

RELIGION AND PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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

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Pellet Reading and Independent Writing.

To the Editor of the Religion and Philosophical Journal:

Allow me to recapitulate a few incidents of recent experiences with J. D. Haganan, in pellet reading. I think you are aware that I do not accept, or vouch for spiritualistic phenomena, only when the manifestation clearly presents the evidence of being outside of the possible normal power of the medium, unaided by supermundane intelligences. I think the following facts clearly imply the active interposition of occult intelligence, outside the possible power of the visible instrumentality of the demonstration. And this power of "pellet reading," so-called, by Mr. Haganan, has been repeatedly demonstrated in my presence, under varying "test conditions," of which I will relate only two or three representative cases.

I wrote the name of an individual upon a slip, together with a question, folding the writing so as to conceal it, into a small pellet. Preparing several such papers, of and to as many different individual acquaintances, all being prepared out of the possible normal cognizance of the medium, Mr. H. then takes one of the said pellets in his hand, soon tells me the name therein, in full, and in most instances, the entire contents of the paper, with answer legitimate thereto, all under my constant, detective watchfulness. Thus I know that Haganan has not seen the writing, nor had opportunity to substitute the pellet with another, or in any way arrive at the result through the action of his normal powers. Each prepared pellet is thus separately deciphered and answered.

In one of these experiments, I addressed my brother, whose name is so uncommon and contains so many letters, that it would not be guessed by any one, unfamiliar, in a thousand trials, I think I am safe in saying. And Mr. H. and myself are of only very recent acquaintance, nor has he had any knowledge of the existence of said brother, whose name is Linval Loranina Bailey. This name was fully and correctly given, together with the exact words and construction of the question, and its appropriate answer.

In some of the trials, the medium told correctly, not only the words and construction of each sentence, but also just how the different lines appeared, etc. But I was determined, not only to satisfy myself of the undoubted test character of the phenomenon, but to secure such results, if possible, as by the recital thereof, would conclusively show that I could not be mistaken, as to the test and scientific character of the experiment and investigation. Therefore I prepared papers addressed to old friends of Port Huron, Mich., and sewed the folded pellets through and through, with thread, so that they could not be opened without detection. Mr. H. said to me, by direction of his guides: "As you are seeking conclusive tests, we will permit you to retain the pellets." These did not pass out of my own hands, but the names and questions were given and correctly answered. Here let me insert the testimony of the following named gentlemen, as to their investigation of Dr. Haganan's mediumship: Rev. William Alcott, of Shelburne Falls, Mass., says:

"I cheerfully bear testimony to the great satisfaction and comfort I have received from a séance held with Dr. J. D. Haganan.... His psychometric readings, from names written upon slips of paper, and folded so as to enclose the name in sixteen foldings of the paper, are truly wonderful; to me, they were

the most convincing and satisfactory I have ever received. Dr. Haganan is a genial, sociable and intelligent gentleman, deserving of confidence and respect."

J. W. Cadwell, the mesmerist, of Meriden, Conn., testifies to the same effect; also Geo. Dutton, M. D., of Boston, Mass., who closes his testimonial thus: "He is one of the best mediums I have ever seen." And Dr. Joseph Peas of Greenfield, Mass., President at Lake Pleasant, closes his certificate with: "I believe him to be an honorable man, a fine medium and healer, and one in whom confidence can be placed." While writing the above statement, last evening, I was stopped to experiment with a new phase promised us by the guides. With your permission, Col. B., I will give account of the *modus operandi*, test conditions and results. I wrote the name of S. S. Jones, and addressed to him the following query:

"Dear Sir: Can you indicate through this means—writing in the box—your presence and good will? J. K. B."

I then placed the slip containing the name and question, together with a blank paper—thin printing paper—of the dimensions of about 7 by 9 inches surface, in the box; first holding the sheet between my eyes and a full blaze gas jet, holding it close to the flame, so as to be sure that no coloring stained it or writing (hidden) was upon it, and I solemnly aver that it was transparent enough to satisfy me that no mark was upon it. I folded and put it, with the slip aforesaid, into a small box—5½ by 4½ inches and 2½ inches deep, outer surface—with cover on hinges, and good lock attached; nothing else visible being in the box except small piece of lead pencil, which I placed with the two pieces of paper, aforesaid, into the box; I locked the cover down, put the key in my pocket; sealed and marked the keyhole; then placed the box upon one hand of the medium, who put his other hand upon the top thereof. I then covered or wrapped his hand and the box with black cloth and awaited results. Soon we heard the paper rustling, the pencil writing and frequent rapping of the pencil apparently against the cover of the box. These "raps" or ticks responded to our questions, and finally signalled the demonstration closed. I took the box from the medium's hands, which, when uncovered, were found, with the box, in unchanged position and relation as placed aforesaid. On thorough examination I found the seal and marks as I had arranged them. I then took the key out of my pocket, where placed aforesaid, unlocked the cover, opened the box and found therein, to my astonishment, three papers with writing on them instead of the two I had locked in the box, with no change in dimension, of either of the two thus placed. Of all the foregoing facts I am as fully cognizant, as that I am relating them. The slip on which I had written my appeal to S. S. Jones, presented on the reverse side, these words in fine writing: "Yes, this is a test for you and the world. Your friend, S. S. JONES."

The large sheet, 7 by 9 inches, which I put into the box without scratch or mark—absolutely blank—had a message running along the margin, lengthwise from end to end, in characters I know nothing of, and apparently signed with a name distinct from the body of these characters. On the balance of that surface, is the following plainly written communication, in due form of a letter, in moderately fine back-hand writing:

BROOKLYN, N. Y., Sept. 26th, 1884.
FRIEND BAILEY AND MEDIUM: We greet you through this new phase of development. Be faithful and true to your calling, and give the truths and manifestations to the world, as they are given to you. Do not conceal thy works and greater works shalt thou do. The Spirit-world stands ready, to day, to give to the children of earth new manifestations of their power, and greater will be the truths and facts of spirit return, as fast as instruments can be found that are worthy of the calling, to both spirits and mortals. Go forth and proclaim the higher teachings of spirit life, unfolding the truths, wherever found, ever lending a helping hand to suffering humanity, and help to free the children of earth from the bondage and fetters of their own ignorance and superstition, and that of their forefathers. We bid you adieu and God speed, with the guidance of the angel worlds. The united band, the guides of the mediums, adieu. WHITE EAGLE.

On the back of this sheet, the upper line written partly on one fold and partly on the other—across the edge of the upper fold is this short message: "To my faithful medium, and the children on earth: We come to guide and elevate all. UNITED BAND."

The introduced piece of paper about 5½ by 3½ inches surface contains this short message, in an entirely different hand writing: "Well, old friend, do you want anything more, as you have been on the test to-day? If so, we will try and give. Your friend, E. B. Clarke," and on the right lower corner, in a fine hand, as on the back of the slip, are the words: "And S. S. Jones."

Among the pellets, above described, which I sewed, through and through, was one addressed to "E. B. Clarke, of Port Huron, Mich., with question duly answered. Old residents of Port Huron will know of Bro. Clark, and my acquaintance with him. If such facts as these do not clearly demonstrate the existence, presence and power of the so-called dead, to interchange thought-intelligence with "the children of earth," what do they demonstrate? I call on the wise, if any there be so endowed, to give us another rational solution. Until they do, let them cease clubbing Spiritualism. All this recital is positive

truth, and the conditions I claim crucially scientific and impregnable. Such are worth millions of the indefinite and possibly half and half phenomena, of the day. Of course I recognize the fact that personal identity is not absolutely established through this demonstration, but, highly probable, while human intelligence, I think, as the source of this power, is the only rational solution of the problem involved. Let me add, that this phenomenon, of the direct writing in the box, above set forth, is the first of the phase under absolute test conditions, ever demonstrated through Dr. Haganan, formerly of Chattanooga, Tenn. Brooklyn, N. Y. J. K. BAILEY.

Experiences with Henry Slade.

To the Editor of the Religion and Philosophical Journal:

We have had so many spurious mediums here calling themselves Dr. Slade, that I think your readers will be glad to hear that the real one has visited us for several weeks. He came from the South quite ill, but during the few days in which he was able to give sances, he did very effective work. He established the fact of independent slate-writing to all who sat with him.

Most investigators brought double slates, and received writing in them, in a room well lighted by three large windows. Among those best calculated to make a candid and intelligent statement of what they witnessed, was Mr. Theilecke, editor of the *Daily Bulletin*. Though young in years, he is aged in wisdom; and his pen is a terror to the evildoer, and a guide to those seeking to do right.

Mr. Theilecke brought his own slates, received communications in them, and gave in his paper a very interesting and detailed account of his observations. He admitted the phenomenon, but left his readers to decide its source.

Some people held their own slates (as I did) when the writing took place, while with others it seemed necessary for the Doctor to touch the slates. Some of the investigators had no previous preparation for this writing. That is, they had read nothing and knew nothing of the philosophy of Spiritualism; and to such, of course, the phenomenon was a pretty big dose. Instead of studying the subject by degrees, and going gradually up to the astonishing and beautiful manifestation of slate-writing, they began with it, very naturally wishing to learn what they could while the opportunity was offered. But their experience is something like learning to read without knowing the alphabet, were such a thing possible. They have a grand fact which they cannot account for, and they are unwilling to accept any testimony from the only source that has ever yet explained it.

To me it has been both interesting and amusing to hear the wild theories advanced by my friends, regarding the slate-writing. Each has his own opinion, and all of them disagree with known facts. Some claimed the writing done by chemicals, but on examining the slates the pencil dust was always there. Some said it was mind reading; but that left the physical part (the writing) unaccounted for. Others said that magnetism was the motive power, but that left the intelligence unexplained. Finally many decided it was mind reading and magnetism, and that is as impractical as any thing they have had yet. For, admitting, for the sake of argument, that magnetism moved the pencil intelligently, how about the communications that are not on, and never were on, the investigator's mind? Many of us received those, and whose mind did they come from?

The further we pursue the mind reading phantom, the more transparent it gets. For instance, when a man asks this question: "What was my wife's maiden name?" or "In what month and year did my wife die?" the answer is in his mind for the medium to read. How is it then that he often receives such a reply as this: "I don't know your wife's name" or "Your wife is not present." Were it mind reading, the message must be according to the mind from which it was taken. So far as these communications are concerned, all intelligent seekers after truth will soon find that mind reading is an exploded bubble. They will save their strength and let the children run after this airy delusion.

Experience, the world over, establishes this fact: That messages often contain truths unknown by both medium and investigator, and which are verified by future observation, inquiries or lapse of time. This has been proven too many times to excite any interest in the minds of Spiritualists; but I repeat it for the benefit of those who have not had experience.

Another theory presented was, the inward-consciousness idea. That is, as I understand it, that we all have two natures, and that from the inner of these comes this intelligence that appears on the slates; but that is only one branch of the mind-reading theory, and is subject to the same objections. Our inner consciousness (provided we have one) can evolve nothing outside of itself, and these messages contain matter unknown to us.

Then comes the explanation that is sure to come eventually, viz.: That it is trickery, and every benighted hamlet on earth develops the right mind to discover it. Cairo, not to be left behind, brought her expositors (?) out, and they hinted mysteriously that every person but themselves was deficient in brain power to discover the secret of slate-writing, but they could show how it was done. Not modest at all about making this assertion,

they are yet unaccountably slow in making their promise good. My husband offers them five hundred dollars for the information they claim to possess, and assures them of the one thousand you hold in reserve for the same. Add to this the ten thousand that Dr. Wolfe of Cincinnati, has for a standing offer for the same purpose, and it is well worth while for these parties to reveal their knowledge. The public here will soon begin to suspect a very large amount of "blow," and a very minute degree of knowledge.

During Dr. Slade's stay in our home, we occasionally had quite startling physical manifestations at our dinner table—the invisibles shaking our heavy table soundly and making every article on it rattle, and pounding on nearly any required spot upon it; or, shaking a solitary stack of china, while everything else was stationary.

But to my own family, the most enjoyable manifestation was the entrancement of the Doctor by his controls. Three of these spirits were exceedingly learned, and one of them was the finest speaker I ever heard, in or out of the flesh. His pure and ennobling thoughts were as chaste and beautiful as strung pearls, and we seemed to rise into the immortal world itself when he spoke, and fall to a very common-place irksome existence when he ceased. But we gained both hope and encouragement from his noble counsels, and we will try to apply them properly to our own lives.

As every one knows, Dr. Slade claims but limited educational advantages, and his controls are so intellectually different and superior to him, that I can make no reasonable comparison between them. All thought and idea of the medium disappeared from the moment the controls took possession of his organism, and we felt that we certainly did entertain the "bright immortals." Cairo, Ill. AMARALA MARTIN.

Where the Blame Lies.

To the Editor of the Religion and Philosophical Journal:

The lesson you draw in your article under the head of "A Christian's Suicide"—that the man Shipperd was not deterred from disgraceful crime and self-murder by the influence of his Christian belief and training, was well taken; but there is also another lesson I wish to point; one that has a deep and far-reaching significance.

Knowing the man, James R. Shipperd, during a space of nearly thirty years, as a pleasant, kindly, fair dealing person, I could feel nothing but the saddest sympathy and painful regret that he should have come to so untimely an end. It was not in accordance with the rightful fitness of things. It was impossible not to feel that something vastly wrong must have impelled him to his untimely fate. The nature of that underlying wrong it is my present purpose to set down.

I will premise by calling attention to my article published in the JOURNAL a number of months ago, on the great national evil of gambling, uncondemned by the ministers of the Christian churches. I there showed that this terrible evil of gambling grows out of the greed of money required to keep up social extravagance in costly dress and outside show, and that its inevitable fruits are dishonesty in business and official position, often culminating in family ruin and suicides' graves.

The fall and disgraceful death of Mr. Shipperd was due to the self-same cause; but in his case the saddest and most shameful feature lies in the fact, that the Christian church is the chief sinner in the crime. A large number of the Christian churches to-day are conspicuous upholders of the social habit of spendthrift-display which directly fosters the speculation and self-murder that have grown to be of nearly daily occurrence. Of the large number of bank thieves and conscience-stricken suicides which have been announced through the public press within a few months, not one that cannot be traced to the mad mania for extravagant living; not one that was not connected with the Christian church.

The congregation of which Mr. Shipperd has for many years been a prominent member, has recently erected a showy church edifice at a cost of more than sixty thousand dollars. It is elaborately ornamented without and within, with luxuriously cushioned pews, and all its appointments especially designed to cater to the taste of those possessed of abundant means. A person in moderate circumstances could not worship in such a church in a spirit of comfort and ease. The weight of tinkered grandeur presses on poverty with such depressing incubus as could not be borne, and vehemently announces that only wealth is wanted here. It is easy to say that the poorest are welcome. Where nothing but the costly glare of varnish and gilt and silk velvet can be seen, and the stream of worshippers are decked in sealskin saques, silks, laces, broadcloth and jewelled splendor, poor people cannot but feel crushed into shamefaced desire to hide themselves out of the way. A spirit of competitive determination to excel each other in personal display is rife in the congregation; and the same spirit, inevitably carried to their homes, builds up and steadily fosters the greed for riches, as a means to luxury and grandeur there. What must be the result? Impatience of the slow processes of honest business methods; a spirit of gambling speculation in haste to grow rich; only too often followed by speculation and positive theft. But for this hungry desire to keep up as grand a show as his fellow members in church, it is not to be supposed that Shipperd would have

lavished nearly the whole of his means in a costly residence at least four times too large for only himself and wife, with its elaborate stone front and expensive show-trimming. What of the Christ spirit is there in this? What would the humble Jesus of Nazareth, who had not where to lay his head, have said to a disciple who came arrayed in purple and fine linen from a twenty-thousand dollar residence to worship him in a sixty-thousand dollar temple!

So long as reckless extravagance is lavished in the churches, leading directly to like wastefulness of large money stores in home habits and personal adornment, just so sure will weak James Shippers fail to avoid temptation, and falling by the wayside, come to disgraceful ends. W. WHITWORTH. 16 Glendale Av., Cleveland, O.

That "Letter from a Christian Woman."

To the Editor of the Religion and Philosophical Journal:

Before me is your paper of Sept. 27th, and I have just read, greatly to my delight and amusement, the "Letter from a Christian woman." Do not understand, please, that there is anything novel or exhilarating in her communication, but the ideas of the writer seem to be floating in an atmosphere of peculiar lightness, which causes the mind of this individual reader, to become giddy and inquisitive.

The truth is, I am a very unsophisticated minnow, living in my own shallow cove among other "small fry," still I never lose the opportunity of watching the big whales of thought, as they measure fathoms and lash their fathomless opinions into foam. Sometimes, my fins rise, so anxious am I to ask them what all their spouting is about, but thus far, I have been afraid to do so, through fear of being swallowed, for my foolishness.

But, now, oh, joy! Here comes one of my own size, right into this shallow water, and I find myself taking an attitude of defense.

Our Christian sister calls the arguments of the agnostic, worthless, at the same time, allowing us to see that she is agnostic upon the subject of Spiritualism.

She settles all doubt of spirit return, by saying: "Jesus Christ returned over 1,900 years ago," and she depends upon the say-so of "holy men of old." Was she well acquainted with those consecrated gentlemen? Were they upright neighbors? Were they ever newspaper reporters? Did they ever tell anything of a sensational character? Did they expect notoriety, as payment? Remember that we are not all blessed with throats like Jonah's, and we cannot swallow large fish, without a little seasoning of evidence.

It does seem to me, that there would be more reason in believing "the men and women of to-day," especially if they are our friends, and we know them to be truthful, than in hanging our hope of immortality upon the slender thread of a faith, which is held by "holy men of old," since we never saw anybody, who ever knew any one, who was acquainted with the human being, who could prove to us, that they ever existed. There may have been spirit manifestations in those olden times, but it is clear that their history has become so distorted, that it is of no account, compared with what is taking place at present.

What is this? "In the truest sense, we Christians are Spiritualists." Does not the lady know that it is utterly impossible for a Christian to be a Spiritualist? Blind Faith and True Philosophy can never wed, nor can they ever agree upon anything of importance.

Christianity teaches that "His blood can make the foulest clean;" that repentance at the last moment, by the blackest sinner that ever lived, will wait him on angel wings to the "New Jerusalem;" place him softly upon the sea of glass; give him a harp and a crown, and leave him to be happy in the monotonous pastime of singing praises forever.

Spiritualism teaches that "nothing great is lightly won," and that the blood of a thousand saviors cannot alleviate a moment's suffering. It teaches that for all our wrong doing, and even for our innocent mistakes, we must suffer; and that our happiness will always consist in being good and in doing good, as well as in perpetual progression.

This subject has often been discussed through the JOURNAL, still there are ever those, like our Christian friend, who will insist upon ignoring the main point, in all discussions.

The pretty text with which her interesting letter closes, has always given me some uneasiness: "Now is Christ risen from the dead, and become the first fruits of him that slept." In that case what became of Abraham, David, Solomon, etc? They died a *ta* A dam and as there was then no savior (they were awfully in need of one, too), and "as a tree falls so it must lie," I cannot understand how they found their way to their heavenly home. Then there were those who were caught up into heaven, bodily, long before Jesus lived, yet he became the "first fruits." How did it happen that Moses and Elias, were able to be out walking upon the hills, in plain sight, if Christ was the first fruits? Had they been asleep all those years? Will my good sister help me out of my ignorant condition? Mrs. FRY.

Professor Bartholow says that "the Mississippi valley is as much the habitat of cholera as the Ganges is, the condition being the same, and sporadic cases occurring every year." The Doctor, who has had a large experience with the disease, affirms that for its treatment there is no agent comparable to chloral.

CHAPTER VII.

SCIENTIFIC AND INDUSTRIAL EDUCATION.

"Work brothers mine; work, hand and brain; We'll win the golden age again; And Love's millicent morn shall rise, In happy hearts and blessed eyes, Hurrah! hurrah! true knights are we, In laborer's lordlier chivalry."

A people content with crude products and unskilled labor can never reach a high civilization. Skill, artistic taste, and training in the practical application of science and art to industry, are important elements in education. Such education must reach our schools—now too much devoted to an abstract intellectual drilling, which becomes cold and dull when separated from the work of life and from the moral sentiments.

In the autumn of 1872 I gave an address on Scientific and Industrial Education in Toledo, Ohio, by invitation of the Trustees of the Toledo University of Arts and Trades. That institution, owing to the failure of some endowments, has not grown as was hoped, but its purpose was excellent. The address was reported in the newspapers, repeated in other places, and had wide circulation in pamphlet form from Detroit, and through the Government Bureau of Education at Washington. Extracts from its opening pages will give, in brief, some thoughts on this important subject. Details of such schools in Europe, and at home, which made up the rest of the lecture, are omitted.

"The Spanish Toledo, an old and decaying city on the banks of the Tagus, 2,300 feet above the sea, amidst rocks and hills, was called 'Toledom'—mother of people—by its Jewish founders 2,500 years ago. It was full of life under Moorish sway a thousand years since; a splendid capitol under old Spanish Kings, noted for its famed sword-blades, its woollens, silk and leather; but now it is reduced from 200,000 to 16,000 inhabitants, representing an effete civilization, smitten because it had fallen behind in art and science, and the culture and freedom of its people.

This new Toledo, full of the fresh life of our young West, must move on and keep pace with the world's thought and life. Here we want education for all—the educating—the calling out—of every faculty and power, ready for the work of life, and fit to make that life noble and harmonious.

We have made fair progress in intellectual, moral and spiritual culture, with ample scope yet for more; but in technical education, the drill of eye, hand and brain for artistic work, done with scientific exactness, we lack greatly, are just beginning, in fact; yet it must be had to perfect that life, mingled of the ideal and the practical, which is before us all. It is sometimes said that a college spoils a student for practical duties. Let this all be changed, and let us shape our schools towards the wants and work and thought of our own time, taking what help we may from the past, but acting for the present, and looking to the future. This is the ideal of the University of Arts and Trades.

This noble effort will not only add to your material wealth, which is important, but will lift up the standard of life.

Such schools are a great want in our country, where there is such demand for skill and science, practically applied to the development of our great natural resources, to carry us beyond the furnishing of raw materials, and the ruder products of untrained labor and Titanic strength, to the finer and more artistic productions of skill and inventive genius. We want them to make our labor more productive, and at the same time to elevate its character, and thus make the laborer's life larger and richer; to save the waste that always results from crude and unskilled processes; and to give us that mastery over nature's finer forces and elements which is symmetry, beauty, permanence, strength and delicacy in every product of the skilled and vigilant worker.

The natural aptitudes and readiness of our workmen are remarkable, and if we can add to these the discipline and drill of scientific training, we are masters of the situation. We little think what advantage skill gives. Let a farmer raise but five per cent. more and better crops to the acre than his neighbor, and middle life finds the one far ahead of the other; and in mechanism and manufactures the difference is still more striking. A new process of mining or iron making, of weaving or dyeing, giving but a slight margin in quantity or quality of results, distances all competition, and gives a solid reputation that sells the product with no trouble.

Krupp makes the best steel cannon in the world in his great shops in Essen, Prussia, and his buyers seek him and pay his prices, for quality is more precious than quantity, and the guarantee of a master of his art is better than gold.

The honest excellence of our Western woolen goods, into which no shoddy is woven, is becoming known and makes demand for them. Let us master chemistry as applied to dyeing, so that our colors shall be as fine and fast as those of the best French fabrics, and we conquer the world; and this is the aim of technical instruction.

Classical and literary culture are not to be slighted or undervalued, but they must be shaped to meet the life of to-day, not to feed a pedantic pride or to create a cloistered exclusiveness.

Modern culture must meet modern life, and the sway and power of science and art is a great element in that life. Our daily experience holds us close to facts, and keeps us in the realm of laws which science must know and obey, and thus apply, and gain mastery by that fine obedience.

Our best colleges are recognizing this, by the growth of their scientific departments and their more practical educational tendencies; and a broader and truer scholarship, and a more generous humanity are soon to result therefrom.

Professional life is full. In every Western town or city are lawyers, physicians and even clergymen, quite enough for the disputes of the people, or to minister to bodies or souls diseased, and many of these keep poor and never reach even a decent mediocrity of place or influence, from the pedantry and narrowness of their culture and thought; but if a mine is to be opened, a factory built and managed, a railroad built and engineered, or a great farm to be carried on with adequate success, one must seek far and wide for the skill and power equal to such work.

This is a question of character as well as dollars. Scientific schools will make mining, weaving, mechanism, engineering and farming as eminent and distinguished as what are called "the learned professions," and we shall have a class of men and women cultured and polite in habits and manners, yet willing and able to take hold of the world's work with courage and hope, with skill and persistent power.

Some of the most eminent scientists of En-

gland, France, and his back broken in full contact, you probably have a burn slinger. To see the quality kill a man a shade less strong than himself, twenty thousand similar animals will pay a dollar a piece any time, whilst a million will regret their lost opportunity. Yes, you can breed the slinger with a very reasonable certainty if you want to; but you must not choose for a mother the young woman whose shoulders slope like a capital A, with lungs that wheeze a prophecy of consumption; whose hands are too small and white for domestic use, though just right for diamonds; who lives on candies and ice cream, dances at bed-time, and reads novels in the morning; you must not choose her for she is only an abortion, a mockery of physical womanhood.

But the breeder of animals will tell you he can do much more than determine the animal form. Ask the trainer of dogs, of elephants, of horses, and he will tell you he can breed for sagacity and temper as well as form. He will tell you that the mental powers are subject to laws under his control equally with the physical; and do you not know that temper and talent do not come by chance to manhood? Have you stopped to think, O man, that you impress on your unborn child the ruling passion of the day and the hour? Did you ever realize that the money you grasped in hot haste and to another's wrong has made your son a thief? that the wine that excited you, and the tobacco in whose fumes your brain was seethed had made your child a corner loafer and a public nuisance? Nay, further, do you know, my brother, that to beget a child when you are exhausted with a day's labor, instead of when refreshed with sleep, is to bring forth a son born tired, born to be ever passed in life by those of greater energy?

And, O loving, affectionate mother, by whose higher nature man has so far been somewhat saved, from himself, have you, too, thought of what you can do to mould for good or ill that unborn pledge of mutual love? Have you realized that he is to be born into this life and not into another, and that you can save him from more of ill, than can a Buddha or a Jesus, or curse him worse than by the roaring lion of theology? Are you aware that unselfish performance of daily duty is a mother's holiest baptism of the sleeping soul? Do you know that when you sit idly down to dream of heaven you are making him unpractical? that you can as easily curse him with too much God and Jesus on the brain as you can by indulging in rants, revels, and fashionable dissipation?

Let me ask you to mark, that man has a physical side and a mental side, both of which can be moulded, if you will do and dare as becomes your manhood and womanhood. But man is a triune divinity from the moment of his inception. It is as animal, which is the physical body; as thought producer, which is mental life, and as crowned with immortal spirit, which means supremacy of the soul, that he stands as God manifest in the flesh. But he can never wear his crown, or ascend his throne in earth life, until it can be said in Bible language: "These three are one." Harmony in all his relations is essential to holiness and necessary to perfect manhood.

O mother of unborn divinity, have you ever realized how much of the higher possibility of your child must come from you? The father may endow him with energy and intellect, but from you must come his baptism into powers of the soul. Your child, though unborn, has his rights as clearly marked as are those of yourself and husband in this good republican land of ours. It is his right to demand that his parents are united in the pure, devoted, mutual love that never exists in marriages for money, or for a home for selfish relief from existing ills.

But though this is a grand starting point, now is the hour for you to remember that the unborn is a spirit. Of the spirit is born love, hate and that selfish or unselfish nature from which springs honor amongst men, or a life of crime and degradation. You can, by nervous excitement so mark your child physically as to destroy its beauty amongst men; but if you permit yourself to cast the longing eye at that you cannot grasp, your child may grow up dissatisfied and discontented.

If you be frivolous and neglectful, how can your child be industrious; and if hurt by a sense of injustice you seek your remedy by art and cunning, how can your son be a standard of honor to his fellowmen? I knew a lady treated so meanly by her husband that she arose in the night, and searched his pockets for money; but her son has become a professional thief.

There is a rule of conduct for the mother that can tersely be expressed in the one word "duty." The very best possible conditions for the unborn are a life of self-devoted duty by the mother; and if supported by the affectionate watchfulness of a loving, sagacious husband, who has studied nature's laws, then may both parents feel assured that they have prepared for their child the best possible entrance into earth life.

[To be continued.]

For the Religio-Philosophical Journal. "Midsummer Madness."

The Springfield (Mass.) Republican, which is never any thing but aggressive against any 'ism opposed to its editors' cradle-bound theology, and seldom is fair in its aggressiveness, in noting the close of the session of the New England Spiritualists Association at Lake Pleasant, speaks of it as "midsummer madness." It is an old saying that "Those whom the gods would destroy, they first make mad," and, measured by this standard, it is easy to see by the steady growth of spiritualistic thought—even in staid old New England—that the "madness" is not of a destructive order, save in its encroachments upon old-time theological citadels, whose foundations it is slowly but surely undermining. But it was patent early in the season that the Republican's digestive organs were dyspeptic upon Lake Pleasant matters, and little in the way of generous treatment could be expected of it in its columns. Considering that among its readers are hundreds who heartily believe in Spiritualism, and who make yearly pilgrimages to Lake Pleasant and other like resorts, there to exchange with each other the lessons and experiences of the year, it is hardly up to the measure of even fairness in its course.

Your writer, who has given for some few years considerable thought and research to the rapid and solid growth of Spiritualism in this State, as evidenced in the several camp meetings and other efforts, and has been in a position the past two years where he could calmly and dispassionately view the field, finds that so far from any "madness" being shown on the part of the true disciples of the new (yet seemingly ever-old) dispensation, he has cause to think and say that the progress towards a successful, active working, studious constituency in spiritual thought in New England, was never more marked and cohesive than now. Men and women of culture and nerve are enlisted, as well as younger travelers in the world, whose minds are un-

DEAR FRIENDS: I wish to address you a few earnest words. Before they can be presented to your minds you will all have read in our good JOURNAL the able report of the proceedings of the annual meeting of the American Spiritualist Association, held in August on the Lake Pleasant Camp ground of the New England Spiritualists. Contrary to my request that they would elect for presiding officer some gentleman more largely endowed in mind and material resources, they have again complimented me with that responsible position. I desire to do my whole duty in connection with it, and yet constantly feel how little is possible for me without the earnest sympathy and support of the great body of Spiritualists in our country. Why should I not have it without stint?

Does not the perusal of that report, and the noting of the representative minds that are uniting with us in the movement, give you an earnest of success, if each one will do his or her part?

I will not underrate your intelligence by stopping to argue that the need of organization is a foregone conclusion. All but the weaklings, and those who have sinister or unworthy motives, perceive and own the urgent necessity there exists for co-operative effort. You need not rely upon the idea that the spirits will do all that is needed without our own industrious labor. This is not their intention, neither would that course be best, even if conditions allowed it. Such is not the lawful order of the world's growth. The experiences of our race, and every wise proverb into which those experiences have crystallized, teach us to save ourselves by our own efforts. "Put your own shoulders to the wheel, and then call upon Jupiter."

Accordingly organization is being attempted on every hand, and the fruition of a grand growth of good is more or less sure to be gathered in measure, according as we, each and every one, work for it.

But hints from the Spirit-world have, through all the ages, formed the basis on which man built his faith and hope. Clouded and imperfect have they been, and almost always, too soon, covered with debris and befouled with corruption. So will it be again in this age unless the sincere and earnest join hands to prevent it. It is for you who love and honor the truth "to come up to the help of the Lord (the spirits) against the mighty." Never before in the world's history has there been such a basis of positive, scientific knowledge to guide us in the acceptance of spiritual truth, and, as remarked by a late writer, "the new faith of the future is born to the promise of blinding glory."

What will you do, then, friends, to aid in hastening its advent? With the evidence of a reviving faith, that the A. S. A. may become a grand factor in the realization of this grand promise, will you not, one and all, put your hands to the work, and strengthen our Association in the infancy of its growth. You perceive by the proceedings somewhat of the work that is in prospect. The first need just now is the pecuniary means for issuing our publications and supporting our missionaries, many of whom should be chosen from amongst the mediums and trained public speakers.

Publication and circulation of tracts, just now comes first of all. Let the limited in means send in their mite; they know not what fruit of blessing may descend from the expenditure of the price even of one tract. Let the favored in this world's means hand out liberally of their stores, feeling assured that every dollar will be made to tell in efficient work produced. Remember that the President of the A. S. A. asks not of any what he does not himself perform according to his ability, both in means and labor. Nay! if all would do in proportion to their pecuniary ability and mental strength, a small fraction of what he tries to do, a glorious success would be sure to come.

A small portion of our members who joined the Association at Sturgis last year, may not yet have forwarded their annual dues. Will they please do so at once, and send along whatever each can spare to swell the Treasurer's account; yet more: let each and every one become a worker and solicitor of aid from others, informing the President of their efforts and successes, and aiding him with their suggestions in all directions.

All money is to be forwarded to John Winlow, Treasurer, Bristol, Conn.

Hockessin, Del. JNO. G. JACKSON.

Charles Reade's Kindness.

Charles Reade's kindness was proverbial. One of many instances is related as follows by a friend: "At a critical period of my life I had lost my whole fortune in a disastrous enterprise, which left me high and dry without a shilling. I had dined at Albert Gate the night before. Next morning Reade burst into my room and planked a bag of sovereigns on the table quite sufficient to enable me to tide over my immediate necessities, exclaiming abruptly: 'I saw you seemed rather gone last night; there, that's something to buy postage-stamps with, and if you want any more there's plenty left where that came from.' And he was gone before I had time to reply."

Sir Walter Scott.

An interesting testimony to the strong will and surpassing fortitude of Sir Walter Scott has recently been borne by Mr. Ruskin. In the library of his house at Brantwood, where, amidst some of the loveliest scenery in the world, the author of "Modern Painters" tries to forget the existence of utilitarian enterprise and debased art, are the original manuscripts of several of Scott's novels. Among them is "Woodstock," upon which Scott was engaged when the news of his ruin reached him. But there is no trace of disquietude or perturbation in the beautiful clear handwriting. "That," says Mr. Ruskin, "shows how a man can and should bear adversity."

Voodooism in Washington.

The most successful voodoo doctor in Washington last fills a skillet with water and into it drops two silver coins. He then directs the dupe to choose one to represent himself and the other his enemy. While the water is made to boil, thus making the pieces dance, the conjurer drops in the feathers of a black chicken, repeating at the same time a mysterious form of words. By slyly manipulating the vessel, he finally brings the client atop of his enemy, as represented by the coins, thus satisfying him so well that he willingly pays the \$5 charged for the good omen.

A Leesburg, Ga., negro has an extra finger on each hand about an inch long, bearing a nail, but boneless. His father, brethren and children are also similarly gifted, some of them having also extra toes.

Horsford's Acid Phosphate.

IN NERVOUS DISEASES.

Dr. HENRY, New York, says: "In nervous diseases, I know of no preparation to equal it."

Woman and the Household.

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

We are mariners and God the sea And though we make false reckonings and run Wide of a righteous course and are undone, Out of his depths of love we cannot be.

For, by those heavy strokes we misname ill, Through the fierce fire of sin, this temporary doubt, Our natures more and more are beaten out, To perfecter reflections of his will. —Alice Cary.

It was last year that a paper was read by William Lee, M. D., Professor of Physiology in Columbia University, D. C., to the graduating class of Women's Training School for Nurses, Congregational Church, Washington, D. C., May 1st, 1883. That paper, entitled Women as Healers, was written by Mary Clemmer, who passed to the higher life not long ago, of Washington, D. C., so long and well known as author and correspondent of the Independent, in which paper the address was afterward printed. I reproduce portions of the carefully written article, as embodying much learning and good argument. After a peroration, Mrs. Clemmer continues:

"The Egyptian Isis watched over the health of the human race and discovered drugs. Eleven centuries before Christ there existed in Egypt a college of physicians for both men and women. In the Iliad and the Odyssey we find women referred to as skilled in medicine. Aspasia indulged in medical writing. The mother of Socrates was a midwife. The skill of Agnodice compelled the legal opening of the medical profession to all free-born women of the State. Hygeia was the daughter of Esculapius.

"Between the eleventh and thirteenth centuries a number of women won wide renown as teachers in the great medical school of Salerno. Later women physicians held professor's chairs in the universities of Italy, notably in that of Bologna. At one time its professor of anatomy, Mazzolina, falling ill, his wife, Anna Morandi, through love of him, studied anatomy and in time delivered lectures for him from behind a curtain. She became famous as an anatomist, and was offered a chair at Milan, which she refused, remaining at the University of Bologna till her death in 1774. During the next half century, Maria Della Donne, received her degree at Bologna, and in 1806 was appointed by Napoleon Bonaparte to the chair of midwifery in that university. In Germany, as early as 1754, Frau Dorothea Erxleben, after due examination, received a medical degree, and practiced long in the city of Quedlinburg, where her husband was a deacon of the St. Nicholas Church. In the early part of the present century, Frau von Siebold and her daughter, Frau von Heidenreich, both received medical degrees at Giessen, and rose to great distinction. Frau von Siebold attended the Duchess of Kent at the birth of Queen Victoria, the Duchess choosing her above every other physician.

"These cases are cited, not because they have any general bearing on the presence of women in the science of healing to-day, but because they illustrate the fact that human nature, as expressed through womanhood, in defiance of all obstacle, has had like aspirations, and made like efforts in pursuit of knowledge in all nations and in all time. "But in following backward the history of medicine one stands amazed at the antagonism of men, at the obstacles they have laid in the way of honorable women, who sought knowledge even in the humblest branches of medical science. Let us lay it all to the far-reaching law of heredity. "But it is not pleasant to the larger-minded, larger-hearted woman of to-day to find many professors in the medical colleges of the nineteenth century less enlightened, less liberal, than were the great teachers of the medieval ages. It seems impossible to believe that as late as 1876, four distinguished professors in the College of Surgeons, London, should resign because three women had been examined and licensed by the college for the practice of midwifery, or that the whole Royal College of Physicians should rise up to thank them because they did so. "In the University of Edinburgh, as late as 1869, the professors refused to teach four respectable women who had been matriculated, and the students mobbed them. Nor did the conduct of American students to the women who had been admitted to the clinics of the Pennsylvania hospital reflect greater credit upon American manhood."

Mary Clemmer Hudson thus summarizes the medical opportunities of Europe: "In Germany and in Austria women are admitted to schools of medicine, but under protest; they are not allowed to matriculate, nor are they promised graduation. "In Holland, in eleven years, twice as many women have succeeded as men in obtaining diplomas in the study of pharmacy. In 1873, the University of Holland was opened to women. "The universities of Italy were never closed to women, but in 1876 the fifteen universities of the kingdom were formally opened to them by a State decree. "In Denmark every department of the University of Copenhagen except theology is open to women. This is equally true of the universities of Sweden and Norway. "In Australia women were admitted to the University of Melbourne, in 1872. "In Great Britain the Medical Act of 1858 only admitted to registration and to the practice of medicine, such persons as had passed the examination and obtained the license of one of the nineteen examining bodies of the kingdom, which constituted the General Council of Medical Education of the United Kingdom. After a long and weary battle with the prejudices of men in obtaining requisite hospital instruction, Miss Garrett was registered as a Licentiate of Apothecaries' Hall. But her title of M. D. she was able to obtain only years after, from the University of Paris.

"A few years ago a graduate from Cornell University, applied to the Johns Hopkins University for post graduate, but was refused. "But the student whom the Johns Hopkins refused because she was a woman, Martha Carry Thomas, of Baltimore, has just received the degree Ph. D. *summa cum laude*, the fourth and highest degree which the University of Zurich can bestow. Think of America sending her republican daughters to the heart of Europe to receive their degrees of lofty scholarship! Think of Europe emerging from her mediocrity before America! Think of the universities of Switzerland, of Italy, of Austria, of Sweden, France, shaming Columbia and Harvard.

After describing the efforts of Russian women to open the schools of medicine to their sex, Mrs. Hudson states that they were finally successful in securing the admission of women to the academy, under the same instructors as men. She continues:

"Mrs. Foster, wife of the minister to Russia, declared to the writer that she believes the trained nurses of St. Petersburg to be among the most thoroughly trained and most skillful in the world, adding that she owed her life to one who carried her through a period of sickness in St. Petersburg, she said: 'During the enforced absence of my physician, there was nothing that she would have done that she did not do by his authority. Her intelligence, her skill could not be exceeded.' So much for Russia. "The mother of two distinguished naval officers told the writer, with glowing eloquence, of the wonderful skill and devotion of the trained nurses in Alexandria, Egypt, who brought back to life, by their enlightened and devoted care, her son, who was committed to their charge at port, in the lowest stages of typhoid pneumonia. "In Finland, the Emperor of Russia has ordered the University of Helsingfors, through the Senate of Finland, to admit women to its medical school. The medical schools of France have always been nominally open to women, yet the first woman who was graduated in Paris, after passing the five requisite examinations, was Mrs. Garrett Anderson, of London, the only woman member of the British Medical Association.

"The next woman who took her diploma with great honor in 1871, was an American, Mary Putnam, now Mrs. Putnam Jacobi, of New York. "In regard to the slow, unyielding Orient, Mrs. Hudson relates that: 'No words are rich enough to tell, or even to measure, the work in the amelioration of suffering already accomplished by the admission of educated women to the domain of nursing and healing in the countries alone of India and China. "In India, 100,000,000 of women, two-thirds of the entire population, are denied, and have ever been denied, in any extremity of suffering or danger, the privilege of seeing a man physician. After a yearly holocaust of womanhood, as long as the ages, at last native women are trained in the school of Hindostan as nurses, midwives, and physicians to their own sex. "The Madras Medical College admitted women in 1875. In 1878, after five years' study, during which they won great distinction, four women received their degrees. For many years the lying-in hospital of Madras, Manargooty, and Madura, have been educating native women to meet the wants of high caste Hindoo and Mohammedan women. A medical school for women was established in Bareilly in 1867. The only human creature who has ever been able to reach or uplift the women of Turkey, India or China, has been the trained woman missionary, nurse and physician. Dr. Valentine of India, wrote in 1873: 'I believe the woman medical missionary will relieve an amount of human suffering that lies beyond the reach of any medical man.' Since then the Woman's Medical Colleges of New York, Philadelphia, and Ann Arbor, Mich., have sent forth trained and consecrated women, who have not held their lives dear in spending them in the service of their less fortunate sisters.

AN ENERGETIC WOMAN. "Leonora Howard, the daughter of a physician in Canada, overcame great obstacles to pursue the study of medicine. She was graduated from Michigan University, and though in fragile health, started for China, and at Pekin was placed at once in charge of the hospital belonging to the Methodist Episcopal mission. "In three months in 1878 she reported five hundred and sixty-seven patients at the hospital, later, two thousand and fifteen cases as day patients for the year. The same year she was called to treat Lady Li, the wife of the Viceroy of China. A steam launch was sent by him one hundred and twenty miles to bear Miss Howard from Pekin to Tientsin. She was able to restore the Viceroy's wife from impending death, and that one deed (for here was a Chinaman who loved his wife) did more for all the women of China than centuries of mere missionary work had been able to do before. Miss Howard was never allowed to leave Tientsin. The Viceroy, the leading statesman of China, opened a temple as a dispensary, placing an English missionary at its head, defraying all its expenses himself, while his wife opened another for women, placing Miss Howard in charge of it, advancing all the money necessary to support it.

"The hospital at Pekin was completed in 1875. It was then under the charge of Miss Combs, a graduate of the Woman's Medical College, Philadelphia. Lucinda Combs toiled with her hands to pay the expenses of her medical education. She worked, studied and waited. Her reward came when she was chosen the first woman medical missionary to China, and its consummation came when she was allowed to build a great hospital for women in the ancient capital city of Pekin. Before this great work was begun she wrote: 'The Chinese are utterly ignorant of every thing about nursing and utterly devoid of any desire to care for the sick. Succeeding visits have shown me more and more fully the utter want of any compassion for the sick.' Volumes could not tell the work that women trained as nurses and physicians are doing for women in lands which, till they came, were in reality the abodes of cruelty and death. "In the countries of Turkey, China and India, within due limits, is extended to-day to women for women the greatest, the most beneficent work of this century, of all the centuries.

"Women to-day are bringing health and happiness to women in the peninsula of the East, in the Zenanas of India, where for centuries they have languished, agonized, and died unattended and unhelped. The women who bear in their training, in their intelligence, in their consecration, such help to human beings, can well afford to do their work without proclamation or speech. To them at last has been given a part in the healing of the nations."

A Prophet in Fresno, Pacific Coast. The wonderful stories that are wafled here from the Coast Mountains, relative to the venerable priest who holds forth in a lonely valley near the Cantus, continue to excite attention, especially among the Mexican population, and many families of that nationality, as well as quite a number of Frenchmen and Portuguese, are abandoning their property and repairing thither, as they say, to remain to the end of time. A number of those who went over at the first bidding have returned, and have packed up their household goods, or are now doing so, preparatory to returning.

Pedro Lascelle, an intelligent Basque Frenchman, who was over with his wife to investigate the matter, returned home last week, and packed up and started back last Saturday. "Wishing to gain some facts relative to the mysterious man of the mountains, an Espec-

tor reporter interviewed Mr. Lascelle, but was unable, in consequence of the difficulty of conversing with him, he speaking very broken English, to gain as full particulars as desired. However, he ascertained that Mr. Lascelle had seen and conversed with the unknown being. He describes him as a wonderful man, possessing the power to call all who come by their proper names at sight; to heal the sick and relieve the distressed. He has sent out word to all who want to be saved to go and see him, and if they believe in him they shall not die. "Who this wonderful being is, Mr. Lascelle does not pretend to say, but he says others claim that his name is Father Mahin, a priest who was venerated for his righteousness, and who passed away this earthly life and became an immortal spirit 866 years ago, and that he before visited the same section some forty-six years ago.

He announces to the faithful that all mankind who do not respond to his invitation to locate in the Coast mountains and obey the commands of God, will be destroyed by fire and flood within three years. He says for them to abandon every thing and come there and he will provide for and take care of them. He has with him tablets of stone containing the laws of God engraved on them. These he brought from the shores of Galilee, they having been engraved by immortal hands. He asks no money nor worldly goods. They are as mere dross to him. His wants are supplied by hands unseen. One of the young Mexican ladies who went over declares she saw the Virgin Mary pass from the presence of the holy man and disappear in the solid rock.

It is related by Mr. Lascelle that a Portuguese, who did not at first believe, has, on further investigation, become so thoroughly convinced that the padre is a supernatural being, and that he truthfully foretells the end of time, that he has sent for all his relatives, now residing in Portugal, to come there and be saved. A bed-ridden woman has by his magic touch been restored to health and youthfulness. Many other remarkable stories are related. That certain portions of the country's population strongly believe that the priest is a simon pure messenger from Heaven, is illustrated by the manner in which they are flocking to his presence. Joaquin Lamonte and family, and a number of others, will leave Fresno in a few days, to remain permanently at the Cantus.

We have not tried to elaborate on this story, but have given the plain statements of those who have been over there. Who the man is who is pretending to be immortal and what is his real object is not for us to say, but certain it is some one has stirred up quite a commotion. Were the distance not so great we would endeavor to give a more elaborate statement of the matter by sending a reporter there, but the cost would be too great.

Mr. Lascelle says that the people call him a fool, but he has seen enough to satisfy him that it is good to be in the presence of the great prophet. He has left his home and property here in town, and says he has confidence that it will be protected by a higher power during his absence.—Fresno Espositor.

On Hell. To the Editor of the Religio-Philosophical Journal: "Oh! you get out with your Spiritualism," said my good pious Methodist sister. "You shocking creatures have no hell; no devils; no eternal punishment for the desperately wicked!" Here she threw up both hands, shook her head in pious horror, and hurriedly left the room, giving me no chance to explain.

I have of late reflected upon the subject of hell and upon the difficulty of making our spiritual philosophy understandable to minds long indoctrinated with the revengeful severity and cruelty of eternal punishment. It is hard to make an orthodox believer understand that eternal punishment—or in truth, punishment at all, as revenge—is in direct conflict with the divine truism, that "God is love." It strikes the thinker that our spiritual lecturers should devote more attention to the elucidation of this little understood condition of man's moral selfhood in his future spiritual abode.

In the perusal of any of our daily papers, it is gratifying to note the rapid progressive discoveries in the arts and sciences, all tending to the intellectual advancement, comfort and refinement of humanity; on the other hand it is sad to observe, perhaps in the same paper, that vice, villainy and crime, in daring and enormity, keep well abreast with these unfoldments; that the more ingenious may be our bank locks, the more ingenious be and come the rogues to break and pick them, and our trusted bank officers, from the president downward, more daring and unblushing in their speculations! Now, truly with the statesman, the philosopher and the humanitarian, here is another serious subject for reflection.

It is evident that the orthodox doctrine of original sin, the fall of man, innate depravity, vicarious atonement and the still more wicked doctrine of absolutism through Christ, is very far from exercising a restraining influence in the commission of crime. Absolutism, in effect, is absolutely offering a premium for wickedness under the sacred name of mercy, thus leaving the unthinking classes under the control of this pernicious fraud. Not a malefactor on the scaffold, while he is receiving his final "through ticket" and is jerked to Jesus, but could trace his deprecations upon society through the encouragement of this priestly *ignis fatuus*.

We will commence by supposing that the investigator of Spiritualism has made himself acquainted with the established fact of a continued existence after death—as few who have had the opportunity have neglected. He continues his researches and receives communications; but they are discordant. Many are distortions of well known facts. Many are wildly inconsistent. Many are absolute falsehoods and sometimes malicious, mischievous advice. At other times many encouraging messages of prudential advice and timely cautions, couched in the purest language of the highest morality and of the loftiest aspirations are given. Now these spiritual emanations, when rationally considered, are of themselves of sufficient evidence of the various conditions of the spiritual communications—almost verifying the truth of the adage: "As the tree falleth so it lieth" which (save the universal ever-acting principle, the law of progress) is substantially correct. Hence the liar, thief, lecher, murderer, sanctimonious hypocrite, heartless millionaire, and the lover of discord, must associate with their fellows in the ranking halls of their own earthy choosing; or, perhaps, become humble supplicants for relief from that class of mortals they were wont to spurn in earth life. Now, here are hells in abundance; hells from which there is no Redeemer; hells from which there is no hope of extrication save by laboring to do in the spirit domain, what these contempters of goodness and purity have neglected to perform while in the flesh! Therefore, my friends, truth points out the work before us—the work of self-construc-

tion before the whole human family. It must be done here and now. Let us ever remember there are none to sit in judgment upon us. We, with the rest of the human family, must rise to that elevation of purity in the vast spirit domain, or gravitate to that degrading condition which earthly circumstances and our own waywardness has consigned us. It, therefore, behooves each thoughtful mortal to select his own heaven or hell while in the flesh. "For there are no acts of pardon past, In the just realm to which we haste."

Few thinkers ponder upon the probabilities of their spiritual future, reflect on the certain and immutable laws of attraction and repulsion. These two forces are ever operating—operating in the vast conception of the astronomer in illimitable space, down to the minutest molecule that ever a bewildered Huxly, Darwin, or a Spencer can imagine. Hence the eyes of thoughtful Spiritualists involuntarily moisten when they reflect on the future perplexed condition of a Talmage, or of a full canonized bishop raving through space in search of their Redeemer. Brooklyn, L. I. D. BRUCE.

Partial List of Magazines for October Not before Mentioned. ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece—"The Jester's Cap"; Slang; Resigned to His Fate; The Story of King Rhoud; The Biography of Richard; The Dazzles of Daisydown; Braiding Mother's Hair; Corry's Catamount; Youth and Age; Lany O'Hoolahan and the Little People; The Romance of a Menagerie; Lost on the Plains; Aunt Kitty and Her Canaries; "Letting the Old Cat Die"; "Ho, for the Nutting-grounds"; Another Indian Invasion; Marvin and His Boy Hunters; "Little Girl in the Glass, I think I have seen you before"; A Fete-day in Brittany; Master Squirrel; Historic Boys; "Stop!" Work and Play for Young Folks; On Teaching the Eye to know what it sees; Our Young Artist; For very Little Folks; The St. Nicholas Almanac; Jack-in-the-Pulpit; Agassiz Association.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) As usual, the Sermon department is rich with sterling discourses from able pens, and the ten editorial departments, filling nearly one-third of the number, contain facts, statistics, suggestions, information, criticism, and homiletical material of almost every kind. It is preparing for a grand enlargement, which is to signalize the coming year and add new attractions, and give a wider scope to this leading Homiletic Review of the world.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: The Candidates of Reform; The Christian Church; Cranial Affinities of Men and Apes; Organic Cerebration; Two Eminent British Scientists; The Ineffaceable Record of our Lives; "Rath-er Strange" Delia and Blanche; True Love and Blind Passion; The Function of Taste; Editorial Items, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A magazine for young readers, containing pretty stories and illustrations. ST. LOUIS MAGAZINE. (St. Louis Mo.) This number contains the usual amount of good reading. LOVETT'S ILLUSTRATED CATALOGUE OF TREES AND PLANTS AND CHOICE SMALL FRUITS FOR THE AUTUMN. (Little Silver, N. J.) J. T. Lovett.

BOOK REVIEWS. [All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.] EVENING REST. By J. L. Pratt. Young Folks' Library. Boston: D. Lothrop & Co. Price 25 cts. A simple, quiet story, whose character is adequately expressed by the title.

Books Received. EVENING REST. By J. L. Pratt. Boston: D. Lothrop & Co. Price, paper cover, 25 cents. CHORAL WORSHIP. A Collection of New Sacred Music and New Secular Music. For Choirs, Singing Classes and Conventions. By L. O. Emerson. Boston: Oliver Dison & Co. Price \$1.00. Board cover. Margaret Sidney's busy pen has produced a new and delightful book of travel, for young folks, entitled "How They Went to Europe." D. Lothrop & Co., Boston.

Groceries in England are 16 per cent. cheaper than in the United States; but meat, butter, eggs and vegetables are 23 per cent. dearer. House rent in provincial England is only about half what it is in Boston; in London it is about two-thirds. Altogether, the cost of living in England is 17 per cent. lower than in the United States.

If a tradesman in Madagascar gives short weight and is found out, he is sentenced to pay a fine of five oxen and \$5, or go to prison and work in chains for one year.

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MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILSON. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Care for the Children

Children feel the ability of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla. "Last Spring my two children were vaccinated. Soon after they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mrs. C. L. THOMPSON, West Warren, Mass.

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THE GREAT CHURCH LIGHT. FRINK'S Patent Reflectors for Churches, Schools, etc. Witchcraft of New England. EXPLAINED BY MODERN SPIRITUALISM. BY ALLEN PUTNAM, Author of Bible Marvel Workers, etc., etc. THE GREAT SPIRITUAL REMEDIES. POSITIVE AND NEGATIVE POWERS. "Our family think there is nothing like the positive and Negative Powers"—so says J. H. Wiggin, of Dover, N.H., Wis., and so says everybody. Buy the Positive for Fevers, Coughs, Colds, Rheumatism, Asthma, Typhoid, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases. Buy the Negative for Paralysis, Dropsies, Anasarca, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever. Mailed, postage for \$1.00 a box, or sent by U.S. Mail. Send money at our risk by Registered Letter, or by Money Order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

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 requested 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 11, 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.

The Tabernacle Clown.

On Sunday the 21st ult., the last note of the cornet was reverberating through the vast building, every seat was filled and a thousand people standing, when with the old familiar "here-I-am-again" air, the stock clown of the Brooklyn Tabernacle bounded forward. He had been having a good time and felt especially hilarious. The audience had only time to see he was in good "form" when he began the fun. Now, although his humor seems born of the moment and inspired by the audience, it is an open secret that it is wrought out by previous hard labor.

"Suicide is assassination, but it is ordinary murder in gulf centuplicated. Notwithstanding the Bible is against this evil, it is a fact alarmingly patent that suicide is on the increase. What is the cause? I charge upon infidelity and agnosticism this whole thing. Put this down among your most solemn reflections, and consider it after you go to your homes; there has never been a case of suicide where the operator was not either demoralized and therefore irresponsible, or an infidel. I challenge all the ages, and I challenge the whole universe. After Tom Paine's 'Age of Reason' was published and widely read there was a marked increase of self-slaughter. And infidelity holds the upper end of the rope for the suicide, and aims the pistol with which a man blows his brains out, and mixes the strychnine for the last swallow. And my friends, I want this thing thoroughly brought before you. I want you to understand that if infidelity could carry the day and persuade the majority of people in this country that it does not make any difference how you go out of the world you will land safely, the Hudson and the East rivers would be so full of corpses the ferry boats would be impeded in their progress and the crack of a suicide's pistol would be no more alarming than the rattle of a street car. Would God that the coroners would be brave in conducting the right verdict, and when in a case of irresponsibility they say 'while this man was demoralized he took his life,' in the other case say, 'having read infidel books and attended infidel lectures, which obliterated from this man's mind all appreciation of anything like future retribution, he committed self-slaughter.'

"Oh, infidelity! stand up and take thy sentence. In the presence of God and angels and men, stand up, thou monster, thy life blasted with blasphemy, thy cheeks adorned with lust, thy breath foul with the corruption of the ages! Stand up, satyr, filly goat, buzzard of the nations, leper of the centuries! Stand up, thou monster infidelity! Part reptile, part dragon, stand up and take thy sentence. Thy hands red with the blood in which thou hast washed, thy feet crimson with the human gore through which thou hast waded; stand up and take thy sentence. Down with thee to the pit and sup on the sores and groans of families thou hast blasted and toll on the bed of knives which thou hast sharpened for others, and let thy music be the everlasting misereere of those whom thou hast damned! I brand the forehead of infidelity with all the crimes of self-immolation for the last century on the part of those who had their reason. Why was it that at midnight, just at midnight, the destroying angel struck the blow that set the Israelites free from bondage? The 490 years were up at eleven o'clock that night. The 490 years were not up at twelve, and one o'clock would have been tardy and too late. The 490 years were up at twelve o'clock, and the destroying angel struck the blow and Israel was free. And God knows just the hour when it is time to lead you up from earthly bondage. By His grace make not the worst of things, but the best of them. You must take the pills; but do not chew them. Your everlasting rewards will be yours with your earthly perturbations."

The above quotations are republished from the report of Talmage's sermon, as published in the Brooklyn Eagle, and are undoubtedly correct. Comment on such lying baldpate as this is wholly superfluous. The

strange and sorrowful feature of the case is that in the closing years of the nineteenth century such stuff can be sold at a high price by its manufacturer; that thousands will gather Sunday after Sunday to listen to this buffoon. If it shall be said in reply, "They go there for the fun of the thing," then we can only say, so much the worse. A morbid vitiated public taste which makes it possible for such mountebanks to thrive is most deplorable. It brings genuine religion into contempt, lessens respect for religious teachers, weakens the moral sense and thus cheapens human life and gives an impulse to self-murder.

Spirit Power Working in a Mysterious Way.

"Thy Faith has Made the Whole." "Faith-healing" does not seem to be confined exclusively to this country. According to the Halifax Courier this method of restoring the sick is resorted to extensively in Australia. A Mr. Wood, of Adelaide, claims that he has miraculous healing power, and on one occasion he extended to the sick, lame, and blind, a cordial invitation to meet him at Workman's Hall, in that city, and he would cure them. The congregation included people of all ages and classes, attendants at chapel, professors, and also scorners. The doors were closed long before the time for the commencement of the proceedings; hundreds were unable to gain admission. Mrs. Morgan, who resided in Adelaide, briefly stated that for twenty years she had suffered from heart disease, but the moment Mr. Wood laid his curative hands upon her she felt a quitude within, and was conscious that she had been cured. She affirmed that over 1,000 had been cured of their diseases, and hundreds brought to the Lord. Thousands had been brought to Mr. Wood's house, and during the dinner hour of that day thirty sick had been healed. Many had left their crutches behind them, going away rejoicing in their new strength of body. The Rev. W. B. Shorthouse described many cases, one of a man brought in dead, and walking away without assistance—the blind, the dumb, and the deaf cured. Mr. Wood the great faith-healer is a man a little over the average size, of strong make, a little grey, about fifty-five years of age, with dark hair, long bushy beard, large forehead, sweet voice, quiet speech, and perfectly self-possessed. Since the preceding Friday he said he had cured hundreds, after they had been given over to death by medical men.

THEY WERE CURED BY FAITH.

At the meeting of the Congregational ministers held at the Grand Pacific Hotel, in Chicago, lately, the subject of faith cures was thoroughly discussed. Among the instances mentioned was that of Carrie Judd, of Buffalo, N. Y., sick for several years with a spinal difficulty caused by a fall. She is now managing a prayer cure that has a session once a week. The young son of a minister named Pardington, suffering from a somewhat similar disease, was permanently cured by prayer, as was also George Allen, of Detroit, dying with consumption. Several other cases were cited to confirm the theory of prayer cure. A North Side minister told of the case of Dr. Goodell, who began to recover from the moment that earnest prayer for his bodily welfare was offered in the Pilgrim's Church in St. Louis. The same speaker related several cures that had occurred among the people of his own congregation. The Rev. Robert Nourse of La Crosse, Wis., told of a Cincinnati lady who was cured at the Walnut Hill Prayer Cure in less than a week. He believed that teaching and healing went together. Several other ministers discussed the subject, some of whom were inclined to be skeptical in regard to the prayer cure.

A SEA CAPTAIN'S PRAYERS—VISIONS.

The New York Sun gives a graphic account of the potency of a sea Captain's prayer. It appears from the account given that Miss Daisy Perrin, of No. 832 Hancock street, Brooklyn, was given up by her physicians, and it was thought that she might die at any moment. At that time Capt. S. W. Pendleton, of the steamship Gulf Stream, called with his wife upon her. Capt. Pendleton thought that he could cure the young lady by prayer. He knelt by her bedside and for an hour prayed fervently with her. When he had finished Miss Perrin was strong enough to get up and walk, although for weeks before she had been unable to move her limbs. Two days after she went out and visited some friends, and was bright and cheerful.

Miss Perrin was taken sick about eight weeks ago. The first symptoms were those of pneumonia. Then she got very bad indeed, and lost her sight. She had terrible pains in her head, and she could not speak louder than a whisper. The doctors said she had consumption, and that tubercles had formed both in her brain and in her lungs. Then she began to be attacked by convulsions which were almost continuous, and she had to be watched day and night. While she was blind it is said that the most remarkable things occurred. She seemed gifted with a second sight. She could tell what time it was to a minute, and just what everybody was doing in the house. One day she told what had occurred at Mr. Perrin's office, and when he came home he said that she must have been there herself.

REMARKABLE CASE IN PENNSYLVANIA.

The Philadelphia Times gives an interesting account of remarkable cures that have been performed at York, Pa. The most notable case, and the one which has attracted the most notice by reason of the prominence of the patient, is that of Ex-Sheriff James Peeling. Only a short time ago this gentleman felt considerable pain. On the following Tuesday he was confined to his bed and sum-

moned his family physician, who pronounced it a severe case of intercostal rheumatism. On the next Friday the symptoms became so alarming in their character that the physician asked Mr. Peeling's permission to call in another doctor for consultation. To this the patient feebly demurred, saying that he had sufficient faith to accept the verdict of his family physician without confirmation from any other source and that if his pain was incurable he would resign himself to fate. On Saturday morning his condition was even more serious and his friends despaired of his recovery. The physician called, but gave no encouragement to the sufferer or his family. In a very short time, probably a couple of hours after the doctor's departure, Mr. Peeling was seen by a number of his neighbors standing at his gate and moving about the grounds at his residence, apparently in his usual health. In reply to the inquiries of his astonished friends Mr. Peeling cheerfully related how the change had been brought about. He said that after his physician had admitted his inability to afford him any relief his brother, Josiah Peeling, had prevailed upon him to submit to the treatment of Edmund Myers, a reputable citizen of the adjoining township, by whom, it was alleged, Josiah had been mysteriously relieved in a similar case. The ex-Sheriff consented, and shortly after the departure of the attending physician Mr. Myers arrived and found the patient in a most helpless condition. Placing his hand on Mr. Peeling's forehead, Mr. Myers commanded him to take a long breath. Mr. Peeling protested that it was impossible, but finally made the effort and accomplished a sturdy inspiration without any inconvenience. He was then directed to move his right arm, but again objected, alleging that the slightest movement caused him excruciating agony. Yielding to persuasion he raised his arm and for the first time in several days experienced no difficulty in so doing. Dumbfounded by the sudden change he had undergone he gracefully obeyed the further commands of Mr. Myers until the latter directed him to rise from his bed and don his clothes. He did so and found himself fully restored to health. Neighbors and friends, who had believed the ex-Sheriff almost on the verge of the grave, were amazed, and to assure themselves that he was present in the flesh hastened to grasp his hand and made him relate his remarkable experience. It is but just to Mr. Myers to say that he does not profess to be endowed with any supernatural gift. He uses no incantation and works his cures without precisely knowing how he does it. Persons who are not humbugged by the ordinary pretender or pow-wow doctor admit that Mr. Myers has accomplished wonders. Many who are credulous, without being superstitious, bring up the inevitable theory of electricity and attribute to him all the qualities of a forty-horse power dynamo.

SHE SAW AN EFFULGENCE OF LIGHT.

A Philadelphia paper gives an account of the remarkable restoration to health of a young lady, Miss Susan Borden, residing in West Philadelphia. Physicians had failed to relieve her. A short time ago she received a letter from a lady asking why she did not try the faith cure, and recommending her to go to the Peracha Home, at 323 West Twenty-third street, New York, which is in charge of Rev. A. B. Simpson. After mature deliberation, Miss Borden concluded to try it, although she had little confidence in the experiment at the time. During the first week in the institution no change was apparent, but the following Sunday she grew better, and after remaining two weeks she returned to her home perfectly cured. She says: "I had been at the Peracha Home a week without getting any better, and on Sunday morning—it was August 31st, I believe—I felt so weak that it seemed impossible for me to attend services. A voice that seemed to be Satan urged me not to go. I struggled with the tempter, and prayed for strength. Almost exhausted, I tottered to services, but so great was the pain caused by my cough that I hardly knew what was going on about me. I prayed fervently to be healed, and when the services were about half over, I saw an effulgence of light, and was soon cured."

They will make a detour next time Laconia lies in their way. Somehow they feel a sorrowful conviction that the denizens of that New Hampshire town can't be trifled with so readily as might be wished. William and Carrie Edwards, for such are their names, feel they were persecuted by the Laconese. This is how it was: Sweet William and gentle Carrie, with a corps of assistants, are traveling the country claiming to give exhibitions of spirit phenomena; they select opera houses, theatres and large halls, and then "bill the town" freely, after the style of the Eva Fay Combination. Pursuing this method of amusing the public and acquiring wealth, they happened at Laconia on the 28th ult; the opera (!) house was packed, but apparently not with the usual easy-going audience. These mountain Yankees felt they were being imposed upon; probably none of them attended with the expectation of seeing the genuine thing, but thought they had a right to look for a fairly executed series of prestidigitative feats. The show was poor; and from the condition of expectant attention the attending Laconese gradually passed into the state of attenuated expectation. As the "power" on the stage decreased the ire of the parquette and dress circle rose. The upshot was a thoroughly enraged audience, bent on mobbing the Edwards' combination. The alleged mediums were only saved from violence by the police, who escorted them to their hotel with drawn revolvers. The next day Edwards

& Co. were taken into court and there allowed to compromise by turning over the receipts of the previous night's "entertainment" for the benefit of the public library. They then sorrowfully, but with celerity removed themselves from town. As most towns need aid in supplying their libraries, the JOURNAL advises that the Laconian system of dealing with such shows be generally adopted. Should this be done, there will soon be a great increase in library property or a vast decrease in the number of frauds.

Lyman C. Howe—Justice, not Charity.

In the foremost rank of devoted, honest, able mediums and expounders of the philosophy of life as taught by Spiritualism, stands Lyman C. Howe. Between the Atlantic Ocean and the Mississippi River he has traveled constantly for twenty-five years, carrying comfort to the afflicted, joy to the sorrowful, encouragement to the despondent, knowledge to those thirsting for it, and peace and good will everywhere. Mild, gentle, unassuming in his nature, yet no man has the courage of his convictions stronger; he is the peer of any man in Spiritualism, in spiritual unfoldment and purity of life.

Ever ready to obey demands for his services, at meetings, conventions, funerals, or wherever he could minister to the wants of the public, he has never stopped to count the cost to himself or inquire whether his own interests were to be conserved. A quarter of a century and more has this gentle teacher, comforter and friend toiled for others. Today, when past fifty years of age, in delicate health and without a dollar in the world, he finds himself obliged to cancel lecture engagements in order to watch over a desperately sick wife. With a life-time of strictest economy and the most frugal habits, he has been unable to save up anything for old age and sickness, such has been the meagreness of his pecuniary reward.

The following private letter from Brother Howe we publish without his knowledge, knowing full well he never would consent if asked:

FREDONIA, N. Y., October 1, 1884.

DEAR BROTHER.—I received your good scolding in due season and feel the better for it. But I have more serious matter at hand now. My poor, dear wife is again prostrate and helpless with spinal fever—she can barely speak and that is about all. I had to telegraph to Springfield that I could not leave home this week, and shall probably have to lose the entire month, and if possible make conditions such that Mrs. Howe can recover. But I have some grave apprehensions for her. She is so weak and has so little to build upon I can hardly estimate the chances when the fever leaves. I am not strong and cannot do for her as I might if I had more vital force to spare. If I do not get down myself I'll be thankful. It pulls heavy on my exchequer as well as on my vital resources; but all of us have it easy compared to the dear sufferer. She has been over eleven weeks unable to take a step unaided, and now she cannot turn herself in bed; but she is very patient through it all. Pardon so much about myself and my poor, patient wife. It is a vent to pent up feelings to express them to appreciative friends, if it does sound selfish.

I am so sorry to have to give up my engagement at Springfield, for I looked for other work to grow out of it, and when I stop all the income stops and outgoes increase. Cordially but sadly yours, LYMAN C. HOWE.

Such a letter needs no added emphasis to touch the sympathies of his friends. Its simple, pathetic eloquence will thrill the hearts of those who know the man.

Before deciding to make a public appeal in his behalf, we consulted a mutual friend in this city who has known him long and well, and has been a witness to his sacrifices for the public. Here are some of the ringing words of this friend, himself a poor man:

"I don't think this is a matter in which we should consult our friend; we know the facts, the world never will know them from him. He has rendered valuable service, for which he has not been paid. It is not charity you will ask for him, it is only pay for services rendered. If we let our noblest speakers starve or die for want of what is justly their due—not charity—then we had better fall back into the fold of ignorance and superstition. I say, go ahead! and make a square, bold statement, and appeal for aid in his behalf. If we have a bright, bold mind working in the interests of scientific Spiritualism, it is Lyman C. Howe. A few hundred dollars at this time is everything to him. I will send him fifty dollars at once."

Readers of the JOURNAL know how carefully its columns are guarded against appeals for help. It is very rarely that a case comes up where we feel justified in asking the public to assist. But we do now ask those who have felt the hope and joy which a knowledge of spirit return brings, to open their hearts and their pockets as freely as consistent, and send direct to Lyman C. Howe, Fredonia, New York, some contribution as an earnest of good will and debt of gratitude.

This time it was with a colored porter of a Pullman car that Flavius Josephus Cook held his matinee. Porter objected to being howled at in stentorian tones, and repudiated the name of Sambo. Cook, filled with rage, foamed at the mouth and threatened to report the colored citizen, who was only maintaining his inherent right to decent treatment. Colored citizen invited Flavius to report, but the great lecturer, the profound (?) scholar, the traveled gentleman (?) and sweet Christian finding his fellow passengers all in sympathy with the African, subsided. Next time he travels in Wisconsin, he will be a more discreet wayfarer, if not a more meek follower of his Master.

Too many subscribers neglect to promptly renew their subscriptions when they readily could do so. This keeps us out of a large sum in the aggregate. We pay cash for all that enters into the expense of the JOURNAL and need all that is due. Please pay up arrearsages and renew at once before this item passes out of mind.

Secret Sectarian Societies.

Every now and then there comes to the ear of the Spiritualist public mysterious hints or open avowals of the mighty things to be done through the agency of some secret society. Only good Spiritualists are eligible candidates; members in some of these organizations can only attain the inner sanctuary after passing several degrees and being found worthy and well qualified. An air of awful mystery surrounds the inner sanctum which only the well tried can hope to penetrate. All and every advantage which man in mortal or spirit life can ask for is promised and every thing is to be altogether lovely for the elect. From time to time the JOURNAL has been asked to lend its columns to the advocates of these sorcery factories, and agencies for the promotion of private schemes. While declining to advance their interests, it has not been deemed necessary, as a rule, to refer to them even in opposing criticism. Several letters have lately come to the JOURNAL office asking us to state our views as to the advisability of such secret societies, and we do it without circumlocution and in a way to leave no doubt of our position.

We are uncompromisingly opposed to all secret societies where any particular belief, or non-belief, as to religion or a future existence is an essential qualification for membership. Such societies are never advantageous, either to the cause in which they are ostensibly working, or to individual members whose welfare they promise to insure.

The promoters of such societies are of two classes. One is made up of visionary enthusiasts for whom the mystical has a fascination and who imagine that a certain amount of gibberish uttered with due solemnity will in some inexplicable way give potency and effectiveness to their benevolent aims, which as individuals they have neither the force of character nor ability to carry forward successfully. The other and more dangerous class is composed of adventurers, seeking to surround themselves with subservient vassals, such as will blindly obey the behests of the self-constituted dictator, who, to strengthen the majesty of office, does not hesitate to declare himself or herself the vicegerent of the Spirit-world, or the grand deputy of a similar organization in the Summer-land. The resolutions adopted by the New England Spiritualist Camp-meeting in August last, were timely and to the point. We republish one of them, in this connection, as follows:

Resolved, That we discern in all secret organizations among Spiritualists, the unmistakable cunning and nefarious schemes of designing men and women, and we hereby desire to unmask and expose to the gaze of pure and noble men and women, what we have reason to fear as the true inwardness of secret societies among Spiritualists.

GENERAL NOTES.

The stinging of a wasp is said to be fatal to Chinamen.

Charles Dawbarn lectures at Everett Hall, Brooklyn, N. Y., October 18th. His subject will be: "The size of man."

Mrs. Imogene C. Fales will read an essay upon Sociology, before the Woman's Congress in Baltimore this month.

Herman Snow, who has been spending the summer in Vermont, has settled down for the winter at 19 Dover Street, Boston.

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 Beauties of Nature."

Thomas Gales Forster, who has been sick all summer, has recovered sufficiently to leave the mountains of Pennsylvania, and is now in Washington, D. C., where he will winter.

Invitations are out for the wedding of Dr. Carl Tuttle and Miss Aggie Fowler. The ceremony will occur on the 16th at the residence of Mrs. G. L. Fowler, Berlin Heights, Ohio. We shall try to be there!

On our sixth page appears an article entitled—"Special to Spiritualists." Since that was put in type the name of the new magazine has been changed to Mind Cure and the Science of Life. Specimen copy free.

As the evenings lengthen the desire for live reading will strengthen. Get your neighbors and friends to subscribe for the JOURNAL; that is one way to show your appreciation of its work.

Mrs. R. S. Lillie is located for the winter in Brooklyn, New York, where she will lecture every Sunday. Mr. and Mrs. Lillie have taken a residence at 40 Ormond Place, where her mail should be addressed.

Mr. and Mrs. R. O. Old of Georgetown, Colorado, called at the JOURNAL office just as this number was ready for the press; they are on their way to England to spend the winter.

Mr. William Skinner of Clinton, Iowa, made a fraternal call at the JOURNAL office last week. Though in his eightieth year his head is as clear as a bell, and he seems good for years of work before going to spirit life. Mr. S. is a large-hearted Spiritualist and a warm friend of the JOURNAL.

The Sons of the Revolution are taking in hand the subscription to the Statue of Liberty, and have asked President Arthur to head a \$1 subscription list, and each man, woman or child is invited to send \$1 or more. The society, composed of the descendants of those who took part in the Revolution, wish to show by spontaneous, immediate placing in the treasury of 125,000 \$1 bills, that the people of the United States have a grand appreciation of all that is intended by the gift of the Statue of Liberty by the people of the Republic of France, to the people of the United States. Subscriptions can be sent to Austin Huntington, Secretary, 55 Liberty street, room 32, New York City.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Meet Me at the Gate.

My dear and cherished friend, farewell, You'll soon be free and near away, And leave the cloak where you dwell, This weak and crumbling mortal clay.

No more of doubt or raging pain, Will cause your fainting soul to shrink; But your freed spirit then will gain, The beautiful realm beyond the brink.

This parting will not be for long, We shall join hands again I know, And sweetly warble in the song Of victory over death's frow.

A message I would have you bear, To one who once on earth was dear: Tell him I miss his loving care, Although I sometimes find him near.

You knew him well in years gone by, Ere first the frost had nipped the flowers; You knew the fond and loving eye, That brightened in those bright hours.

Tell him my heart is fond and true, Although long years have rolled between; The leaves are faded and green, Do not forget, but bear in mind, This message which I now relate.

Special to Spiritualists.

An Association has just been organized in Chicago, Ill., chiefly of Spiritualists, for the purpose of publishing and extensively circulating a new magazine, The Mind Cure and Basic Sciences.

We adopt the title, Mind Cure, coming as it has under the authority of evolution and thus recognized by the public, as also by all the spiritual publications which have recently given articles, comments, etc., on the subject.

We promise you the ripest and best productions from the ablest minds East and West, relating to spirit or mind cure. The culture and experience of several contributing editors now pledged to the mission and high purpose of our magazine, guarantee its success.

It will have a strictly scientific department, which will give you direct contributions from one very eminent in scholarly and literary attainments, whose scientific works are extensively used in the best universities and schools of our country.

Spiritual Meetings in the East. The Spiritualists of Princeton, Clinton and Leominster, Mass. have had several grove meetings during the last few months; three have been held in Leominster, two in Princeton at Lake Wachusett, near the North View House.

The meeting held September 7th was a perfect success; nearly four hundred people were present, coming in from all the adjoining towns. The day was just right for the occasion.

Mrs. Mary Hallcock writes: I like the JOURNAL very much indeed, and shall do so long as you continue to separate truth from the impurities that have crept into the cause of Spiritualism.

Spiritualism in Early Times—Free-Lovers and Friends.

To the Editor of the Religio-Philosophical Journal:

I have, in the course of thirty-five years, seldom troubled our spiritual papers by publishing any articles of mine, and in fact, which they were started, and in which I feel a deep interest.

At that time it was not popular to be a medium; but times have changed during the third of a century. Not only have there grown up a variety of manifestations, but a variety of mediums; not only a variety as to mode, but a variety as to morals.

But, I took up my pen to speak of another subject entirely, one that should give us more and more to begeth, than its companion. It is doing an equal amount of evil, and should be put aside by Spiritualists with equal firmness.

But, I took up my pen to speak of another subject entirely, one that should give us more and more to begeth, than its companion. It is doing an equal amount of evil, and should be put aside by Spiritualists with equal firmness.

A Community Dying Out. Pittsburg Chronicle: Probably the nearest approach to the ideal existence of Sleepy Hollow, as described by Washington Irving, is contained in the Economic or Harmony Society at their village in Beaver County.

Some Corn. That is a striking estimate of the yield of corn in this country this year which has been put forth by the agricultural bureau at Washington.

Queer Superstitions. There are queer superstitions about the moon among all peoples. The Hurons call it the creator of the earth and the grandmother of the sun.

His Spirit did not Take Flight! The newspapers have already given particulars of the execution of Joe Bogard at Lonoke, Ark., on the 27th of August, for the rape of the eleven-year-old daughter of a farmer named Bhee.

Death Foretold in Dreams. At Bolton, Hannah Millicent Day dreamed that she was walking out with her sweetheart, and had put up her umbrella, when she suddenly felt that she was about to die.

Dissection. Dissection is earlier than the birth of Christ by three centuries, and ancient anatomical practice consists of the medical men of the present day.

Notes and Extracts on Miscellaneous Subjects. The Mormon Church has an income of \$2,000,000 a year. A Californian thinks it advisable to slaughter cattle by means of electricity.

The Fourth Anniversary of the Indian Spirit Hulah.

For the Religio-Philosophical Journal.

Four years ago, this 18th day of September, in a circle of seven persons, this spirit first made her presence known by controlling Mrs. Glading. This evening three hundred persons are assembled in this hall to celebrate the fourth birthday of her new life, and to bear some of the fruits of her former life on earth and in the Spirit-world.

The meeting was called to order by Mr. Samuel Weeber, the developing medium, to whom the honor of reading Mrs. G. in her development is mainly due. The phenomena of his opening remarks, the beautiful hymn, "Shall we meet beyond the River," was sung by the audience.

Now, friends, I wish to call your attention to the necessity of gathering the children together so that they may be taught the true spiritual religion. To this work, let us give our influence, time and means.

A Strange Vision. A Materialist Witnesses a Phenomenon that Greatly Excites Him. To the Editor of the Religio-Philosophical Journal:

The enclosed slip is from one of our daily papers. Mr. H. Hatt has lived here for the last thirty years. He has been a Unitarian minister. He is a truthful, conscientious man, and is a reformer in the fullest sense of the word.

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Significant Events. A Luminous Hand—Strange Experiences.

To the Editor of the Religio-Philosophical Journal:

I have a very dear and intimate friend, who remains the following: Her husband had not been especially sick, but a little "under the weather."

Several times after he spoke of it, and always ended with saying: "I surely never saw anything like that before; it is very singular."

My friend went in as if treading on air. Marvellous change! Every thing about her seemed full of life and beauty. The grass, the trees, the lovely flowers gave her a thrill of exquisite joy, just to look at them.

All the while she was in an ecstasy of delight to find she was not changed; that she had come to a land of beauty, of lovely homes, of delightful people, and constantly she was saying: "I am myself, thank God! I am myself!"

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Notes and Extracts on Miscellaneous Subjects.

The Mormon Church has an income of \$2,000,000 a year.

A Californian thinks it advisable to slaughter cattle by means of electricity. The United States now furnishes one-half of the world's supply of gold and silver.

A twelve-year-old girl in Lewiston, Me., has recently become the mother of a child which weighed three pounds at birth. A Des Moines woman who lost her watch on a street car swore a boy who sat next to her into jail, and then went home and found the watch on the bureau, where she left it.

A sample of American cheese in London when analyzed proved to contain neither milk nor any of its derivatives. Its chief ingredients were lard and coloring matter. It came from New York State. There are twin sisters near Cleveland, Ga., who are exactly the same height and balance the scales at the same notch. They look so much alike their own mother can't tell one from the other.

Bolled peanuts are a favorite dish with the Chinese. Long cooking beneath water extracts all the oil and flavoring principle, and leaves a dough that can be used in the same manner as that made from flour. Buffalo, N. Y., has a religious sect known as Christadelphians. Among other items of their belief is one to the effect that the wicked, instead of suffering everlasting torments after death, are to be put out of existence.

Edison claims to have discovered a new electrical phenomenon in making a live fish in a tub of water swallow as bait a little incandescent lamp, so that when the current is turned on the lighted-up fish becomes transparent. The topography of the moon is well known to astronomers, and has been carefully outlined on detail maps. There are five mountains in the moon more than 20,000 feet high, the highest measuring 28,975 feet.

It has been figured that in St. Louis there is one copy of a daily paper printed to every four people; in New York, one paper to a little less than two persons; in Chicago, one paper for every two inhabitants. Keely says his new force is not at all similar to electricity. He once experimented with it on 8,000 feet of wire and produced a current of sufficient power to punch holes in pasteboard at the other end of the conductor.

Railroad managers in Scotland are beginning to run Sunday trains. The Glasgow Herald remarks that, now they are established, much of the unreasonable prejudice originally existing has died out, and a great public necessity has been secured. The largest bell in the world is now said to be that at Kiojo, Japan. It is 24 feet high and 16 inches thick at the rim. It is sounded by a suspended piece of wood, like a battering ram, which strikes it on the outside, and its booming can be heard for miles.

Great Britain is better supplied with newspapers than any other country in the world. Belgium comes next and the United States is third. There are 34,000 newspapers published in the world, of which 32,000 are published in Europe and North America alone. It is said that only a few years before her death Miss Catharine Beecher received an offer of marriage from a most worthy and estimable man. In reply to his letter Miss Beecher sent the following answer: "Dear Mr. —, I was born in the year 1800. Yours, respectfully."

The citizens of Asheville, N. C., appear to be absurdly excited because a "white man's ear," established by a couple of rammers about a year ago, has been a financial success. The local paper desires an editorial article to the subject, in which the glories of the "ear" are fully described. The microscope reveals that there are more than four thousand muscles in the caterpillar, and that the eye of a drone contains one thousand mirrors. There are spiders as small as a grain of sand, and they spin a thread so fine that it would require four hundred of them to equal the size of a single hair.

Another Florida lake has disappeared through a subterranean outlet. Peacock Lake in Suwanee County, a favorite resort for picnics and sportsmen, on account of its beautiful surroundings and the abundance of fine trout, has disappeared through a hole in the ground, leaving thousands of dead fish for the buzzards to prey upon and contaminate the air.

If North Carolina newspapers are truthful the churches of that state are the only genuinely fire-proof buildings known. It is declared that in recent large forest fires the flames parted to go around the churches. In one case it is said the fire not only burned up straw, wood, lumber, etc., around the church, but underneath it without injuring the church itself.

The RELIGIO-PHILOSOPHICAL JOURNAL is of the opinion that the dark and moldy atmosphere enveloping these churches acted as a fire extinguisher, rather than that they were protected by a special act of God as is implied in the accounts. It is a curious fact that tornadoes occur in the afternoon at 4 o'clock being called the tornado hour. They move from southwest to northeast, generally east about 20 degrees north and their linear movement is ordinarily from thirty to forty miles an hour. Tornadoes occur on sultry days, or when the temperature is very high and the air is thoroughly saturated with moisture. Tornadoes occur when the electrical conditions are high, or when the air is thoroughly charged with electricity.

A sensational French criminal case has recently been reported in the newspapers, which shows the sense of the dog in a new light. The murderers denied their guilt, and the dog, who had seen the crime committed, was next produced. It had been found howling beside the corpse of its mistress. When the assassins were confronted with the poor brute it got into a corner, barked and expressed violent animosity. Its attitude led the murderers to confess and to recriminate each other, and the gullotine will be the fates of the story.

The numerous men of science assembled in Philadelphia were canvassed by reporters to learn their views as to the asserted conflict between science and religion. The Christian believers with one voice testified that there was not only no such unworkable, but that it was strengthened by inquiries into the methods by which the Creator has seen fit to work. On the other hand, the unbelievers were united in the assertion that science was directly antagonistic to Christianity, and some insinuated that their Christian associates, being mostly connected with colleges, were "traded to say what they thought."

The feminine circles of Stonehaven, Kincardineshire, have been greatly excited. Two or three clergymen have been insisting for some days in holding prayer-meetings just at that particular spot of the beach which lies between the ladies' bathing-machines and the ocean. The ladies, being unwilling to misjudge the motives of the clerical gentlemen, but at the same time reluctant to "assist" at a psalm-singing in bathing costumes, have appealed to the Town Council, and the Town Council have appointed "a woman whose duty it should be to warn of the intruders." The warning-off process should be an interesting ceremony.—London Globe.

There is a sunken forest of white cedar in New Jersey which has been mined for timber over seventy years. The industry of digging the sunken logs is carried on by the people of Bensenville, a village which was brought into existence through the buried forest of lumber in its vicinity. Over the sunken forest trees of large size are growing, and in many instances these are cut away to reach the more valuable timber three or four feet below the surface. The sunken trees are of enormous size. Their age is a matter of curious conjecture. It is probable they were buried many centuries ago by the action of an earthquake.

Naturalists say that the feet of the common working bee exhibit the combination of a basket, a brush and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, are only to be seen with the microscope. With this brush of fairy delicacy the bee brushes the velvet to remove the pollen dust with which it becomes loaded while working up the pollen. Another article, hollowed like a spoon, receives all the cleanings which the insect carries to the hive. Finally, by opening them, one upon another, by means of a hinge, these three pieces form a perfect comb, and are of great importance.

The total number of patents granted for agricultural inventions is 35,960. California Chinamen have taken to bicycle riding. They propose to go in 1878. The leading bankers, merchants and manufacturers of London have engaged against themselves a committee to investigate the value of the gold standard.

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Little Miss.

Ab, don't come a-woolung with your long, long face,
And your longer nose behind;
I'm a bright young girl and I know my place,

Palovzean Funeral Customs.

In graveyards of the Palovzes, in the counties of
Borsod and Heves, may be seen here and there
pyramidal monuments of stone, with niches in their sides

Queer Sights in Mexico.

At any time of the day, but particularly on Sunday,
may be witnessed a most interesting sight,
writes a City of Mexico correspondent of The Baltimore American.

An Aged Veteran.

Marshal von Moltke is taking the waters at Ragatz,
in Switzerland, where his well-known tacti-
cally serious disconcerts curious bathers anxious

I Don't Know What Ails Me.

says many a sufferer. "I have the 'blues' frightful-
ly; I am troubled with headache and dizziness;
I have lost my appetite; there is a bad taste in my

Edison is making a curiosity in the form of an
electric battery in which no metals are used—
all made of liquids.

One county in Australia has this year paid the
bounty on 25,840 dozen of captured sparrows' eggs.

Ladies in America
long before they reach middle age frequently find
themselves suffering from some of the complaints

The 604,000 dead soldiers left 807,000 widows who
have applied for pensions, as shown by the report of
the Commissioner of Pensions.

Always in the House.
ROCKVILLE, Cr., May 24, 1883.

Seven convicts were whipped at New Castle, Del.,
a few days ago, in the presence of 400 people.

American women are said to be the most clever,
active and energetic to be found; and well they need
to be, considering the enormous demands made upon

The debt of the City of New York is about one-
twelfth that of the United States Government.

R. F. Greener, the first colored Harvard graduate,
is writing a novel on race distinction.

An old timer—Grandfather's clock.
Use the surest remedy for catarrh—Dr. Sage's.

Their Wedding Journey.

"I think I was never so agreeably astonished as
on our wedding trip. You had often told me of the
loveliness of the city that was to be my new home,

"And the ride up the other bank! It was a perfect
October afternoon, with the beautiful haze of Indian
summer softening everything; from the gorgeous

"The noble river was rushing down toward us
from miles above, as far as the eye could see. At
our feet passed, shouldered and then plunged two

"My dear, I have. I listened with the greatest
interest until—"

He will Preach no More.

Rev. Mr. Hubbard of the Congregational Church
at Rood House, Ill., instead of preaching one Sunday
morning lately, arose and declared that he could not



LYDIA E. PINKHAM'S
VEGETABLE COMPOUND
IS A POSITIVE CURE
For all of those Painful Complaints and
Weaknesses so common to our sex

Edison is making a curiosity in the form of an
electric battery in which no metals are used—
all made of liquids.

Rockford Watches

Are unequalled in EXACTING SERVICE.
Used by the Chief Mechanician of the
United States Coast and Geodetic Survey

The Best Sedgwick Steel Wire Fence

is the only general purpose Wire Fence in use, being a
Strong Non-rotting material. It will turn dogs, pigs,
sheep, and poultry, as well as the most vicious stock,

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

Worth Thinking Of.

What Ayer's Cherry Pectoral does.

It prevents the growth, to serious ill-
ness, of a dangerous class of diseases
that begin as mere trivials, and are

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and
the air passages of the head, and
cleanses the mucous membrane.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered com-
pound, of great potency, the product
of years of study, observation, and

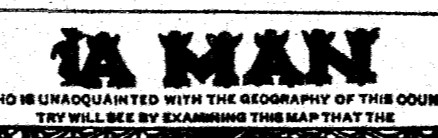
Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicine
that has cured laryngeal, bronchial,
and pulmonary affections where all

Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., [Analytical Chemists] Lowell, Mass.
Sold by all Druggists: Price \$1, six bottles for \$5.

CHILD'S CATARRH



And Diseases of the
HEAD, THROAT & LUNGS
are cured by the use of this medicine.

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,"
Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.
During fifteen years past Mrs. DANSKIN has been the pupil
of and medium for the spirit of Dr. Ben. Rush.

THE AMERICAN LUNG HEALER,

Prepared and Magnitized by Mrs. Danskis.
Is an unerring remedy for all diseases of the Throat and
Lungs, Bronchitis, Consumption, Croup, Whooping Cough,

THE BOOK OF LIFE.

THE SUBSTANCE OF THE ARTICLES RECENTLY PUBLISHED IN THE
JOURNAL, with eight engravings, published by Dr.
M. A. SIDARTH, Room 18, Tribune Building, Chicago, Ill.

CHICAGO, ROCK ISLAND AND PACIFIC.

Table with columns: Leave, Arrive, Station names (Chicago, Rock Island, Pacific, etc.), and times.

FREE GIFT!

A copy of my Medi-
cine Book will be sent to any person afflicted with Con-
sumption, Bronchitis, Asthma, Spasmodic or Neural

PRESENT OUTLOOK OF SPIRITUALISM.

BY HENRY KIDDLE.
This is an able, thoughtful and comprehensive essay, de-
scribing of wide circulation and the earnest consideration of

A SHORT HISTORY OF THE BIBLE.

Being a Popular Account of the Formation and Development
of the Canon.

NEWSPAPERS AND MAGAZINES.

Table with columns: Name of publication (The Light, Boston, weekly), and price.

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SAW ENGINES, THRESHERS,
MILLS, and other Power.

DIAGNOSIS FREE.
SEND two 2-cent stamps, lock of hair, name in full, age and

AGENTS wanted for the History of Christianity. By

McSHANE BELL FOUNDRY
Manufacture those celebrated Bells and
Chimes for Churches, Towers,

PILES

"Anakis" is a powerful and is
entirely safe for Piles.

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BARK & IRON
Has been used and
recommended by the MEDICAL

WESTERN FARM MORTGAGE CO.

LAURENS, KANSAS. First Mortgage Real Estate
Loans paid in New York. Absolute Satisfaction

SWEET GUM & MULEIN

The sweet gum taken from the tree of the
Cuba and the Mulein from the tree of the

Novelty Rug Machine.

Makes Rugs, Tildes, Hoops, Mittens, etc.,
with ease and rapidity. One foot

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gold watch for \$20? Magic Lantern for \$12. 500 for

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Turkish, Russian, Electric, Sulphur, Mer-
curial, Roman, and other Medicated
Baths, the FINEST in the country,

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The Niagara Falls Route.
THE SHORTEST AND MOST DIRECT.

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CHICAGO, BUFFALO, AND NIAGARA FALLS
making fast time and close connections at all junction points

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THE ATLANTIC THROUGH makes four hours quicker time

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ICAL PUBLISHING HOUSE, CHICAGO.

In Defense of Modern Spiritualism.

She answers the Sermon of Rev. H. W. Eldridge, wherein he asserts that Spiritualism is of "Satanic Origin."

(The Reformer, Greenfield, Mass.)

I perceive in your issue of August 29th, that a certain Reverend (?) gentleman, one H. W. Eldridge, hitherto unknown to fame, and seemingly very desirous of achieving it, has been running a tilt against modern Spiritualism, and the Lake Pleasant Spiritualists camp-meeting, through your columns; not doubting that the same channels that have been so generously opened to a truly satanic denunciation of a large body of respectable and respected persons, will be equally available as a means of reply. I venture to ask you, in behalf, not only of the ladies and gentlemen who annually meet at Lake Pleasant but in the best interests of truth, as well as in respect for the millions of his fellow creatures whom this man had traduced, for such space in your journal as will enable me to unmask something of the animus under which he writes. I don't know who this Rev. Eldridge is, and from the inquiries I have been able to make, very few people do know anything about him except that he is a minister with a very small following at Turner's and Miller's Falls, and without attempting to notice the reverend's dreary tirade in detail, it must suffice to say one of the main counts in his indictment is, that immense crowds annually resort to Lake Pleasant, to enjoy themselves, whilst a very insignificant portion of the community find their way to the immediate vicinity of Miller's Falls, where the reverend gentleman holds forth. Now if the complainant were not a Christian minister, he should feel it our duty to teach him the 6th and 10th commandments; as his special function must make him quite familiar with the charge not to "covet his neighbor's goods" we would simply ask him to apply his theory to practice, and not covet his neighbor's crowds. In the same sense we would ask him to practice a little more of what he preaches, and to beware how he "hears false witness against his neighbor." To be a little more specific on the latter point, let us turn to some of this gentleman's Christian utterances. After graciously allowing that some of those who visit Lake Pleasant are "careless pleasure seekers," and others "poor and simple-minded people who are drawn in, and made the victims of their evil system," (i. e., fools who don't know what they do), he proceeds to define the knaves who do know, in some two columns of abuse of which the following extract is but a small sample:

"Women bereaved of their dear ones, in the weakness of their longings for their loved departed are here deluded by wicked people for the sake of gain. In that hour of supreme sorrow and heart desolation (when by all other human beings they would be respected) they are taken advantage of by these agents of darkness in the name of Spiritualism and defrauded and robbed. And many poor people in sickness and when near death and who grasp at the last straw to save life, are drawn to these places and cruelly deceived when at the brink of the grave. For these deluded persons we have only sympathy and tenderness and pity, but for that other and influential class, the leaders and managers who encourage this soul-debasing business for the sake of gain, the confederates of impostors and lying mediums, the abettors of cheating and humbuggery and fraud, the promoters of Sabbath-breaking, I can only express the abhorrence that I feel."

As to the above, which the writer launches against ladies and gentlemen, many of them of spotless character, high aims, noble gifts, and irreproachable standing, it may be asked why the bereaved, the sick and the sorrowful don't go to Christian ministers and be comforted and healed? We think there are scores of texts in the Christian's Bible commanding these things,—dictating not only how to heal the sick, but also in the closing verses of the last chapter of St. Mark, declaring that those that believe in Christ must give evidence of their faith by certain signs, among which are, "handling serpents and drinking deadly drinks without harm." Is Mr. Eldridge prepared to do this? If not, what is his boasted Christian faith worth? I don't wish to inflict a string of Bible quotations upon you, Mr. Editor, but I could select a long list of such as duplicate the words of Christ, to the effect that "the works I do you shall likewise do." Where are Mr. Eldridge's Christ-like works? If he and his brother ministers had obeyed their master's reiterated commands, and given signs of their faith, and done their master's bidding in their works, the sick and sorrowful would not have had occasion to go to the Spiritualists instead of the Christian church to get healing and comfort. Meantime if the Spiritualists do perform the work and give the signs, and the Christian churches do not, what sort of Christianity is that which snarls at, reviles and abuses the Spiritualists for doing the works which the reveler cannot do?

As we cannot carry about our testimonies, and at every turn and on every occasion drag forth a pocket full of documents containing well-proved and fully attested evidences of our works, I have written two books of six hundred pages each, the one "the History of Modern American Spiritualism," the other, "the History of Modern Spiritualism in Every Country of the Earth." The latter, entitled "Nineteenth Century Miracles" I herewith send you one, Mr. Editor, and in it you will find thousands of cases of healings; of criminals converted to saints by Spiritualism, of broken hearts comforted, evil-minded people reformed, charities effected and ten thousand other good things done, and wonderful signs given, all of which Christian theology has had eighteen centuries to do in, and has not done; all of which Spiritualism has done in thirty-six years, and that in the presence of still living witnesses. Permit me to add at this point, Mr. Editor, that in the work I now send you, and to which I refer Mr. Eldridge, and every other reckless slanderer who reviles us for doing what he cannot do, that my records contain

FULL NAMES AND ADDRESSES of all my witnesses, and who are they? Who the persons whom the man calls cheats, impostors, swindlers and devils generally? Kings, queens, emperors, princes, statesmen, authors, poets, painters, historians, professors of colleges, magistrates, judges, lawyers, doctors, scientists of every grade, ladies of the purest character and noblest standing, gentlemen of the highest honor and integrity, and the rank and file of society in every grade. I have given no initials in my book, and it contains the portraits of many of the illustrious personages whom I am proud to call my friends; who are proud to allow my account of their faith in Spiritualism thus publicly to go forth to the world, and whom this man, from a corner of the earth, who not one per cent. of the millions who constitute the ranks of Spiritualism will ever hear of him, vents his Christian spirit by abuse,

...not believe in the... For the sake of the world and the readers, other than the subject of this letter, I have presumed to trouble you, and I would conclude by offering to you as a final evidence of what the main body of the Spiritualists believe, an extract from a lecture of my own, delivered in London, some ten years ago, and published under the caption of "The Creed of the Spiritualists."

I believe in the fatherhood and brotherhood of God. In the brotherhood and sisterhood of man. In the immortality of the soul. In the personal responsibility of every human soul, and in eternal progress. EMMA HARDINGE-BRITTON. New York, Sept. 3, 1884.

INTUITION. "Sometimes," says Locke, "the mind perceives the agreement or disagreement of two ideas immediately by themselves, without the intervention of any other, and this, I think, we may call intuitive knowledge." Whewell would restrict the use of the word "to those cases in which we necessarily apprehend relations of things truly as soon as we conceive the objects distinctly." Lewes defines intuition "as mental vision or as the perception of relations." That two objects placed beside two other objects form a group equal to four can be readily seen by the eye. If a large group, say five hundred objects, are placed beside the same number of other objects, although the mind cannot learn by the eye instantaneously that the total is equivalent to a group of a thousand, intuition sees the equivalence of the ratios with the same lightning-like swiftness in the latter case as in the former. Intuition is not limited merely to the perception of objects, nor are its decisions always demonstrable to sense.

That intuitions have a higher validity than other truths many believe, but without any good reason. The truth respecting the square of the hypotenuse in the forty-seventh proposition of Euclid is as certain as that expressed in the axiom, "If equals be taken from equals, the remainders are equal," although one truth we discover by reflecting and reasoning, the other by intuition. The axiom is self-evident, because there are no other relations implied beyond those specified in the terms of the statement; and the mind therefore, in apprehending the terms, apprehends the equations of the terms. To a mind possessed through experience all the relations expressed and implied in the terms of its proposition, any truth is self-evident. Intuition perceives "necessary" truths, because truths so distinguished express relations which are simple, constant and familiar, and from which therefore all contingencies are excluded. "Contingent" truths are perceived intuitively, but by reasoning, because the relations they express are complicated, because there is a possibility of variation in the terms, because all the co-operant factors cannot be discerned beforehand. But truth is truth; and it is our discovery of it, and not the truth itself, which is contingent.

Intuition enters into all our judgments. It sees relations which are beyond our powers of demonstration. "Intuition," says Lewes, "is of much wider range than demonstration, because the fund of experience on which we rely is too complex, and drawn too much from the forgotten past, for us to be capable of showing all the successive steps which demonstration requires." Our intuitions of space and time, to which our relations have been constant through our entire existence as a race, and to which the relations of all ancestral life were equally constant, are constructed of experiences which lie so far back in the forgotten past that their elements can scarcely be detected. We have rational intuitions and moral intuitions. The elements of which they, too, have been built up are so difficult to find in the experiences of the past that many yet regard these intuitions as primordial endowments rather than products of growth and development. Viewed in the light of modern psychology, the quickness with which intuition sees relations which do not admit of sensible demonstration is not surprising. But it is so common to mistake inference, prejudice, and even passion for intuition that we hear made for it all sorts of extravagant claims, which are by no means confined to the ignorant. What absurd speculation has not been defended on grounds of intuition?

Organic evolution makes the study of intuition a part of the study of heredity. For metaphysical phrases, like "a priori forms of thought," are substituted words like "aptitudes," "tendencies," "inheritances,"—words that indicate our dependence upon the past whence we derive our physical, intellectual and moral nature. If evolution, now established upon an impregnable basis and accepted by the leading thinkers of the world, be true, then the human body and the human mind, correlated through every stage of their growth, have been evolved from lower forms of life. This clearly implies the experiential origin of all knowledge. The mental faculties as well as the physical organs are products of evolution. The ability to perceive the truth of an axiom as well as the ability to walk erect has been acquired. Neither is extra-experiential. The aptitude, the predisposition to do both, comes to the man of today as an inheritance. Does any one who holds to the theory of evolution suppose for a moment that man slowly learned to walk erect, but from the first possessed intuitive power by which he could perceive axiomatic and moral truths? "It is the vice," says Spencer, "of the older psychology, and of the Kantian psychology included, that it habitually deals only with the consciousness of the adult; ignoring the obvious fact that the developed apparatus of thought possessed by the adult is not possessed by the infant, but is slowly evolved; and ignoring the further fact that associations unquestionably established and consolidated by experience are so carried by us into all our thoughts that we are constantly in danger of attributing to the undeveloped mind ideas which only the developed mind possesses."

But, when Kant wrote, there was no science of psychology based upon evolution. Were he living to-day, it is altogether improbable that he would have any intellectual sympathy whatever with those who say, "Back to Kant." In the light afforded by discoveries made since he wrote, he would see the defects which make his philosophy inadequate to meet the requirements of to-day until revised and supplemented so as to accord with evolution. He would doubtless, with his great intellectual powers, see as clearly as any man living that our ideas of space and time, and our rational and moral intuitions, although irreconcilable with the experience-philosophy which he opposed, are in harmony with the larger philosophy of evolution which recognizes in the individual mind a *a priori* element for which he contended, but instead of stopping there finds that the element which is *a priori* to the individual has its or-

ganic origin in the past. No man would be quicker to see or more ready to acknowledge the great truth indicated in the following extract from Herbert Spencer:—"Thus the truth that a straight line is the shortest line between two points lies latent in the structures of the eyes and the nervous centres which receive and co-ordinate visual impressions. We cannot think otherwise, because, during that adjustment between the organism and the environment which evolution has established, the inner relations have been so moulded upon the outer relations that they cannot by any effort be made to fit them. Just in the same way that an infant's hand, constructed so as to grasp by bending the fingers inward, implies ancestral hands which have thus grasped and implies objects in the environments to be thus grasped by this infantine hand when it is developed, so the various structures fitting the infant for apprehensions of space relations imply such apprehensions in the past by its ancestors, and in the future by itself. And just as it has become impossible for the hand to grasp by bending the fingers outward instead of inward, so it has become impossible for those nervous actions by which we apprehend primary space relations to be reversed, so as to enable us to think of these relations otherwise than we do." B. F. UNDERWOOD.

Is it in Truth a Case of Hallucination?—What is Hallucination? To the Editor of the Religio-Philosophical Journal: In the New York Medical Journal one Doctor Edward S. Dwight, under heading of "A Case of Hallucinations, apparently dependent upon malaria," relates the following:—"I was consulted in last October by a man of forty-one, American, of temperate habits, who complained of having, during the two preceding months, experienced hallucinations of a rather indefinite character, which worried him greatly, as he feared they might be the precursors of insanity. He experienced great difficulty in recalling the exact nature of these visions. The following only he could distinctly recollect: On one occasion he imagined that he saw men in red uniforms passing through the train (he was a train-man) collecting tickets, which they deposited in leather bags, worn at their side. On another occasion, he suddenly found himself in a 'beautiful place' where he beheld a stranger pursuing his wife; that he followed them to see what the man wanted with her, when all at once everything vanished and he found himself, as usual, in the cars. On a third occasion while seated at the dinner table, he suddenly imagined himself to be in a green valley, through which a man mounted on a camel was riding. On the occasion last mentioned the clock had commenced to strike before the vision appeared and had not yet ceased when the illusion vanished. These attacks were followed by a chill passing down from the right shoulder to the stomach, to which succeeded nausea. The patient was subject to vertigo, was dyspeptic and habitually constipated. His memory was very good. I could obtain no history of insanity in his family, and one or two symptoms causing me to suspect malarial influence, I prescribed a course of laxatives, and gave quinine. After two or three days of this treatment all abnormal symptoms disappeared, nor did he have any recurrence of the hallucinations for several months, when a renewal of the same course of medication again put them to flight. It seemed to me as if, in this case, a momentary arterial contraction must have occurred, placing the patient's already anemic brain in the semi-bloodless condition in which the organ is when we doze, and that, for the moment, half awake and half asleep, the patient had dreamed while standing erect."

I have given, Mr. Editor, the language of this medical man in this case. It suggests to my mind two questions to ask of him: 1. What is really the nature and origin of that which you call "hallucination?" 2. If its origin is, in any instance, or all instances, as suggested by you, an "arterial contraction, placing the brain in a semi-bloodless condition," by means of which unearthly apparitions are presented to the mind of the subject, then may it not be possible; nay, is it not reasonable to suppose that intelligent invisible forces in nature may and do, by processes known to themselves cause such "arterial contraction" for the very purpose of placing the suitable subject in a condition in which those forces could present to his mind a vision of some object or subject not natural to his mind?

I ask this doctor, and all doctors, is not this hypothesis a reasonable one? Should it be objected to the reasonableness of this view, that there could be no inducement for such intelligent force to desire to create upon the mind of the subject such "unreal" vision, then I suggest two possible inducements, either of which should commend itself to the judgment of any intelligent physician as being in harmony with the recognized practice of a good M. D. The first "inducement" might be precisely that which caused this Doctor Dwight to send his article to the New York Medical Journal, viz.—to impart information to other beings, telling them of spirit life. The second "inducement" might be the desire to experiment with the mind and brain of the subject, human being, just as so many of Doctor Dwight's professional brethren are daily vivisectioning, and otherwise experimenting upon, the orders of beings "beneath" the human.

Odell, Ill. BRONSON MURRAY.

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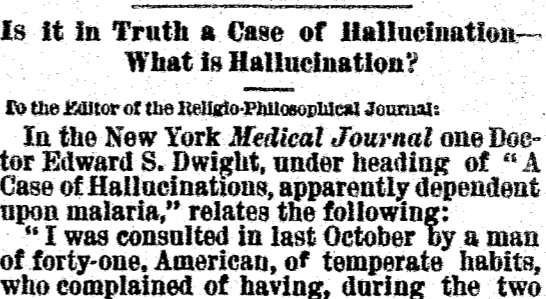
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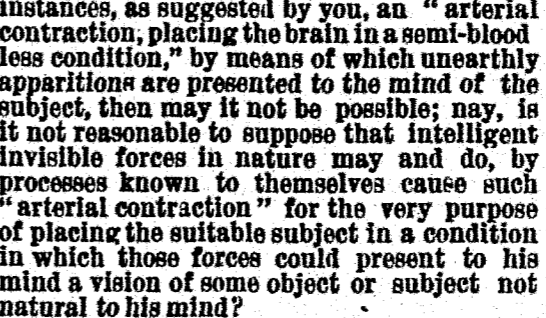
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