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

#### VOL. XXXVII.

CHICAGO, OCTOBER 11, 1884.

Readers of the Journal are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organtzation 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 phenomens 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 Religio-Philosophical Journal:

Allow me to recite a few incidents of recent experiences with J. D. Hagaman, in pellet reading. I think you are aware that I do said. On thorough examination I found the 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. Hagaman, has been repeatedly demonstrated in my presence, under varying "test condit ons," 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 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 knew that Hagaman 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 de-

ciphered 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 thou-sand 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 Lorantina 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 peliets 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. Hagaman's mediumship: Rev. William Alcott, of Shelburne Falls,

"I cheerfully bear testimony to the great satisfaction and comfort I have received from a scance held with Dr. J. D. Hagaman . . . . His psychometric readings, from names written upon slipe of paper, and folded so as to en-close 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. Hagaman is a genial, so-ciable 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 Roston, Mass., who closes his testimonial thus: "He is one of the best mediums I have ever seen." And Dr. Joseph Beals 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

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 0 inches gurfage, in the box; first 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—51% by 41% inches and 25% inches deep, outer surface—with cover on hinges, and could look attached nothing alexantic like. 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 head at the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the state of the red or wrapped his hand and the box with the red or wrapped his hand and wrapped his han 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 aforeseal and marks as I had arranged them. 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.

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:

Your friend. S.S. JONES.

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 processing the higher taschings of forth and proclaim the higher teachings of spirit life, unfolding the truths, wherever found, ever lending a helping hand to suffer-ing 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 world. 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 address to "E. B. Clark, 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 interchangs 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 so-

truth, and the conditions I claim crucialfully 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 iden-tity 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. Hagaman, formerly of Chattanooga, Tenn.

Brooklyn, N. Y. J. K. BAILEY. Experiences with Henry Slade.

To the Editor of the Religio-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 part of the land are in the four days in which he was a land or the south part of the land of the la the few days in which he was able to give cances, he did very effectual 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 evil-doer, and a guide to those seeking to do

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

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 wish to point; one that has a deep and farto the astonishing and heautiful manifestar reaching significance. tion 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

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 ex-amining the slates the pencil dust was al-ways there. Some said it was mind reading but that left the physical part (the writing) unaccounted for. Others said that magnet ism 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 delu-

Experience, the world over, establishes this fact: That messages often contain truths un-known 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 ex-

perience. 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 exposers (?) 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

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 conside the bar of the startling physical

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 every-

thing 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 exist-ence 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 con-trols 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. AMARAL AMARALA MARTIN.

Where the Blame Lies.

To the Editor of the Religio-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 dis-

Knowing the man, James R. Shipperd, during a space of nearly thirty years, as a pleas-ant, kindly, fair dealing person, I could feel nothing but the saddest sympathy and pain-

ful regret that he should have come to so un-timely 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 sui-

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 peculation and self-murder that have grown to be of nearly daily occurrence. Of the large number of bank thieves and consciencestricken 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 news, 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 tinselled 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 worshipers are decked in sealskin sacques, 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 peculation and positive theft. But for this hungry desire to keep up as grand a show as his fellow members in church, it is lution. Until they do, let them cease clubbing but they could show how it was done. Not show as his fellow members in church, it is Spiritualism. All this recital is positive modest at all about making this assertion, not to be supposed that Shipperd would have

they are yet unaccountably slow in making | 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 Shipperds fail to avoid temptation, and, falling by the wayside, come to disgraceful ends. W. Whitworth. to disgraceful ends. W. W. 16 Glendale Av., Cleveland, O.

#### That "Letter from a Christian Woman,"

To the Editor of the Religio-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 exhibitant 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 ag they measure flakes and lock of thought, as they measure flukes and lash their fathomiess 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 1,800 years ago," and she depends upon the say-so of "holy men of old." Was she well acquainted with those consecrated gentlemen? Were unright naighbor 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 waft 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 do-ing, and even for our innocent mistakes, we must suffer; and that our happiness will al-ways 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 un-easiness: "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 la Adam 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

BY GILES B. STEBBINS. CHAPTER VII.

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

Gerald Massey. A people content with crude products and maskilled labor can never reach a high civilisation. Skill, artistic taste, and training in the practical application of science and art to industry, are important elements in edumation. Such education must reach our hools—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 Toleto, 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 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 lec-

ture, are omitted:
"The Spanish Toledo, an old and decaying city on the banks of the Tagus, 2,200 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 woolens, 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 educing—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 Titantic 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 eleer'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 aptitude 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 in better than gold.

The honest excellence of our Western wool en 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

Professional life is full. In every Western town or city are lawyers, physicians and even elergymen, 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 uccess, 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 culturof and polite in habits and manners, yet will g and able to take hold of the world's work th courage and hope, with skill and per-

Some of the most eminent scientists of En-

of Bonnetton, naking for to of elementary physical scien mon schools of that country. nce in-They offer as a reason for their petition the

We conceive such teaching to be one of the best instruments of education in the sense of intellectual discipline; and in many respects better calculated to awaken intellectual activity than other studies.

"2. We think a knowledge of the elements of natural science has a high value as infor-

mation. "3. We are of the opinion that scientific training and teaching in the elementary schools will afford the best possible preparation for that technical education for the working classes which has become indispensably necessary to the industrial progress of the country.

This training would elevate the whole standard of labor, and the whole life of the laborer and artisan, by bringing them into closer fellowship and more sacred communion with laws and forces which are natural and practical, fitted to our external life on the one side, yet infinite and divine, and meeting that which is immortal in us, on the other that which is immortal in us, on the other. Scientific education linked to practical results must be had in school and college, to reach that varied industry which is a part of

the best civilization. Fitly, too, do you link art with industry.and aim to provide for a cultivated taste in the production of beautiful objects, and it is to be hoped that samples of the skill of young men and women, designs of patterns for textile fabrics, shapes and styles of patterns for ornamental yet useful and comfortable furniture, and fine pictures may be seen as re-

By the census of 1860, we find our home manufactures were valued at over four thousand million dollars, a sum ten times as great as our total imports, and that over two million persons are engaged in these industries, and probably eight millions dependent upon them for a livelihood. Build up such schools as you propose and you elevate the standard of skill, increase the value of the finer manufactures, enlarge the range and lift up the life of this host of people, benefit the farmer, and so help all.

Crude labor is full and gets lowest pay, skilled labor is wanted and gets larger wages. In these days of Trade Unions it were well for the workmen to remember that their upward path is through their own efforts for finer skill and persistent improvement. Be worth more and you get more, is a good word

for the worker. It is well that Chio made this year over 150,000 tons of iron, worth \$80 per ton, or, say \$10,000,000 worth in all; but it were better—and to this your University will help—that Ohio make, more tools and fine cutlery, worth from five to fifty dollars per pound, or watch springs, worth more than their weight in gold, adding to the value of the crude material by wondrous mechanism and the fine handicraft of intelligent and trained workers -self-respecting citizens adding to your mental and spiritual wealth by the nobility of their presence.

We must train our skill and develop our artistic taste, or we fall behind in the great and peaceful strife of national industries; and to be dull laggards in this noble emulation

were sore disaster indeed. The Massachusetts Technical College, in Boston, with its noble buildings filled with fine apparatus for practical skill to test and use, the scientific departments of Cambridge, Yale, Columbia College, Cornell, Ann Arbor, the Columbia College, Cornell, Ann Arbor, the Kentucky University at Lexington, and in marriages for money, or for a home for other schools, are excellent beginnings. The selfish relief from existing ills.

Visiting the Illinois Industrial College at Champaign, where the farm and machine shop and laboratory are together, it was very instructive to see with what interest the scholars on the farm and in the shops watched and learned from each other, and saw, as never before, how close the alliance of all labor and skill, how common the interest of farmer and mechanic and manufacturer.

There can be no doubt that a school of anplied science would pay well in money and character. A million dollars would add tenfold that sum to the wealth of any one State, in a few years, by increasing the value and results of its labor and skill.

A few years ago a young man from Eastern Pennsylvania spent four years in the Tech-nical Schools of Germany, and graduated as an engineer. Coming home, he was in demand, and went up in ten years faster than twenty years of professional life would have carried him, and his every step added to the wealth and resources of his country. Another young man went to these schools for three years to study metals and chemistry, and came home to take charge of a steel manufactory that had never paid a dollar, but sunk many thousands, and in six months his skill had turned the scale, added twenty-five per cent. to its product, and the stockholders

gladly saw their first dividend. It is well for a few to go abroad for such training, but far better for more to be trained at home, in schools better fitted to our wants and conditions than those in foreign lands

A gentleman tells me of seeing a young German, a graduate from one of the German Art schools, in a great jewelry and silver ware establishment in New York, with four thousand dollars yearly salary, shaping patterns and designs of their finest work. Some young man or woman graduating from such an university as you are founding could fill that place, for there is no end to the varied avenues for work, and enjoyment, and support in the arts and trades.

[To be continued.] For the Religio-Philosophical Journal. The Gospel of True Manhood.

BY CHARLES DAWBARN.

No.4.

I take it as granted that a man can limit his family to his means by understanding and obeying nature's laws. I next asser that it is in man's power to make or to mar his unborn child, both physically and mentally. Every time you see the royal horse, so graceful in motion and perfect in form, you should stop to think that some man in the modern long ago, first called up to his imagination the picture of a perfect horse, and then went to work to learn how to breed him. Under the laws of the animal you can produce any form you like that permits exist-

with tails weighing forty pounds, and if that tail were ever thought to be a delicacy here it would soon be developed in our own pas-Man is an animal, and can be grown to the picture of a perfect animal-manhood, if you so choose. The man with broad shoulders, magnificent limbs, and a frame that holds lungs, liver and heart fit for a giant, stands

ence. In Eastern Russia, there are sheep

country yet probably have a hern singger. To we had his back brain is full strong than hithesif, twenty thousand similar animals will pay a dollar a niamitime, whilst a million. strong than himself, twenty thousand simi-lar animals will pay a dellar a piece any time, whilst a million will regret their lost opportunity. Yes, you can breed the slugger with a very ressonable 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, 0 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 routs, 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

wise benevolence of Peter Cooper, making | But though this is a grand starting point, his old age golden by helping this education now is the hour for you to remember that of the people, is worthy of honor. 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 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, studi-ous 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-

some of our earlier days experiences, are pressing to the front in their adorts to understand the phenomena of Spiritualism, and will not "down" at the bidding of every "called" shepherd of the orthodox flocks. Especially was this latter phase of the matter shown in the call for, and examination of, the current spiritualistic literature of the day, which it is to be regretted, is not more thoroughly placed during the year where they can readily find it, and at prices that will admit of their easy purchase. (In this connection, why cannot spiritualistic tracts and the like he printed and sold at as low and the like, be printed and sold at as low rates as the common literature of the day? Such a course would mean more readers and students, and more well-grounded believers in the truth.) No one with an average intellect and a disposition to fairly judge, could canvase the grounds this or last year, and view the interested and closely-observant throngs which gathered in the auditorium, without feeling that something more than mere "midsummer madness" had called them hither. There was an earnestness of thought visible, an attentive ear to the various speakers' representation of experience and knowledge, a close discussion of ideas and sentiments propounded, and a bold, yet courteous expression of differences of opinion that showed a studious method in their madness. That many were there only for pleasure. at the rink, on the lake and in the grove, who cared no more for the subject discussions of the hour, than they did for the like demonstration of other religious belief, goes without saying. That many were there who simply came for rest, at a spot easily accessible from their homes, and free from the "tone" which pervade so many of our sum-mer resorts, making them alike burdensome to the pocket and the already weary body, is alike true; but there was separate and distinct from the above, an earnest body of thinkers and workers, whose influence was felt. The presence of idlers and merry makers should not be counted as a factor in judging the element which really held the hour; nor, indeed, is it fair, because another element, destructive to all peace and happiness, lifts its head and growls because it cannot have full play for passion, to count that as part and parcel of the true work. Such elements can be found at any summer gathering, or winter, either, for that matter.

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That there were some frauds there, masquerading under the delusive titles of M. D., and the various phases of mediumistic effort, cannot be, and is not, denied. Were there no truth, there could be no counterfeits; but in my dealings with the general class of mediums, I found them strictly honorable and just. Speaking as an honest investigator of the subject of Spiritualism, and expressing an opinion current with hundreds like my self, whom I met, I do not think that spirit ualistic leaders, as a whole, are strong and united enough in their efforts to weed out such impostors. The golden charity of belief which permeates the minds of liberal thinkers, has kept them from closely enough ques-tioning the character and general claims of many of the harpies who have fastened upon Spiritualism as a cover for their counterfeit presentation of the truth. Even as Cæsar's wife should be above suspicion, Spiritualism should be ever active in its efforts to discover and disown those who soil the hem of its garments, and must back its press in its efforts in this direction, as a unit. Until this is done comments like those of the Republican and other papers, cannot but be expected and must be endured.

It is a matter of congratulation that in another year steps have been taken to interest the younger element of society at the Lake, in the claims of Spiritualism. This has been too long neglected. They must be brought by degrees of instruction and illustration into investigation. They cannot be expected to, at once, feed upon the solid food furnished for, and by, those old in the faith from the public rostrum. Lead them thither gradually but surely, and they will stay there, never fear.

It is to be regretted, that too often an audience who have listened to an eloquent dis-course which they are anxious to get away and discuss at its close, while the facts are fresh in their mind, are often detained to listen—through abuse of executive courtesy and clemency—to a number of long-winded "is to be's" from some party wishing to "turn an honest penny." It has grown into an abuse in a measure, and there are enough of advertising methods without the rostrum being turned into an auction mart by the

bidders for public favor. No stronger evidence of the real desire for the interests of true Spiritualism could be given than the address of thanks by the ladies of the camp to Mrs. Emma Hardinge-Britten, on the occasion of one of her most forcible

and searching lectures. The general order at the Lake was good—unexceptionally good—considering the elements which the rink drew from all classes in the surrounding towns, though, if one were to govern their thought by the utterances of one or two journals whose "editor-in-chief" or reporter were only on the ground at odd intervals, it might seem otherwise; but I can truly say, having not been off the ground twenty-four hours in all during the six weeks, that the order and morale could safely challenge any New England town of like, or even smaller population.

It was a very noticeable fact that a few of the loudest-mouthed malcontents, who could find no good in the administration of affairs, and longed with "unutterable yearnings" for different times, remained until the last morning or so of the session, and then were about the first to "fold their tents like the Arabs, and silently flit away" as soon as that dominant harsh rule was removed by the expiration of the camp session, not even waiting to test the bill of fare offered by the White Cross Fraternity, of which they had been spoken adherents—later in the week. Was there after all, some good in Sodom and its executives? We pause for a reply. Whatever dif-ferences of opinion may honestly exist as to method of management—and honest agita-tion works for purity of effort in any cause yet the summer session settled one fact, and that was, that the "midsummer madness" of Lake Pleasant was not, in the line of executive duty nor on the part of true Spiritualists. May just such madness as makes the Lake and other like resorts, the home of energetic and unbiased search after truth, be my lot to witness in each coming year. VIDETTE. witness in each coming year.

Old Dan Rice claims that once, upon a keel-boat coming from Wheeling, W. Va., to Maysville, after the adjournment of Congress in 1837, he danced a jig while the famous Henry Clay played the fiddle for him.

Athol, Mass

Horsford's Acid Phosphate. IN NERVOUS DISEASES.

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

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DEAR FRIENDS: I wish to address you a few earnest words. Before they can be pre-sented 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 fruitage 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 Winslow, 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 hand-writing. "That," says Mr. Ruskin, "shows how a man can and should bear adversity."

#### Voudoolsm in Washington.

The most successful voudoo doctor in Washington half 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

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.

#### Woman and the Mousehold.

BY HESTER M. POOLE. (METUCHEN, 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 deeps of love we cannot be.

For, by those heavy strokes we misname ill, Through the fierce fire of sin, this temporing

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 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. Af ter 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 de-gree at Bologna, and in 1806 was appointed by Napoleon Bonaparte to the chair of midwifery in that university. In Germany, as early as 1754, Fran 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 Heidensieck, both received medical degrees at Giessen, and rose to great distinction. Frau von Siebold attendd 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 wo-men in the science of healing to-day, but be-cause 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 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 nine-teenth century less enlightened, less liberal, than were the great teachers of the mediæval 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 Edinburg, 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 wo-

"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 1868 on ly 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 King-

dom. After a long and weary battle with the prejudices of men in obtaining requisite hospital instruction, Miss Garrett was regis-tered as a licentiate of Apothecaries' Hall. But her title of M. D. she was able to obtain only years after, from the University of

"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 medisevelism 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

sia, declared to the writer that she believes the trained nurses of St. Petersburgh to be among the most thoroughly trained and most skillful in the world, adding that she owed her life to one wo or St. Petersburgh to be among the most skillful in the world, adding that she owed her through a strength of the same of the strength and the st period of sickness in St. Petersburgh, she said: 'During the enforced absence of my physician, there was nothing that he 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 Uuniversity 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 Asso-

"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 woman hood, 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 distinc-tion, four women received their degrees. For many years the lying-in hospital of Madras, Manargoody, 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 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 sup-

port 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 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 cen-

"Women to-day are bringing health and happiness to women in the penetralia 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 waited here from the Coast Mountains, relative to the venerable priest who holds forth in a lonely valley near the Cantue, continue to excite at-tention, 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 Hopos- work before us-the work of self-construc-

"Mrs. Foster, wife of the minister to Rus- iter reporter interviewed Mr. Lascelle, but I tion before the whole human family. It must was unable, in consequence of the difficulty of conversing with him, he speaking very broken English, to gain as full particulars we, with the rest of the human family, must 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 be-came 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 wordly goods. They are as mere dross to him. His wants are sup-plied 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 Lamonthe and family, and a number of others, will leave Fresno in a few days, to remain permanently at the Cantua.

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 tool, 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 Expositor.

#### 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 devits; no

eternal punishment for the desperately wickd!" 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 Lovett.

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 selfbood 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 become 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 absolution through Christ, is very far from exercising a restraining influence in the commission of crime. Absolution, 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 depredations 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, mischievious 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 lof-tiest aspirations are given. Now these spiritual emanations, when rationally considered, are of themselves of sufficient evidence of the various conditions of the spiritual communicants-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 rankling hells 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 contemners of goodness and purity have neglected to perform while in the flesh! Therefore, my friends, truth points out the

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

#### "For there are no acts of pardon past, In the just realm to which we haste."

Few thinkers ho ponder upon the probapilities 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 im-

Hence the eyes of thoughtful Spiritualists involuntarily moisten when they reflect on the future perplexed condition of a Talmage, or of a full canonicaled bishop raying through or of a full canonicated productions space in search of their Redeemer.

D. BRUCE.

Partial List of Magazines for October Not before Mentioned.

Sr. 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 Dalzells of Daisydown; Braiding Mother's Hair; Corny's Catamount; Youth and Age; Lanty 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 Brit-tany; 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 Sermonic 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 represent, which is to signalize the coming represent, which is to signalize the coming represent. ize the coming year and add new attractions. and give a wider scope to this lending 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; "Rather 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

LOVETT'S ILLUSTRATED CATALOGUE OF TREES AND PLANTS AND CHOICE SMALL FRUITS FOR THE AUTUMN. (Little Silver, N. J.) J. T.

#### BOOK REVIEWS.

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

EVENING REST. By J. L. Pratt. Young Folks' Library. Boston: D. Lothrop & Co. Price 25 cts. A simple, quiet story, whose character is adequate y expressed by the title.

#### Books Received.

EVENING REST. By. J. L. Pratt. Boston: D. Lothrop & Co. Price, paper cover, 25 cents. HORAL WORSHIP. A Collection of New Sacred Music and New Secular Music. For Choirs, Singing Classes and Conventions. By L. O. Emerson. Boston: Oliver Ditson & Co. Price \$1.00. Board

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.,

Groceries in England are 16 per cent. cheaper than in the United States; but meat, but-ter, 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.



MIND. THOUGHT AND CEREBRATION. BY ALEXANDER WILDER.

Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RECUIO-PELLOSOFEE. MI PUBLISHING HOUSE, Chicago.

#### Care for the Children

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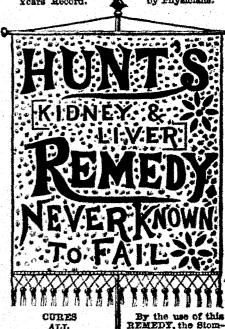
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the der will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 11, 1884.

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#### 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 Bunday morning effort was no exception. He had been reading week after week of the suicides of bankers and other prominent citizens who were noted in their several localities as zealous members of different evangelical churches. He felt that the ministry at large was appalled, and only the resources of a Talmage could divert public attention from the Christian professions of the defaulters and self-murderers. So with a replenished stock of hankey-pankey, well seasoned with tincture of tergiversation, he malled the throttle wide open, deftly placed a colored citizen on the safety valve, and the sport began. Here is

"Suicide is assassination, but it is ordinary murder in guilt centuolicated. 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 demented 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. Ah! my friends, I want this thing thoroughly brought before you. I want you to un derstand that if infidelity could carry the day and reguade the majority of people in this country that it does not make any difference how you go out of e world you will land safely, the Hudson and the Mast 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 rumble of a street car. Would God that the coroners would be brave in rendering the right verdict, and when in a case of irresponsibility they say while this man was demented he took his life,' is the other case say, 'having read infidel books and at-tended infidel lectures, which obliterated from this man's mind all appreciation of anything like future retribution, he committed self-slaughter

"Ob, inficelity! stand up and take thy sentence. In the processe of God and angels and men, stand up, thou monster, thy life blasted with blasphemy, thy ch o'r scarred with lust, thy breath foul with the cornumber of the sges! Stand up, satyr, filthy goat, buz-mard of the nations, leper of the centuries! Stan i 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 crim-son 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 sobs and grouns of families thou hast blasted and roll on the bed of knives which thou hast sharpened for others, and let thy music be the everlasting miserers of those from thou hast damned! I brand the forehead of fidelity with all the crimes of self-immolation for the last century on the part of those who had their essen . . . Why was it that at midnight, just at mid-ight, the destroying angel struck the blow that set be Israelites free from bondage? The 430 years were up at twelve o'clock that night. The 430 years were not up at eleven, and one s'clock would have been tardy and too late. The 430 years were up at symbol o'clock, and the destroying angel struck the plow and Israel was free. And God knows just the our when it is time to lead you up from earthly biage. By His grace make not the worst of things, the best of them. You must take the pilis; but not chew them. Your everlasting rewards will with your earthly perturbations

The above quotations are republished from proport of Talmage's sermon, as published be Brooklyn Ragie, and are undoubtedly L. Comment on such lying balderdash has seems 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 cheapeus human life and gives an impulse to self-

#### 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 quietude 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 difbegan the fun. Now, although his humor | ficulty caused by a fall. She is now managseems born of the moment and inspired by ing a prayer cure that has a session once a the audience, it is an open secret that it is week. The young son of a minister named wrought out by previous hard labor. This | Pardington, suffering from a somewhat similar disease, was permanently cured by pray er, 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. account of remarkable cures that have been performed at York, Pa. The most notable case, and the one which has attracted the the patient, is that of Ex-Sheriff James Peeling. Only a short time ago this gentleman felt considerable pain. On the following

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 nowwow 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

SHE SAW AN EFFULGENCE OF LIGHT.

Philadelphia paper gives an account 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 328 West Twentythird 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: "1 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 attend ed 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 attend-The Philadelphia Times gives an interesting | ing 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 most notice by reason of the prominence of 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 Tuesday he was confined to his bed and sum- 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

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

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 epirit 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 arrearages and renew at once before this item passes out of 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 levely 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 enthuslasts 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 umong Spiritualists, the unmistakable cunning and netarious schemes of designing men and women, and we hereby desire to unmask and expose to the gaze of pure as the true inwardness of secret societies among Spirit-ualists.

#### GENERAL NOTES.

The sting 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. I. H. Sawyer will conduct the People's Spirituatet meeting at Martine's Hall, 55 Ada Street, next Sunday at 2:45 P. M. Subiect: "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 en-

titled—"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 Jour-NAL; 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 Huntungton, Secretary, 55 Liberty street, room 82, New York City.

Major Young says he saw at the residence of a private medium in the suburbs of London the only manifestation of form materialization, he has ever witnessed where the conditions excluded all question of mistake or deception. He will it is hoped find time to write it up for the JOURNAL.

Attention is called to a communication on another page "To the Readers of the Jour-NAL" from the President of the American Spiritualist Association; though we presume it is hardly necessary to call special notice to any particular article in the paper, where all are read with interest.

J. Clegg Wright is located at 713 Fairmount Avenue, Philadelphia, where all mail for him should be addressed. Mr. Wright informs the Journal that he will, in addition to his regular lecture engagements, "give sittings and descriptions of spirits every day in the week.

"A Friend" in New York who sends a letter to this office for Alfred Weldon, with a request for us to forward to his address. is hereby informed, that since Weldon was obliged to skip from Cleveland to Canada. we have declined to trust him longer for the JOURNAL and do not now know his address.

A Boston spirit medium was detected using a telephone in his cabinet. He allowed his mouth to be filled with marbles and sealed with court plaster. By attaching the telephone to concealed wires that ran to a confederate in another part of the house, he nevertheless produced ghostly voices.

The Paris Municipal Council has voted \$600 to enable a delegation of carpenters to go to Sweden and Norway for the purpose of finding out how it is that ready made doors and window frames from those countries can be delivered in Paris at less cost than the price there of the unwrought material.

The fusillade of pamphlets against Col. Robert G. Ingersoll still goes on with unabated fury. This serves to advertise him and secure for him full houses when he lectures. The lecturer gets the notoriety he wants, and the authors of the pamphlets see their names in print, and so every body is happy.-New York Tribune.

Mrs. R. C. Simpson, of 45 North Sheldon street, has returned from a five months' stay in Dakota, well recuperated and ready for her winter's work as a medium. The demand for her services will be so great that she must choose who she will sit for and limit her hours of work, otherwise she will not be able to endure the pressure.

The Rhenish missionaries on the Toba lake, Sumatra, came near being exterminated in the disturbances of that country. The mangarajah offered seven hundred and fifty florins for the head of each white person, and a band of his braves were at one time close upon the mission station. A considerable amount of missionary property was destroyed.

If those friends who have within a year assured us either by letter or in person of their great satisfaction with the JOURNAL, will each send in three new yearly subscribers this month, we will have a larger list than all other Spiritualist papers in America combined. Friends, you can do this if you only try half as hard, as we do to give you a trustworthy newspaper.

Scott Anderson, a prominent Mormon and temperance worker, who has been somewhat over two years from England, has written a letter to President John Taylor, renouncing Mormonism and denouncing blood atonement and compulsory polygamy, which, he says. were a horrifying surprise to him on coming to Salt Lake City, as no such doctrines were taught to him in England.

To Sir John Pope Hennessey, K. C. M. G., Governor of Mauritius, belongs the honor of being the first foreigner who has been allowed to present a gift to the shrine of Confucius. Some time since, on his return from Hong Kong, Sir John conceived the idea of presenting a golden vase, specially made by Hancocks of Bond street, which, after many delays, has been at last accepted by the Hereditary Grand Duke Kung, in a graceful letter, and dedicated to the use of the temple.

Major J. B. Young and his son, Mr. James Young, landed in New York, a week ago last Sunday, after a three months' trip through Continental Europe. The Major, who passed through Chicago last week, says they improved every moment of their time, travelled through seventeen countries, and come home chock-full of health and an increased admiration for their native land. Mr. J. J. Morse placed these gentlemen under lasting obligations by his kindly attentions during their brief stay in London.

Mr. Bronson Murray of New York, took a day's vacation from his farm work at Odell, Illinois, and gave the Journal office the pleasure of his company last week. Mr. M. is busily engaged in drain-tiling his large estate. and calculates that in ten years he will have it done to perfection. Farmers in many instances are wasting their money in attempts at drainage by not going at the work with the aid of a surveyor to take the levels, trusting to guess work. Mr. Murray proceeds with more care than if building a railroad and never has a failure in the working of his drain-tiles.

A Chinese pamphlet recently circulated in Hong Kong against the Christian mission work, affirms that Europeans do not belong to the human race, but are descended from the monkeys. "This race of wild beings wor-ships neither the heavens nor the earth; they do not honor their parents nor have respect for their forefathers. They come into China under the pretense of preaching a religion, but really come to take the eyes and the brains of fring people and the blood of children. With these they make pills which they said in their commerce, and in this manner se"Private Henry" Visits a Private Medium.

To the Editor of the Religio-Philosophical Journal:

The private medium is my wife, a lady whose gifts as a psychic sensitive are known to only a few friends, and who never has re-ceived, or would receive, any pecuniary re-ward for her services. She is an automatic writer, and is often led into some degree of

impersonation. One evening a few weeks ago a new-comer took control. He began by making the medium very uncomfortable, as with excessive heat and other painful emotions. She rubbed her hands, as if washing them, as Hood somewhere says, "with invisible soap in imperceptible water." also her arms, face and head, pushing back her hair, and pulling her dress away from close contact with her person, as one may do in a sultry day. Then she glowed at me in so singular and unusual a way for one whom I may call at least a pleasant faced lady, that I burst out laughing, where-upon she seized a pencil and dashed down in a large and rude hand:

What are you roasting me for? Wasn't it enough to shoot me down?"

"Who are you?" I asked. But I received no reply, and the medium thought our visitor had been disconcerted or displeased by my laughter and had taken "French leave.

Three days later our spirit son, a bright boy who very often communicates with us,

wrote through his mother's hand:
"Dear papa, we can tell you about that man that felt so badly, but perhaps he will come himself sometime, and that would be better. He does feel awfully, but his coming here brought him partly to his senses. "Was his pain in his mind as well as in

his body?" An emphatic "Yes."

Eleven days now elapsed, during which, though we sat as usual nearly every evening, not only no communication came, but not even the slightest indication to the medium's quick sense of any spirit presence. This was so contrary to our usual experience as greatly to surprise as well as disappoint us. At last, one evening, came the same distressing sensations as at first, though not as severe, and in the same rough, darting, angular handwriting, puncturing the paper here and there in the writer's strong excitement. This

was written: "You can't roast me twice. What does it mean? It's damned hot anyway. Didn't believe you'd fix me out, and put me in prison besides. How did you get me in such a hot place? It was damned cold up there."
"Up where?" I inquired. "And who are

you? "Don't know me? Well, you ought to know me, after shooting me down, and calling me that damned thief of a Private Henry."

"Well," said I, "we object to visits of this character, Private Henry. We don't fancy profane language, nor violent manners; nor am I willing to have the medium subjected to so much suffering as your presence in

Here our little boy wrote: "Tell him he is not in prison, but dead."

So I explained his situation to him; that he had passed out of his physical body into the Spirit-world, where now if he was suffering he need not be surprised. He must expect to reap as he had sown. If on earth he had been a bad man he could not escape the just consequences of his life. All that was left to him now was to work his own salvation as best he could.

When I paused, my spirit boy wrote: "Say more," feeling, as I judged, that my address so far, had been rather severe. So I added that I was by no means his enemy, disposed to be unkind to him; but wished very sincerely to do him good, if I could; that everything would depend on what he was willing to do for himself. If he would no longer be selfish, malicious or wilful, but ready to listen to good counsel, he might be greatly relieved. His case, bad as it now seemed was not hopeless; he might yet come to be happy. Then a spirit friend, for many years very near and dear to me, wrote:

"My dear one, here what appears a most remarkable case. This spirit took slight control of our medium some evenings ago: but the effect was so bad we felt that we could allow nothing more of the kind. His ignorance of his true condition was complete. His efforts to escape from "prison," as he called it, were tremendous. We [the medium's band | had to exert all our influence to restrain him from doing the medium great harm. As we saw the mischief he has been working among his old associates, and his total misapprehension of his situation, we finally gave him permission to escape from prison, if he would refrain from doing any damage to those who assisted him. This will be his first step up the long climb to purity

"Our efforts have been entirely given to restraining him and protecting our precious instrument. Of one thing you may be assured, that though the medium shall be cared for and protected, one so easily used must be desired by such miserable creatures as a

means to lift them up.' This, then, was the explanation of the unusually long suspension of our spirit intercourse. It had been necessary for the protection of the medium from some undefined but "great harm." "Our efforts have been entirely given to restraining him and protecting our precious instrument," so entirely as to require the exclusion of all other communi-

A few inquiries may suggest themselves to some readers of this narrative, and among them the following, to which however I am not prepared to offer an answer:

1. What occasioned this spirit's evident extreme suffering from heat? Was it merely his transition from an arctic climate to the mild one he found on his return to earth? Or did that "magnetic attachment" of the spirit to the body which, we are credibly informed, continues some little time after death and until decomposition is well advanced, convey to him the sense of being "roasted," as, perhaps, he was literally, for food for his halfdemented companions?

2. What constituted to him his prison? It was evidently not of such a nature as to preclude him from "still working mischief among his old associates."

3. Were these old associates those who had passed like him into the Spirit-world? Or, more probably, those who still remained here: 4. Was the "permission to escape," which purer and stronger spirits finally gave him, anything more than allowing him to control

5. In what way or ways could he, but for their restraint, have done the medium "great VERITAS. harm?

There are seventeen training schools for nurses in the United States, Boston having

To the Peace League convened at Geneva there has been presented a plow manufactur-ed out of swords used in the last two Ameri-

For the Religio-Philosophical Journal. Test Conditions.

BY GEO. F. A. HLLIDGE.

"Oft expectation fails, and most there where most it promises."—All's Well that Ends Well.

I am greatly surprised to find in the August number of a magazine published in Boston and known as Facts, an article over the sig-nature of George T. Albro, headed, "Some Thoughts About Materialization," in which he boldly deprecates all test conditions at materializing séances. I have read and reread the article, but cannot feel satisfied that it is in reality the production of Mr. Albro as it is greatly at variance with the opinion I have formed of his views on the subject, an opinion based upon a personal acquaintance and many conversations touching on materialization and other phases of psychic phenomena.

That the able and efficient manager of the Berry sisters, two mediums in whose integrity I, together with a host of others, have implicit confidence, should pen, or lend his signature to, an article treating one of the gravest and most complex subjects of the age in so unscientific and frivolous a vein. I can hardly bring myself to believe, and should the Berry sisters adhere to what purports to be the ultimatum of their manager there unquestionably would be ground for impugning the genuineness of the manifestations occur

ring in their presence. To advocate no test conditions is to advocate the practice of fraud and base imposition on part of unprincipled mediums and mountebanks, the number of whom it is a lamentable fact are already far in excess of the number of honest mediums, and I conscientiously think that Mr. Albro would be the last man identified with the spiritual movement to knowingly approve of imposition.

In the article alluded to he is made to say:

'I deprecate all 'test conditions' so-called, . test conditions' are poor tests. There are other proofs far above, and beyond are interior and subjective knowledge and convic-tion that cannot be shaken. If asked what harm there can be in imposing these tests, I would answer: None to the medium, perhaps, if the sitters are in the right condition," etc., etc. Mr. Albro (?) then proceeds to give what he terms two or three facts in support of his theory of subjective knowledge above alluded o, and instances the experience of a Mr. V. and Dr. Dyer. Now, while I do not dispute the fact that there are at times certain proofs of spirit return which are fully as satisfactory without as with test conditions, I maintain that these proofs are few and far between, and were we to rely on them solely for the dissemination of the doctrine of immortality and the ocular demonstration of the same the growth of Spiritualism would be stunted and but few converts made. Again, what scientist would want to investigate the phenomena of Spiritualism without first making every necessary precaution to guard against fraud or collusion; especially when it is an established fact that fully eighty per cent. of the so-called manifestations of spirits are of a mundane instead of supermundane character? Had the article been penned by Dr. (?) Bliss, the amiable Madame Beste, whose manifestations are produced behind a wire fence (what perspicacity on the part of the Madame's "band" to guard against "grabbers"!)

superfluous; but as Mr. Albro is prominently identified with a movement equally dear to both of us, and as the article in question purports to emanate from his pen, I have taken the liberty of commenting thereon. I would like Brother Albro or som qualified to inform me through the columns of the Journal, why mediums who are honest should object to test conditions—the more especially when it is known that no harm can come to the medium or has over been known to occur when the proper test conditions were applied. It seems to me that only

dishonest mediums and shrewd tricksters

or some other " vender of questionable spirit-

ual merchandise," comments would have been

would object to what was only just and right. Why, then, all this caviling on a subject of such vital importance? When an investigator pays his admittance

fee to a scance, he has a right to demand that necessary precautions be taken to guard against his being humbugged, and the medi-um who shirks his or her duty in this respect should not be offended if fraud is premised. While I firmly believe in protecting our mediums. I also believe in the old Latin proverb: 'As you do to another, expect another to do to you," and know of no reason why the investigator should not be protected against the wily machinations of impostors.

In another article I will give an account of a scance with Mary Eddy Huntoon at Lake Pleasant, on Tuesday evening, August 26th, under what an enthusiast would term "test conditions," but in reality no test conditions at all, with the result-which I may portend was of a nature to disgust any one with the phenomenon of materialization, that is, if one's knowledge was limited to the gushing articles on the subject which appear from time to time in some of the Journal's contemporaries.

New Haven, Ct.

The St. Louis Republican contains the following item concerning a staunch Spiritualist and warm friend of the RELIGIO-PHILO-SOPHICAL JOURNAL:

The twenty-second annual meeting of the New England Dental Society will be held at Boston, Oct. 2nd and 3rd, the meetings to be held the first day at Hawthorne Hall and the second day at old Harvard Medical School. Among the features of the meeting will be an exhibition of dental appliances of all kinds. The principal address is to be delivered by Dr. H. S. Chase of St. Louis, formerly editor of the Missouri Dental Journal. Dr. Chase will be present as the special guest of the Society, and on Thursday evening the entire time will be devoted to his address. The official programme, after announcing Dr. Chase's address, says: "Dr. Chase will be present as the special guest of the Society, and, from his national reputation, it can be assured that his address will be both interesting and instructive. The entire even-ing will be devoted to Dr. Chase's paper and the discussion following it."

The November number of The Magazine of Art will contain articles on "The American Salon," by W. C. Brownell, illustrated with engravings after F A. Bridgman. Wyatt, Eaton, Stewart, Boggs, Gray son, and W. T. Dannat; a second chapter of "Head Gear in the Fifteenth Century," by Richard Heath:
"Out of Town," by J. Penderell-Brodhurst, with illustrations by Alian Barraud; "Betwixt Tavern and Tavern," by Percy Fitzgerald, with illustrations drawn by E. J. Lambert; "Old English Painters," by Edmund Ollier, with engravings after Riley Walker, Nathaniel Bacon, and Peter and Isa c Oliver; and "French Furniture," by Eustace Balfour.

Regarding Mr. P. G. Hamerton's book on Land-Regarding Mr. P. G. Hamerton's book on Landscape just announced, the London Academy reports that it will be illustrated with some forty illustrations on copper, of which one-half are etchings or engravings. The original etchings include "The Port of Hanzy," by Mr. Hamerton himself; "Le Bus Mendon" and "Nogent-sur-Marne," by M. Lalanne; "Lobster Fishers," by Mr. Colin Hunter, and "A Stag and Tree," by Mr. Haywood Hardy, M. A. Brunet-Debaines has also specially etched for the work, Turner's "Toines" and Mr. C. O. Murray has etched Landscar's "Eagle Nest," Emily Faithfull's new work, entitled "Three Visits to America," is now nearly ready. It is unlike all other books of travel, and rather a record of her observation of our people, institutions, etc., than an ac count of the country It is a work which should be of interest to all reformers. By special arrangement with the publishers, the Fowler & Wells Co., of New York, it is published simultaneously here and in

The edition of the November Century will be the largest ever printed of that magazine. Besides the first chapters of Mr. Howeli's new novel, "The Rise of Silas Lapham," the story of an American business man, its fiction will include "A Tale of Negative Gravity," by Frank R. Stockton; "Free Joe and the Rest of the World," an illustrated story by Joel Chandler Harris; and "The Lost Mine," by Thomas A Jangier with a full-negative by Morry Hellock . Janvier, with a full-page picture by Mary Hallock

The Christmas Wide Awake will have a superb frontispiece in eighteen colors, reproduced from a water color by F. H. Lungren, by Louis Prang & Co., the famous Christmas card makers, and the fore-most Fine Art Publishers of America. Nothing so beautiful has ever before been attempted in magazine publishing.

Prof. Blaikie has written a paper on "A Battle That All Must Fight" for the November number of Cassell's Family Magazine, which young men, and young women too, who are just starting out in life will do well to read.

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 3 and 7:45 P. M.

Lyceum for young and old, Sundays at 10:30 A. M. Abraram J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity. Wednesday, at 2:30. Uhurch Social every second and fourth Wednesday, in each month, at 8 P. M.
Psychic Fraternity for development of mediums, every fluorsday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President,

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

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

The Brooklyn Spiritual Conference meets at Kverett Hali 398 Fulton Street, every Saturday evening at 8 o'clock. W. J Cushing, President; Lewis Johnson, Vice-President.

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

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 171 East 69th Street MRS. S. A. MCCHETCHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y will hold Meetings every Sunday afternoon and Frening, the Supreme Court Room, Town Hall; also on the first Mon The First Society of Spiritualists at Sarato, will hold Meetings every Sunday afternoon the Supreme Court Room, Town Hall; also day and Tuesday evenings of each month Nellie J. T. Brigham will officiate.

E. J. HULING. Sec. H. J.

H. J. HORN Pres.

Kansas City, Mo.

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

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 2:45 P. M. D. F. TREFRY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 213 West Madison Street, at 2:30 p. M., Sunday. The public cordially invited. Seats free.

DR. NORMAN MacLEOD, Chairm an

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BY HATTIK J. RAY.

My dear and cherished friend, farewell. ou'll soon be free and soar away, And leave the casket where you dwell. This weak and crumbling mortal clay. Ere setting sun, we feel and know The change will come; you'll be at rest, The chord will break and you will go To brighter regions of the blest.

No more of doubt or raging pain, Will cause your fainting soul to shrink; But your freed spirit then will gain The beauteous realm beyond the brink. I faintly hear the muffled oar Of that small boat upon the tide; 'Twill safely pass along the shore, Beyond the veil you'll smoothly glide.

This parting will not be for long. We shall join hands again I know, And sweetly warble in the song Of victory over doubts below. You'll meet again and dwell in love, With those across the mystic stream, In the bright realms of light above, Of which we mortals only dream.

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 feel him near. Tell him I often weary grow, Of toil and grief while here I wait, To fill my mission here below— Tell him to meet me at the gate.

You knew him well in years gone by, Ere first the freet had nipped the flowers; You knew the fond and loving tie That bound our hearts in those bright hours, Ere fate's cold hand was stretched above To crush the hope that here did dwell, And thickly shadow that fond love. And slowly toll hope's dying knell.

Tell him my heart is fond and true, Although long years have rolled between; Tell him the flowers are fresh with dew, The leaves are fair and bright and green. Do not forget, but bear in mind, This message which I now relate. Tell him I know I'll surely find His loving presence at the gate. Fond du Lac, Wis.

> For the Religio Philosophical Journal. 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. Copyright is secured and funds forthcoming to carry the enterprise through to success. This move is in the rights of our spiritual philosophy, as it cannot longer afford to let others enter its domain, claiming to be the dis-coverers and founders of mental healing by spirit power only. To these claimants we may yield the name, "Christian Science," and all they can show that to mean, but we shall claim Jesus, the prophets and others healed in the same way, and will assert the more legitimate claims of Spiritualism to the modern unfoldment of this system, and its general acceptance in the public mind.

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

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. No thinker or writer can give the purely scientific laws of mental cure or defend our system of healing by mind only with the skill of this man. The philosopher and reformer will, through our magazine, get many of the wonderful discoveries by this able scientist, not only in the healing art, but also in the basic laws and now ready system of the general reorganization of society on the high plane of spiritual unfoldment to which humanity has come. No. 1 of Mind Cure and Basic Solences will contain a dissertation by this man of science on the "Present attitude of high medical au-thorities on the true method of cure." Every healer and M. D. would read this if they could anticipate its character; also he will review Jesus in all his sys tem and miraculous cures. This will be of special interest, as will be other able contributions in No. 1

Our first number will more fully declare our pur poses and show Spiritualists their consistent defens against the claims and pretensions of those who ignore us and our rights to use the mental cure unless we go through a certain college at a very heavy

expense.

We now invite all who read this to take our beautiful magazine for a brief time at least, as it is not expensive. It cares not to gain riches, but depends upon heaven, the love of humanity and truth. All who send their address to "Mind Cure Publishing Association," 18 Tribune Building, Chicago, Ill., will get No. 1 free of charge, as postage will cost us only one cent. Thousands of names will come for No. 1, and possibly more, as a willing gift. Act promptly.

A. J. SWARTS, Secretary M. C. P. A.

#### Spiritual Meetings in the East.

To the Editor of the Religio-Philosophical Journat:

The Spiritualists of Prinecton, 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 Warchusett near the North View House. It is one of the mos lovely spois imaginable,—no pleasanter place can be found for a camp meeting ground, and there has been some talk of making it one. The beautiful lake is on one side and the grand old mountain on the

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. Sunday, September 21st, was rather cool, but very pleasant; there were not as many present, but quite a collection for this time. It was a day hailed with pleasure by every one who had any knowledge of Spiritualism, or the works of Andrew Jackson Dayis, as he was present to shake hands with many. He addressed the audience, morning and afternoon.
Many thought they were well paid by going to see him, the greatest seer in the world, and one widely known. Mr. A. E. Giles, of Hyde Park, Boston, made some very interesting remarks, and read a grand poem. Mr. Ezera Heywood, of Princeton, spoke carnestly and with spirit. Tests were given by Mr. Louis Jones, of Leominster, in quite a pleasing manner, and nearly all of which were recognized. A short address, morning and afternoon, was given through the organism of the writer in the trance state. It is desired by all who have attended any of these meetings, that they may enjoy the same pleas-ure and bleesing another season.

Leominster, Mass. Mrs. FARNIE C. WILDER.

Mars. Mary Hallock writes: I like the Journal very much indeed, and shall do so as long as you continue to separate truth from the impurities that have crept into the cause of Spiritualism, and poisoned it to such an extent, that unbelievers could not, if they wished, catch sight of the beautiful trails there are in it, amongst so much corruption. Les have done a great deal to purify it, yet there remains much more to be done, and I think with the sale all right-minded-Christian Spiritualists, that it who hear fature, all of you fired workers in the share fature, all of you fired workers in the share fature, all of you fired workers in the share fature, all of you fired workers in the share fature, all of you fired workers in the sharest each out with such brilliancy, that it will make the light of our grand characters in the dark, enemal, oblivious night of the shareshall, and sale as its kindly rays deep down into a qualitation; hell and make of it a heaven. Mrs. Mary Hallock writes: I like the Jour-

Spiritualism in Early Times-Proc-Levers and Frauds.

I have, in the course of thirty-five years, seldom troubled our spiritual papers to publish any thoughts of mine on the great subject for which they were started, and in which I feel a deep interest. When I stood up in Corinthian Hall, in the city of Rochester, and, at the direction of the spirits, made a brief statement of the facts and cocurrences up to that time, and seked the people to form committees to investigate and report to the world the result, they selected committees on three successive evenings and reported that the sounds were not made by the Fox girls or by any mortal being; that they had many questions answered with very remarkable truthfulness and that they could not say what it was; but they knew what it was not. When the friends of the established religions found that they could not dispute the facts then and there proved, they raised a mob and took possession of the hall; then in that boisterous crowd, there was given to the world a great truth, which has now reached every civilized er, and, at the direction of the spirits, made a brief great truth, which has now reached every civilized

country on the globe.

At that time it was not popular to be a medium but times have somewhat changed during the third but times have somewhat 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. It was the great fact of free-love that clung about many of the early Christians, that made them a byword among the wicked "world's people," and that has been the case with many of the religions since that early time, all claiming to be the "true religion." It is not worth while to point out the reason further than to say that all fanaticism is subject to that "sin." But thanks to growing intelligence, that peculiar But thanks to growing intelligence, that peculiar phase of all religious crudities, is fast disappearing from among Spiritualists; but it should be shut out altogether from all participation with the respectable portion of them, and this, for one reason brings a necessity for organization. It will not do for us nor for any other respectable body of persons, to neglect the creat data of a diginal in making all man better; it for any other respectable body of persons, to neglect the great duty of aiding in making all men better; it is an important duty for all full-grown men. Among Spiritualists it is doubly our duty. The old ideas of hell has no binding effect upon any except the ignor-ant and the unthinking. Spiritualism opens the door of the future and shows us that a well spent life of the future and shows us that a won spent his brings us to a state of happiness beyond this brief existence, and that a vicious life brings vicious asso-ciates and deep regrets, and that there is no possible way of escape from it; no prayer of saints, no presching, but only doing brings its own great reward.

But, I took up my pen to speak of another subject entirely; one that should go with free-love and be no more tolerated than its companion. It is doing an equal amount of evil, and should be put aside by Spiritualists with equal firmness. I mean fraudu-lent mediums. It is time for real Spiritualists to take a firm stand and have these plague-spots wiped out There are, too, at present, persons who are mediums, but who,in order to have the spectators wonder, resort to all the tricks, masks and various forms of deception. It is a pity, a great pity, that such is the case, but it is so. Now I am as anxious to have the work of Spiritualism; spread as any one, because I believe it to be a benefit to the race. I believe it is the only thing that will make mankind really better; but the person who, whether medium or not, is known to deceive, should never be trusted. It is no use to attempt to make Spiritualists by deception. It use to attempt to make Spiritualists by deception. It will soon end in detection, and then their Spiritualism is gone. But I am told that no one disagrees with me. But you will not expose those you know have deceived. Why? Some, because they fear that Spiritualism will be injured by it. That is just the mistake that is made by the blind enthusiast. I have, perhaps, too little charity, but I cannot tolerate a deceiving medium. More deception is carried on to accumulate dollars than for any other nurrosse, although cumulate dollars than for any other purpose, although there is deception even where no money is taken. and all are frauds. It is equally a glaring vice, one of the worst that can be perpetrated. Dr. Brittan knew it before he passed over, and should have been told to lay it before the world; but he did not feel as if he could stand the great denunciations that would follow. I have no friends to reward, no enemies to punish in the matter, but I want to see every false medium exposed and, if need be, punished until Spiritualism can go forward pure and peaceable.

I was at a spiritual meeting here last Sunday. Mrs. Nellie Brigham was the speaker, and her discourse was a most magnificent one. After the regular "sershe delivered several poems from subjects given by the audience. Among them Mrs. Underhill (formerly Miss Fox) gave her the title of a new book she is writing which gives many things that the world has never known of its very early history, and her family. It is called "The Missing Link in Modern Spiritualism." Mrs. Brigham delivered a splendid poem on the book, the author and the Fox family. I presume Mrs. Underhill will publish it. Her book will be a very acceptable addition to spirit literature. 235 East 27th St., New York. E. W. CAPHON.

#### A Community Dying Out.

Pittsburg Chronicle: Probably the nearest approach to the ideal existence of Sleepy Hollow, as described by Washington Irving, is attained by the Economite or Harmony Society at their village in Beaver County. The community forms one large family, whose wants are all provided for by the patriarchal heads, Messrs. Henrici and Lenz; and all the necessaries of life in the form of food, clothing, uel, light, etc., are dealt out to the inmates with liberal hand. Money is no object to them as indi-viduals, but there is in the common treasury at all mes a very large amount. It is probable that some of them do not possess a dollar once a year, and yet are far more happy and contented than if struggling in the outer world for wealth or a bare subsistence. While they possess many skilled artisans and handicraftsmen, their work is chiefly pastoral, and as peaceful and uneventful as it is possible to conceive. While in this society the principle of Communism craftsmen. rules, it is of a far different kind from that advocat ed by the blatherskites who flaunt the red flag and cry, "Down with the rich," in our eastern cities. The Economites hold their property in common, it is Economites hold their property in common, it is true, but they earn it before they hold it, and are scrupulous in their honesty and regard for the rights of others. Such societies would be a benefit to the country in some respects, as they are peaceful, industrious, and frugal, and great creators of wealth. Unfortunately, however, this only one of the kind will soon become a thing of the past, as it receives no new members, and of the 800 who settled in Reaver Country in 1824 less than twenty now remain. Beaver County in 1824 less than twenty now remain; nearly all of whom are men and women well on in the sere and yellow leaf of life.

#### 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. After stat-ing that the yield will be eighteen hundred million of bushels, the greatest aggregate in the history of the crop, a quantity so stupendous that it cannot be readily apprehended, the commissioner proceeds: It would weigh fifty millions of tons, and at twenty would weigh fifty millions of tons, and at twenty thousand pounds to the car, would load five million freight cars—not counting the odd fraction of four hundred thousand tons, or forty thousand cars more! If a solid train was made up, reaching from Portland, Oregon, via the Northern Pacific, Michigan lines, and the Grand Trunk to Portland, Maine; then to Boston, Albany, Chicago, Davenport and San Francisco by the Union and Central; thence to New Orleans by the Southern and Tayes Pacific and via Orleans by the Union and Central; thence to New Orleans by the Southern and Texas Pacific, and via Mobile, Charleston and Richmond to Washington; thence via Cincinnati, St. Louis, Kansas City, the Atchison, Topeka and Santa Fe and the Mexican Central to the City of Mexico—a distance of over fourteen thousand miles, doubling four times across the continent and taking in half of Canada and Mexico such a train would contain only one-half of the cars necessary to move this crop of corn.—The Manuales. necessary to move this crop of corn.—The Maquoketa Excelsior.

Queer Superstitions. There are queer superstitions about the moon among all peoples. The Hurous call it the creator of the earth and the grandmother of the sun. The Chiquitos call the moon their mother, and the Navajos make it a rider on a mule. The Botucudos of Brazil ascribe most of the phenomena, of nature to the moon; in which they are like the superstitions women of civilized Europe, and America who wait women of civilized Europe, and America who wait for the increase of the moon to change their dwell-ing, to cut their bair, to be married and to baptize their children. A belief existed among the ancient Mexicans and Pernylans, the Natchez of the Missis-sippi and the Appaignhians of Florida, that the sun was the radiant abode of dead chiefs and heaves. To the Beguinnent beliefing the honor of having dis-covered that the shiftest were consigned to a hole in the entity. Considerate and a supposition is allowed that the Bequine and the Bequine and the paradice for the covariance are all as a supposition is allowed that the status were consigned to a hole in believed here.

For the Buligio Philiosophical Journal. The Fourth Amniversary of the Indian Spirit Hulah.

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 hear something of her former life on earth and in the Spirit-world. In her childhood she never and in the Spirit-world. In her childhood she never knew a father, mother or any relative, but had the benefit of a sweet teacher, and learned to read; also learned something of the Christian religion. She passed out of the form while in her youth, about one hundred years ago. After being in spirit-life some time, she commenced to labor for others whom she had left on earth; but Mrs. M. A. Glading was the first medium she ever could control. Both the medium and spirit were unused to public speaking; but every opportunity and encouragement were given them by kind and loving friends, and their progress has been such as to exceed their expectations. They have become the pride of thousands of Spiritualists and an honor to Spiritualism. and an honor to Spiritualism.

and an honor to Spiritualism.

The meeting was called to order by Mr. Samuel Weeeler, the developing medium, to whom the honor of assisting Mrs. G. in her development is mainly due. At the close of his opening remarks, the beautiful hymn, "Shall we meet beyond the River," was sung by the audience. An invocation was given by a spirit through Mrs. G.,; after which Hulah gave some of her experiences, some of which we have noted above. She said she was first met by her mother, who welcomed her in the Spirit-world, and for a time she mincled with her neonle; but her for a time she mingled with her people; but her aspiring spirit soon sought for spiritual light and knowledge, and then she desired other teachers, of whom she might obtain that truth and spiritual development which she so longed for, to fit her for an earthly mission for the benefit of humanity. She

"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. Spiritualism teaches us that we must work for the young, that they may grow up with a knowledge of the phenomena, philosophy, faith and religion of Spiritualism, therefore let us labor for them."

The observation of the grave a short his

The chairman, Mr. Wheeler, then gave a short history of the development of this spirit and the medium during the past four years, which was listened to with deep interest by all present.

Mr. Joseph Wood, President of the First Association, was the next speaker. He spoke in the highest

erms of Mrs. G. and the spirit Hulab. Capt. Keiffer, Superintendent of the camp meet-ing, gave the highest praise language could convey, of his appreciation of Mrs. G. as a test medium and a true woman. He also stated that the six lectures given through her by this spirit, were equal to any given by speakers during the camp meeting at Ne-

Dr. Akat was then called, and responded in his usual elegant style, and corroborated what had been said by others. His experience with Mrs. G. as a medium had been very extensive and satisfactory.

Dr. Shepard was then invited to speak. He thought it very strange that he should be invited to speak in a Spiritualist meeting, and stranger still that he should do so, as he had been, and was still, a worker in the Church. He gave his testimony of the truth of Spiritualism, and said that we would be surprised if we knew as well as he did, how Spiritualism was creeping into the Church, and changing the belief of many of its members.

Mrs. Glading then gave notice that she would be pleased to take each one by the hand at the close of the meeting. The writer was then called upon to make the closing remarks, which he did with much pleasure, as he had been a close observer of the development of many mediums and spirits, and he fully coincided with all the praise that had been given to Mrs. G. and the spirit Hulah, and added hat they were an honor to medium and spirit.

The meeting closed, and the audience had the pleasure of taking Mrs. Glading by the hand, and assuring her of their thanks, and expressing good wishes for the future. So ended one of the most. pleasant meetings ever held in Philadelphia.

DR. J. H. RHODES. 315 N. 10th St., Philadelphia, Pa.

#### A Strange Vision.

A Materialist Witnesses a Phenomenon that Greatly Excites Him.

To the Editor of the Religio-Philosophical Journal:

The inclosed slip is from one of our daily papers. Mr. H. Hight 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. He, as well as many others, would like to have the phenomenon explained, it any one can do so. How spirits materialize carriages, horses and living men, will not likely be explained

on this side of life.

May God and the angels prosper the Religio-PHILOSOPHICAL JOURNAL.

FISHER DOHERTY. Crawfordsville, Ind., Sept. 25, 1884.

The following was published in this morning's Indianapolis Journal and explains itself. Mr. H. Hiatt has resided here for many years and is well known to most of our citizens:

One beautiful morning about the middle of last June, while I was plowing my corn, where the end of the rows came up to the public highway, and just before I got to the fence, I saw a carriage coming up the road with three gentlemen seated in it. The driver halted as the carriage came opposite the row I was plowing. When I looked up I recognized my friend Pr. J. F. Tuttle, President of Wabash College very pleasant old gentleman, for whom I have always entertained the most prefound respect. In his accustomed familiar way he said: "Good morning, Mr. H. A pleasant morning, this, since the rain last night. You have a beautiful field of growing corn here. These gentlemen are my friends, Mr. Blaine and Mr. Garfald?" and Mr. Garfield."

I bowed and tipped my hat, and they both bowed politely. I then began to say, "Why, Doctor, I thought Mr. Garfield was——"

My horse then had commenced picking the grass by the fence, raised his head, pricked up his ears and snorted loudly, which diverted my attention from the carriage and the gentlemen in it. The horse became quiet in a moment. I turned around again to converse with the distinguished gentlemen in the carriage, and to my utter astonishment, the carriage, horses, gentlemen and all were gone. I looked up and down the road which was a long level lane, and and down the road which was a long level lane, and not a glimpse of the retreating carriage could be seen. I got over the fence, and there the horse and carriage tracks were plainly marked as they came, but no marks or tracks existed beyond where I first spoke to the gentlemen. What became of them, where they went, what the object could have been in being there, I cannot determine. I shall be pleased to have some one writeredly explain it. ed to have some one rationally explain it.

I know how Spiritualists would explain it, but I am no Spiritualist. I wrote strongly against the idea last winter. I want an explanation on natural principles, not supernatural. I have no faith in the supernatural humbugs of the age. I am a Material-ist, believe in no future existence, but this thing gets

#### 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 Rhea. Mr. George Sibley, e leading lawyer of Lonoke County, who was appointed by the Court to defend the negro, reports siley, r leading lawyer of Lonoke County, who was appointed by the Court to defend the negro, reports positively that although the negro was suspended in the air forty minutes, and was pronounced dead, he is alive to-day. The negro was raised near Des Arc, in Prairie County, and after the execution his body was delivered to his father, who started in a wagon with the corpse for his home. Before proceeding far he was nearly frightened out of his wits by hearing a groan escape from the lips of the body. One of his companions poured some whisky down the throat of the supposed corpse, and in less than an hour Joe Bogard had opened his eyes, and by the time his father's home in Prairie County was reached he was able to get out of the wagon without assistance. Sheriff Reinhart, of Prairie County, according to Sibley's story, first heard Bogard had returned to life from some culered people, who desired him to go and arrest him broke. Sibley says Bogard's relatives, who have secreted that, have select the opinion if he can be again a secretary to the supposed to the base beautic account. Significant Omens.

A Luminous Hand-Strange Experiences.

To the Miditor of the Heligio-Philo I have a very dear and intimate friend, who relates the following: Her husband had not been especially sick, but a little "under the weather." The summer that Garfield was shot, he followed the matter through very anxiously, and after the death of the Fresident, he was much depressed. One evening he went to a Garfield memorial service, held by one of the Masonic associations of Washington. When he came home he said to his wife: he came home he said to his wife:

"Mary, I saw a hand of the purest, whitest flame, beating time with the music while we were singing Pleyels hymn. I looked all around to see it there could be a reflection anywhere, but there was none, and still the hand kept beating time. What could it and still the hand kept beating time.

Several times after he spoke of it, and always end: ed with saying: "I surely never saw anything like that before; it is very singular." A few nights after that my friend dreamed that

her mother died, and while dying said: "Mary, I will open the door for you soon after I am gone." Then she thought that not long after she found herself at a low door, very thickly studded with nails She remembered looking back, and saying: "Oh! that was nothing after all," referring to her own passing away. Then she thought: "I wonder if mother will come?"

Presently the door opened and her mother stood there, smiling.

"Didn't I tell you I would open the door?" she

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. She picked three beautiful kinds of fruit from a bough, and turning to a person standing near, said: "We give more than we take in this country." She gave me two and kept one for her-

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 saving:
"I am myself, thank God! I am myself."

Suddenly looking down at her hands, she found them of an exquisite, pearly whiteness, exceedingly beautiful; also her arms, and looking at some one standing by, she observed that she also was of a looking a complexion and distant she also was of a lovelier complexion and tinting than she had ever n on earth.

"Why, we are all changed, are we not?" she cried.
"Yes," answered a voice, "yet still the same."
My friend says that the exceeding happiness of

this strange vision—a singular kind of exaltation, remained with her all the day after. She further states that on taking her seat in church, the following Sunday, the dream followed her, and the minister as he gave out his text, seemed to be following her thoughts, for it was this: "And the door was opened!"

On the next Sunday, her husband, in his usual health, fell at her side, and only lived twenty-four hours—himself mentioning the hour he should die,

even o'clock P. M. The whole thing in connection with the unex-pected death of the husband she loved so well, made an impression that can never be forgotten. A. R.

#### "Papa, Papa, I'm Coming!"

Little Willie Maher died at his home on Pacific Street, Brooklyn, Saturday, from the bite of a dog. The boy was nine years old, and was the only child of Mrs. Kate Maher, a widow. Last Wednesday afternoon he was playing in front of the stable of Michael Gallagher, No. 172 Pacific Street, when a large female bulldog bit him severely.

He was taken to the office of Dr. Reynolds, on Smith and Atlantic Streets, when dressed the would

Smith and Atlantic Streets, who dressed the wound. The dog was shot soon afterward by a policeman. The following day the sufferings of the unfortunate boy were intense, and Dr. Rockwell was called upon to attend him. Upon making an examination he discovered that in addition to the bite the boy was

injured internally.

A consultation of physicians was held, which resulted in an operation being performed. The condition of the child soon became worse, and a second operation was recorted to on Friday. Toward evening the limbs and body of the little sufferer grew black from blood-poisoning. He remained conscious, however until recorning when extending his arms however, until morning, when, extending his arms upward, he exclaimed, "Papa, papa, I'm coming!" and died.

#### Death Foretold in Dreams.

At Bolton, Hannah Milicent 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. Next day she told William Kay, her sweetheart, of this. Shortly afterwards they were walking out together, and she fell down in the act of putting up her umbrella. He endeavored to assist her up, and on a man coming forward to them, a light was procured, and it was found she was dead.

The Coroner at the inquest remarked on the marvellous coincidence of the dream.—A mother in a Midland County dreamed three nights in succession that she was baking bread, and having lost children on other occasions when she dreamed in a similar manner, she took the precaution of keeping her little girl from school, yet notwithstanding the child was drowned in an adjoining canal. The newspaper calls this a "superstition." It is astonishing how ignorant the leaders of public opinion are on such matters. These two cases have been reported in the newspapers within a few days of each other.-Medium and Daybreak.

#### Dissection.

Dissection is earlier than the birth of Christ by three centuries, and ancient anatomical practice beats that of the medical men of the present day. For Her-ophilus and Erasistratus, in order to discover the secret of life, at Alexandria, in Egypt, cut up not only dead but living bodies. Democritus and Hippocrates two hundred years before had dissected inferior animals. The Romans burned their dead. Yet the Christian writer Tertullian declared that Herophilus cut up in Alexandria over six hundred bodies. After the fall of this city the Mohammedans became the medical men of the day, and as the Koran forbids it dissection was out of the question. In the middle ages apes were chopped up because of their resemb-lance to human beings. The great William Hunter declared that dogs were dissected, but were not suit-

In more modern times, at Bologna, where was the famous University Mondini, in 1815, were publicly dissected two female bodies. The great artist, Leonardo da Vinci, who drew anatomical drawings in red chalk for Del Torre, and whose famed picture of "The Last Supper" is world-renowned, dissected both horses and human bodies. In England, Henry VIII. allowed the queer Doctor Caius the privilege of dissecting the bodies of four felons annually, and good Queen Bess renewed it. In Edinburgh as early as 1505 one body was allowed to be dissected, but it was not till 1726 that the bodies of all criminals were given for dissection. In the United States dissections were allowed in Philadelphia as early as 1751. The prejudice against them has always been strong. Many great surgeons have been publicly mobbed. Even the great Sir Astley Cooper, McCartney, of Dublin, Monro, of Edinburgh, and Dr. Shippen, of Philadelphia, all had serious troubles of this kind; and, of course, the students and resurrectionists had endless rows. It seems as if persecution was the fate of science and public benefactors. Militades, who saved his country, was jailed; Xantippus, who conquered Regulus, and Aristides the Just were banished; John Bunyan, the good tinker, whose "Pilgrim's Progress" is standard literature to day, was jailed; and the wise Bocrates was condemned to death by his cruel and unappreciating countrymen.—Cincinnati Enquirer

Mrs. Carolina E. Cary writes: I think Mrs Poole's remarks upon the character necessar our chief magistrate, is to the point, and will, with a hearty approval from every woman; but alas, they are not voters. I also approve of M. P. Roseoran's letter. I have often wondered why the Investigator did not make a thorough investigation.

The total number of patents granted for agricultur linventions is 35,960.

California Chinamen have taken to bicycle riding They propose to go in style.

effice leakers, persents, and name the leaking and springs Harmonk's (

Notes and Extracts on Miscellancous 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.

alyzed 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

A sample of American cheese in London when an-

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 extracte 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 Christ-

adelphians. 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 per-

sons; in Chicago, one paper for every two inhabit-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 powers.

er 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 Kioto, 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

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 M———, I was born in the year 1800. Yours, respectfully."

The citizens of Asheville, N. C., appear to be absurdiy elated because a "white man's bar," established by a couple of rumsellers about a year ago, has been a financial success. The local paper devotes an edit-orial article to the subject in which the glories of the bar" 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 ubterranean 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 the buzzards to prey upon and contaminate the

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

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, 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 tempera-ture 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 desense of the dog in a new light. The murderers de-nied 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 assassine were confronted with the poor brute it got into a corner, bristled up and expressed violent ani-mosity. Its attitude led the murderers to confess and to recriminate seen other and the guillette will and to recriminate each other, and the guillotine will be the finis 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 not only was their falth unchaken, 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 asso-lates, being mostly connected with colleges, were fraid to say what they thought.

The feminine circles of Stonehaven. Kincardinehire. 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 pealm-singing in bath-ing costumes, have appealed to the Town Council, and the Town Council have appointed "a woman whose duty it should be to warn off the intruders." The warning-off process should be an interesting ceremony.—London Globs.

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 Dennisville, a village which was brought into existence through the buried wealth of lumber in its vicinity. Over the sunken forcet trees of large size are growing, and in many instances these are cut away to reach the more valu-able 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

carthquake.

Naturalists say that the feet of the common working approve of M. P. Rosehave often wondered why the Internation of a backet, a brush ing bee exhibit the combination of a backet, 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 its veivet robe to remove the pollen dust with which it becomes loaded while sucking up the nector. Another article, hollowed like a spoos, resulves all the glesnings which the insect surface, provided against Planars, consists to the hive. Pincip, by opening them, one strained against Planars, consists to the hive appropriant article in the common working the common working the common working the common working.

Ah, don't come a-wooing with your long, long face, And your longer face behind;
I'm a bright young girl and I know my place, And I think I know my mind.
I like to laugh, and to dance and sing, And to teese my parents dear.
My brothers call me a "tiresome thing."
But they wouldn't miss me here.

Oh, 'tie I am my mother's heart's delight, And my father's right hand brave, Would I leave my home so free and bright To be a rich man's slave?

Would I buy myself a gown of silk
In a grand duli house to pine,
When I have boys to play with and cows to milk.
And the whole fair world is mine?

Ah, don't come talking of the cares of life;
My head is gold, not gray;
And it's my desire to be no man's wife—
At least, not just to-day.
But I've a heart, and it's warm and true,
And I'll keep it safe at ease;
And if one I love should come to wor.

And if one I love should come to woo.

I'll give it-when I please.

-Dinah Mulock Craig. Palovzeau Funeral Customs.

Reminiscence of Baal-Worship.

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 for images of the saints. They are a survival from the ancient heathen altars of these people, the Kumanians of old, which were erected in honor of the sun-god; and to this day also may be seen on many of the houses of the Palovzes the symbol of the pyramid with Baal's eye, the use of which has come down from generation to generation, without the peasants knowing what it means. Children who die still-born, or without having received baptism, are buried as near as possible to the pyramidal monuments. It is a part of the folk-lore of the Palovzes that the little ones who are laid to rest near these Baal pillars will at the end of seven years come outfrom their graves, when, if some good soul will come near them and utter the baptismal formula, they will immediately become little angels and go to heaven; but, if the baptism is not given, they will have to wait seven years longer for another opportunity to be released. Many other reminiscences of Baal-worship survive among these people. The mother who has lost a young child wraps her head, as a sign of mourning, in a fiery red cloth. The former prevalence of cremation is indicated in the custom of burning the clothes which the deceased wore last. The tear-jugs of the ancients may still be found in the houses, of exactly the old form and size, but destined to a quite different purpose. Another peculiar custom at the funeral feast is to lay a plate with salt and bread upon the table, for the use of the soul of the departed one, if it should appear In graveyards of the Palovzes, in the counties of plate with salt and bread upon the table, for the use of the soul of the departed one, if it should appear in the circle of friends.—Popular Science Monthly.

#### 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 Battimore American*. All along the length of this canal the whole populace turn out to do their washing and at the same time to particularly. and at the same time to perform their personal ab-lutions. While I was there a horse race claimed the attention of the mass of the people, who had come out under the cool shade of the trees. Right near could be seen whole families bathing in the warm waters of the canal. Young and comely women would step down and disrobe with as much sang froid as if in the privacy of a bath-room, and paid no attention to the bystanders. There whole rows of men, women and children, of all ages, in nature's broadcloth, enjoyed to the utmost the genial warmth of the swift-flowing waters.

#### An Aged Veteran.

Marshal von Moltke is taking the waters at Ragatz, in Switzerland, where his well-known taciturnity seriously disconcerts curious bathers anxious turnity seriously discenceriz curious fathers anxious for a chat with the famous German tactitian. Von Moltke often goes to Ragatz, arriving suddenly, and taking the plainest bedroom he can find, as he hates luxury, and his luggage is almost microscopic. Rising early he goes to the Quellenhof, and after his first glass of water walks up and down, watching the drinkers, adopting his favorite attitude of hands behind the back and head slightly bent forward. Though 84 years of age he walks capitally, without Though 84 years of age he walks capitally, without even a stick, and with a firm, soldierly tread. He eats little, and rarely touches wine, but he occasionally drinks beer. After dinner he watches the dancing and amusements in the rooms of the Quellenhof with great interest, and goes home regularly to bed

#### "Said Aaron to Moses Let's cut off our nosee."

Aaron must have been a sufferer from catarrh. The desperation which catarrh produces is often sufficient to make people say and do many rash things and many continue suffering just as if no such cure as Dr. Sage's Catarrh Remedy existed. It cures every case from the simplest to the most complicated, and all the consequences of catarrh. A person once cured by Dr. Sage's Catarrh Remedy will not be apt to take cold again, as it leaves the mucous membranes healthy and strong. By druggists.

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

#### "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 mouth constantly. What is the matter with me?" We will tell you; you are "bilious." Get a bottle of Dr. Pierce's "Golden Medical Discovery," use it faithfully, and you will soon be a new man again. All druggiets have it.

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 and weaknesses peculiar to their sex. For all such Kidney-Wort is a great boon. It induces a healthy action of the Kidneys, Liver and Bowels, cleanses the system and strengthens and gives new life to all the important organs of the body. It is natures great assistant in establishing and sustaining health. Sold by all drupgists. by all druggists.

The 604,000 dead soldiers left 307,000 wildows who have applied for pensions, as shown by the report of the Commissioner of Pensions.

#### Always in the House.

ROCKVILLE, Cr., May 24, 1883.
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[Kidney and Liver] REMEDY relieves every time. I always keep it in the house."—J. H. Ryan, Supt. of

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

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

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#### 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 I had expected to see nothing worthy of notice until we reached Milwaukee. But, after leaving Ruffele on the Michigan Control word we reserved until we reached Milwaukee. But, after leaving Buffalo, on the Michigan Central road, we passed forests resplendent in the glories of autumn foliage, through which were seen constant glimpses of the river, until it seemed as though we were traveling in a fairy land. And you, you bad boy, never told me a word of what was in store. After leaving the station at Niagara, we rode slowly along the river bank, looking down into the chasm of many hundred fast tion at Niagara, we rode slowly along the river bank, looking down into the chasm so many hundred feet below, catching glimpses of the wonderful falls we were leaving behind; then, crossing the river on the new bridge, from which we had a view of both the American and the Canadian Falls in the distance from one side, and the terrible rapids and whirlpool from the other side of our car. I shall never forget that seething, crowding, darting mass of green, creamy water, as it rushed and tumbled down through its rocky contines. its rocky confines.

"And the ride up the other bank! It was a perfect October afternoon, with the beautiful baze of Indian summer softening everything, from the gorgeous foliage to the brilliant sunshine; you were by my side, whispering words that proved how your great love would ever go on increasing and intensifying; it seemed as if nothing could be conceived that would add to my happiness or to the ideal perfection of add to my happiness, or to the ideal perfection of the surroundings, when lo! the train stopped, and there before us was the grandest scene mortal eyes

ever beheld.
"Was it not a view in paradise? It might have

"The noble river was rushing down toward us from miles above—as far as the eye could see. At our feet paused, shuddered and then plunged two hundred feet with one unbroken leap into the abyss below. Beyond were beautiful islands and another great fall, while little streams were forming bridal 

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

"Well, until I became convinced that you were subsidized or hired by the Michigan Central Rail-road, and then I did not care to hear you go on and praise the best dining cars in the world; the most marvelous bridge in the country; the best connections going east or west; the fastest time by over three hours; and all that sort of thing, you know."

#### 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 preach any more; that he never had been converted, and that he had been trying to teach what he knew nothing about. The preacher then sat down in great distress of mind, and the audience was dismiss



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

(The Reformer, Greefield, 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 Spir-Itualism, and the Lake Pleasant Spiritualists camp-me-ting, 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 mean had traduced for such tures 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, 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 we should feel it our duty to teach him the 9th 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 "bears 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 victime 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 de-parted 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 tender-ness 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 abetters of cheating and humbuggery and fraud, the promoters of Sabbath-breaking. I can only express the ab-

horence 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 com forted 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. Mean-time 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 re-

viler cannot do? As we cannot carry about our testimonials 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 routesite of many of the 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 secount of their faith in Spiritualism thus publicly to go forth to the world, and whom this man, from a corner of the earth, where

when he insults, as one of the sections teachers he ought to be so, before he proceeds. If he is well informed, then all I can say is, heaven help the people whom he pretends to teach! In another part of his trade this Mr. Eldridge proposes to try Spiritualism by its fruite, and this is well; this trial we could willingly defer to, provided he did not define willingly defer to, provided he did not define these fruits by a query, whether we had established "one single free school like Mr. Moody's," or "one single benevolent female seminary like So. Hadley." To this we would answer, we have never established any form of teaching like Mr. Moody's, and heaven granting us the use of our senses, I don't think we ever shall. As to seminaries, why there may be some little difference between the organizations growing out of 1800 years the organizations growing out of 1,800 years of experience and those of 36 years. The celebrated Beatotacce family of Lon-

don, England, have been entirely educated by spirits, without any seminaries at all; and when hundreds of young men and young woman on this continent, humble, ignorant and wholly uninstructed children of the people can go about, speaking with a power and eloquence scarcely surpassed by the great preacher of Miller's Falls; speak also with new tongues, draw, paint, write rhymes, describe and heal obscure diseases, and perform all the signs and wonders which Christiaus ought to do, but don't do, and that without any teaching or schooling at all, we don't feel so auxious as people who abuse us, might be to establish seminaries like that at South Hadley. No, Mr. Editor, we will take a better standard of trial than mere theologic or educational processes to judge by, since your reverend correspondent has put us to the proof. Take all the hideous wars that have disgraced civilization for the last thousand years, and see if those who have been most prominent in them are not the people who say every Sunday "Thou shalt not kill." Take one week's record of any New York daily and ask, who are the murderers, robbers, swindlers, adulterers, bank defaulters, and other monstrous criminals who disgrace the boasted civilization of the age? Being somewhat informed whereof I write, I answer

CHURCH MEMBERS, and they, members of Christian churches. Who are the juries who publicly mock the commandment "Thou shalt not kill," by dooming men to die on the gallows! Who are those who stand beside the murderer and tell him, "Though his sins were as red as scarlet they shall be washed as white as wool," and on the easy terms of belief and repentance when he can sin no more? They are not Spiritualists, sir, whatever else they may be. Who are the drunken roughs that make our streets unsafe to walk? Not Spiritualists, for they are nearly all temperance people. Who are the male adulterers that support the places of shame in every city of civilization? Generally, if not invariably, church members, and that statistics will amply mays. In short six page can dang amply prove. In short, sir, none can deny this is a profane, immoral and very corrupt That crime in every form is more rife new than it has been any time in the last thousand years, and if the preachers of all denominations in the Christian churches, cannot show any better fruit of their eighteen centuries of preaching than the present standard of morals, surely it is about time that we had a new dispensation inaugurat-

That multitudes of corrupt and evil mindpeople should enter into our ranks and bring their evils with them out of a state of society so wicked as that which now prevails. is only reasonable to expect, but that we should convert a world in thirty-six years, which has been growing more and more wicked in eighteen hundred years, is anything but reasonable to expect. The grand in the forgotten past that their elements can central doctrine of Spiritualism and all researcely be detected. We have rational intuenturing shirts is—fust of man.a PERSONAL RESPONSIBILITY

hereafter, for all the good or evil he does here. Is that the "immoral, infamous, debasing, satanic" doctrine the reverend gen-tleman denounces? We teach that the kingdom of heaven and the kingdom of hell are both within man himself, but the good and evil live in that kingdom hereafter as the inevitable result of their acts and deeds here. Finally, Mr. Editor, I utterly deny, and can prove by statistics, that Spiritualism leads, as this man says, "to insanity," and I claim that for one insane Spiritualist, there are one hundred at the least insane church mem-

I deny that all our circles, as this man implies, are held in darkness. Many of the best mediums of the age have never sat in dark circles at all. Dark circles are only one incident in our investigations, and whilst I for one, have ever opposed them, I deem them valuable in a scientific point of view, for the elimination of certain rare phases of phenomena. So thought the patriarch Abraham, when he waited for fire to come from heaven, "in an horror of great darkness," and so think Prof. A. R.: Wallace, Crookes, and many other noble scientists of to-day, when they wish to obtain some phenomena in which darkness seems a necessary element. As to the Bible, it would require not two or three columns of your paper, Mr. Editor, but a whole library, to show how thoroughly the entire faith of the Jewish and Christian dispensation depended on Spiritualism for their foundation at all.

If Mr. Eldridge does not know the difference between witchcraft and prophesy, or in other words, good and bad Spiritualism, devils and angels, spiritual gifts in the hands of bad men, and good, once more I assert he is not fit to be the people's teacher, and had better come to Lake Pleasant to learn before he preaches of what he does not understand.

He is not quite ignorant of some of the privileges Lake Pleasant confers, as I find he has purchased some railway tickets and availed himself of the privilege our Satanic gatherings confer, to ride cheaply on the railroads, but perhaps he would consider he had Bible warrant for this in the directions of 'how to spoil the Egyptian." As to the slur cast on the ladies and gentlemen who are the leaders and directors of Lake Pleasant, it is simply shameful, and again compels me to bid the slanderer go and read his ninth commandment.

A better, more orderly, pure and fraternal gathering of spiritual minded persons, has never been seen than at Lake Pleasant. voice of slander was never heard beneath the forest trees which formed our cathedral roof this year, until Mr. Eldridge's evil and savage denunciations of our happy meetings were quoted. In a word, if Mr. Eldridge had come there to learn what we really were, what we did, said and taught, he might have gone away a better and wiser man.

To apologize for the length at which I have intruded on your columns, Mr. Editor, permit me to say, the good or evil opinion of the Rev. Mr. Eldridge would not have been a matter of the smallest consequence to me, or not one per cent. of the millions who consti-inte the ranks of Spiritualism will ever hear of him, vents his Christian spirit by abuse,

of the paper and its 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 Spir-

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-BRITTEN.

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 intui-tion "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 thousand, intuition sees the equivalence of the ratios with the same lightning-like swift-ness in the latter case as in the former. Intu-ition is not limited merely to the perception of objects, nor are its decisions always demon-

strable 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 hypothenuse in the forty-seventh propposition of Euclid is as certain as that expressed in the axiom, "If equals be taken from equals, the remainders are equals," 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 not 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 de-monstration 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 itions 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 pri mordial 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 "ap-titudes," "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 facul-ties as well as the physical organs are pro-ducts 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 thinkings 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-philoso-phy which he opposed, are in harmony with the larger philosophy of evolution which re-cognizes in the individual mind the a priori

No man would be quicker to see 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 nau-

sea. 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 laxa-tives, 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 anomic 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-blood less 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 vivisecting, and otherwise experimenting upon, the orders of beings "beneath" the human.

BRONSON MURRAY. Odell, Ill.



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