in his wife's clairvoyance, going so far as to offer betting odds in favor of the fulfillment of her predictions and forecasts, and some of the clerical haters of Spiritualism withhold their approval from the Baldwin's, because they cannot arrive at a perfect assurance that this professed clairvoyance does not in some measure depend for success upon the very thing which they are so anxious to put an end to.

A sensational flutter passed over the congregation at the First Methodist Church in Auburn, N. Y., Sunday evening, when Rev. Dr. Quesel, the pastor, said: "Those who do not want to hear me say anything about skating rinks had better stay at home next Sunday evening."

Letter from D. D. Home.

I have never been during my life time in such a sensitive and mediumistic condition as I have been the past eight or ten months. I also have never been given such indisputable and overwhelming proofs of the continuity of personal identity, and it may be of interest to your numerous readers if I cite, out of many, one or two incidents in proof of my assertion.

Two years ago a dearly loved friend passed away. During his earth-life his ideas of a future existence were clouded and undefined. The first time he came after the change, it was to express the certainty of his existence, and that all his mental faculties were not only unimpaired, but made keener, not being trammeled by the infirmities attendant on old age. He not only assured us of his more than ever deep affection, but that we would ere long have abundant proof of his interest in all that concerned our welfare. His expression was: "Full of joy to be with my only daughter and loved ones on the other side, and taking interest in your earth lives."

As on earth, he keeps his word, and in every token of his presence, he is the man he was, even in what would seem trifling, but which on investigation proves to be important. I give one proof: Our traveling past winter was so arranged that we had knowledge of a letter written only a short time previous to his departure from earth, which, as he since said, "would give us great pleasure," and it did so. The past winter, during the months of March and April, my sufferings from neuralgia were so terrible that I could not leave the house even for a drive. Our friend was ever there, and I give one incident in proof of his tenacity, the same as when on earth, not to allow any one to consider that he would rashly make a promise that he could not fulfill. I was in an agitated state of mind concerning a very dear friend in England. During the night our guardian spirit informed me that the coming day I would have a telegram from this friend. The following day at 3 p. m., the telegraph messenger brought a telegram, and I opened the missive with delight. My disappointment may be imagined when I found it was from another old friend, the Baron B. de Meyerdorff, General in command of the Hussars at Tsarskoe-Selo. Not three minutes after the receipt of this telegram a message came from our guardian. Half an hour later a telegraph messenger rapped at the door, and corresponding but louder and firmer raps (as if in triumph) came on the sofa where I was reclining. This telegram was from the friend in question, and a part was: "Don't worry, I am all right." Our guardian for once, not conversant with English, had some fourteen hours previously given me the idea, if not a literal translation, of what must have, at the time, been unwritten. I keep the two telegrams as pleasing souvenirs.

A few days later I was very agitated and weak from the agonies of pain, and he showed his tender and loving watchfulness in saying in French, of which the following is a translation: "I do not wish even a pleasure to agitate you. A telegram, which will give you great pleasure, is about to arrive." The telegram did come and I gave me great pleasure.

These incidents may seem trifling and unworthy the mission or occupation of disembodied spirits. If it can be proven that a noble and purer mission can exist, let it be explained. After the first week of my mediumship, I never asked my guides any questions concerning my daily life, for during that week I was tutored by my angel mother and taught lessons never to be forgotten. I have in every instance had cause to regret, and one instance very deeply, when I listened to the counsels or advice of would-be friends, rejecting the directions of my guardians.

I have ever found that no spirit in an advanced condition will dictate. Advice may be given, unless in very exceptional positions the recipient is left to use his reasoning powers. One of the first messages from my mother was: "God endowed you with reasoning powers; make use of the gift. Be truthful and truth-loving. God will bless your mission, and you will bring joy and consolation to many. We will watch with loving care over you."

The correspondence I continually receive proves that the prediction of bringing "joy and consolation" to be true. I enclose a specimen out of hundreds I have received, both from old and young, and I give you liberty, well knowing it will not offend the writer, to quote the part I have marked:

"As for Spiritualism, I have every personal reason to be satisfied and gratified by the kind care and encouragement my continual spiritual intercourse affords me, therefore I keep aloof from all disturbing influences. When thirty or forty more years have passed over your head, you will be glad of the same position. I sincerely regret that your physical trials interfere so sadly with your active cooperation, and I must once more say I shall ever feel indebted to you for having opened the channel to the greatest happiness of this and my future life."

You will be surprised when I tell you the writer is 94 years of age, writes without use of spectacles, and you will perceive a highly cultured as well as a refined mind. Paris, July 25th, 1884. D. D. HOME.

I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES. Testimonial of a Boston lady.

DISFIGURING HUMORS. Humiliating Eruptions, Itching Tortures, Scarcity, Salt Rheum, and Infantile Humors cured by the CUTICURA REMEDIES. CUTICURA REMEDIES, the new blood purifier, cleanses the blood and purifies the impurities and poisonous elements, and thus removes the cause.

THE MELODIES OF LIFE. A New Collection of Words and Music for the CHOIR, CONGREGATION AND SOCIAL CIRCLES. By E. W. TUCKER.

NO POISON IN THE PASTRY IF DR. PRICE'S SPECIAL FLAVORING EXTRACTS ARE USED. Vanilla, Lemon, Orange, etc., Flavor Cakes, Creams, Pastries, etc., etc. Price Baking Powder Co., Chicago, Ill.

LIGHT HEALTHY BREAD DR. PRICE'S LUPULIN YEAST GEMS. The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread. Price Baking Powder Co., Chicago, Ill.

QUIET NIGHTS. And joyous days! If the ordinary rattle of your growing child causes restlessness at night, change to Ridge's Food. It will fully nourish, cannot cause a colic or wind, and will bring quiet and rest to the little one. Price Baking Powder Co., Chicago, Ill.

THE CHICAGO CARPET COMPANY. Unusually Attractive Display, both in fine and medium grades. CARPETS AND RUGS. In STANDARD makes and quality. REMNANT SALE. Our great BARGAIN sale of Remnants occurs EVERY SATURDAY. Call if you want a bargain! WABASH AND MONROE.

INGERSOLL'S INTERVIEWS ON TALMAGE. By ROBERT G. INGERSOLL. This is the well known Author's latest work—being six interviews with him on six persons by the Rev. T. De Witt Talmage, D. D., to which is added a Talmage Catechism. Price, cloth bound, \$2.50 postage 15 cents extra; paper, \$1.00, postage 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MEDIUMSHIP. A CHAPTER OF MANY EXPERIENCES. By MRS. MARIA R. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Believers' experiences of the Christian in consonance with Spiritual Laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit mediums. Price 25 cents per hundred; \$8.50 for 50; \$1 for 18, and 10 cent per single copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

JUDGE WAITE'S HISTORY OF THE CHRISTIAN RELIGION. TO A. D. 800. Many consider this one of the most important books of the present century. The author claims that it is a complete exposure of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published. Price \$2.50, bound in cloth. Postage 15 cents. Full sheep binding, heavy style, \$5.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE CHRISTIAN RELIGION. TO A. D. 800. Many consider this one of the most important books of the present century. The author claims that it is a complete exposure of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published. Price \$2.50, bound in cloth. Postage 15 cents. Full sheep binding, heavy style, \$5.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.