No.

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 organtration of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible

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THE ROSTRUM.

A Lecture Delivered Sunday Morning, Sept. 14th, at Republican Hall, New York, BY MRS. H. J. T. BRIGHAM.

INVOCATION

O thou Spirit of Truth, thou who art the light of all the universe, the life, the inspiration of all that is, we look to thee sometimes through clouds; sometimes through mists that hang low above our heads; sometimes through the outer darkness which is from our own ignorance, and yet. O Spirit of Life, as the leaves turn toward the morning light, and as the flowers turn toward the sun for inspiration, that they may blossom, so we instinctively and intuitively lean toward thee. thou light of the universe. When we think of thee in this earnest prayer, we would not think first of the darkness that is around us; we would not think of the stumbling places, the by-places, the thorns and the stones that are in the path of life, but we would look up to thee first, thou Light of Love, for there is enough in this life to reflect thy radiance through the great clouds. We live, and are conscious of this existence, and in answer to our heart's pulsation, we feel the beating of all hearts, the heart of the universe, the soul of infinite life and

We thank thee that we are beyond doubt and darkness; that however far we wander we are still within the enclosing arms of thy love and care, and nothing can make thee forget us; nothing can make thee neglect us. Even our anguish, tears and pain, are but the evidence of the eternal existence of law and wisdom, and we know that in thine infinite love even our sorrows are but the leaden casket that holds within it the precious diamonds of thy love and protection; that even pain itself but tells us that we have gone far enough, and bids us turn and seek for harmony and peace.

O Presence of Light and Love, even death itself is nothing but a barrier that stands in the path of discord; in the path of incompleteness and immortality; but written in letters of gold, beaming with thy eternal love, upon this toiling way, we read: "Thus far shalt thou go and no farther;" and so we turn and find an upward leading path, away from the mists that hang low in the valley, and we know, O Father, that thy love is everlasting. And now while we thank thee for thy loving care and wise providence, we come to thee as they who hunger and thirst, and we find in thee the love and the wisdom of Father and Mother. We ask that we may have greater light to see the path of duty, and greater strength to walk perpetually therein, that we may feel the close clasp of thy loving hand, and that those who are in darkness may know thou sendest thine angels to minister unto them and aid them in the long weary path of their earthly travel; and so loving thee may we cling to thee now and forever. Amen.

Is not truth the development or result of

intelligence, education and unfoldment? Will the human mind in its progress towards a higher intelligence and wisdom, have the truth correspondingly unfolded to it, and in the end the whole truth?

THE ANSWER Are we creators of truth? No; we are discoverers and only discoverers, and we no more create the truth than the navigator creates the island that he sees rising from the far blue sea. We are no more creators of the truth than the agriculturist is the creations of the corn that aprings up runting its specific and sensible, these corners be-

gratitude in answer to his prayer in the faithful harvest time. We open our minds to receive it; we climb as one who wishes to have a broader view of the landscape, weary of the ways of the narrow valley; climbing step by step until he gazes upon the broadening horizon, the fairer lands that lift themselves into view over the hill-tops that once enclos-ed for him these fair lands and formed their boundary. Higher and higher as he climbs, the broader becomes the landscape and far more wonderful; and this is but an illustration of what the Infinite can reveal, and yet we know there is a point beyond which we cannot go, a point where the atmosphere becomes so rarified that we can no longer breathe it and live.

This is in material life, but we know that, as the round earth floats away from our path, beyond the farthest point in the horizon, there are yet before us vast and wonderful clories of landscape, the wonderful revelations of our God; and so it is with our aspirations, our intelligence, our intellectual culture and unfoldment, we climb the hillside, the mountain side, and expand our souls; but farther off are greater lights and truths.

You ask: Will the time ever come when the human mind shall have the whole truth unfolded? Why, friends, are you able to con-ceive of the end? If you are, then you possess a power I do not, and which I am not ambitious to possess. Where is the end? Seek for it as the men of old sought for the end of the earth, for it seemed limited. Seek for it but you will never find it. In its immortal flights, in its eternal unfoldment, the soul goes on and on until we are dizzy in watching it, and bewildered in seeking it; and if one little message comes down to us from the highest soul that we can conceive of in progression and aspiration, if it tell us of anything beyond, of that which is visible to them and en rapport with them, there comes to us this answer to our prayer: "No! there is no end, no end!" Therefore you will never possess the whole truth. Is it not good that it is so? because there is always something to aspire for, something always to look for something always with which to feed the soul's infinite hunger, and delight it. There is always some crystal fountain flowing far away, and when we reach it and drink of its waters, we know there is another jus as far beyond us as this was, whose diamond drops are flashing in the sun; and so we go on learning the truth eternally; and do you know that because of this we have no right to be dogmatic, no right to be arbitrary, no right to turn to our fellow-workers and seekers after the truth, and impatiently condemn them because they do not possess our light and understanding? Ah! no.

There was a vision given to a seer of old and that vision is to-day of as much signifi cance as then. He was upon the cold earth not on a soft downy bed, but with a stone for his pillow, with the great stars watching above him, and there dawned upon his sight a wonderful ladder resting on the earth in the desert place where he lay, and reaching away up into the light of heaven until it was lost in the glory beyond; and on the ladder he saw the angels of God ascending and de-

scending.

O friends, you may stand in a desert place;
you may be as was this dreamer, desolate and alone; if so, God grant that you may have this vision also; that you may know the angel-ladder is in place; that its foot is beside you; that you can reach out and touch its tiny round and find that it extends into the ineffable light and glory that belong to the highest heaven, and the ladder is for you, for you are one of the angels. You may not see that it is so, but if you have any work to do, if you have any message to bear to men and women, if you have any power to lift a burden, or to bring one ray of light into the darkness, you are one of God's messengers, and so far you are an angel. We say it not flatteringly, but truthfully and purely: Be an ascending angel, and know that this ladder is for you, and that in its place in the eternal, rests the truth. You discover por-tions of that truth, and these portions you call the whole truth; just as a person discovers a leaf and talks of the branches and the limbs of the tree.

Truth is not created, and it cannot be. becomes revealed to you, or is discovered by you, in your development, in your progression, in your awakening, but you cannot de-stroy it. It is the expression of God. God is the truth and truth gives you liberty. "Where the spirit of God is, there is liberty.", That does not imply license; that does not mean lawlessness, but it means the liberty which is holy and pure, which flows from the fountain of divine right, or what Theodore Parker used to call so wisely, the "Higher Law, meaning the law of God.

This, then, is our answer to your question: There is no end to progression; there never will be a time when you shall have learned the whole truth, because you are mortal, you are progressive, and your mind will expand more and more. "Ah!" but one says: "If we are all progressive and there is no truth absolute and final, will we not in our pro gression approach each other, and will we not at last become merged into one perfect existence according to the idea of the poets, and enter at last into Nirvana, the evernal sea of truth?" But we answer: The highest spot we have ever found for the human soul

come rubbed off little by little as they advance day by day, and they seek the highest top of the sphere

We will say that here is some gold, and we will make it into certain beads or spheres, and one says: "Is not that monotonous work, and will it not be simply a repetition?" We answer: each sphere of gold is a perfect individuality, and they make the perfect neck-lace; but they touch only at the corners, yet in their individuality there is the most per-fect harmony. And so like a string of golden beads that touch at a point, and work away from each other in their separate identity, we find a type of human life and development. Where we meet without jar; where we meet without clash or crash, we meet not at angles; we do not stop in our progression, but keep on, working ever in most harmonious development.

Men who love flowers and fruits have ex-perimented and brought forth the best results. Among the most pleasing flowers, you find their beauty is the result of development and culture, as with the single wild-rose; or we may take the little heart's-ease that used to grow in the garden of our grandmothers. You remember them with their yellow blossoms, each one like a little face that looked up in answer to your smile of love and gladness. Now, from this little heart's-ease, you have the great royal pansy, purple and golden, in its beauty and perfection. Each is developed in its own order and in its own time.

You may take, for example, the little wild strawberry, ripe in its central life, away down to its heart of sweetness; compare it with what culture has done for the strawberry, with the largest that is produced? Or take the little wild apple, the thorn apple or the crab apple, with many seeds and little pulp, and compare it with the largest and most perfect apple, deep in pulp and very few seeds. Place the two together, the developed strawbarry and the perfect apple was they are the two togethers. strawberry and the perfect apple-are they monotonous; is there any great sameness? are they any nearer alike than they were before? It is individual progression.

For the Religio Philosophical Journal. THERAPEUTIC SARCOGNOMY.

BY PROF. JOSEPH RODES BUCHANAN.

In the broad realms of human knowledge, there have always been two parties, the conservative and the progressive. The conservatives, whose mental obtuseness and self-sufsciency lead them to think that they have mastered all the important elements of wisdom, and that the unexplored regions are chiefly occupied by the unknowable, all importations from which should be looked upon with grave suspicion, have a very limited conception of the divine wisdom, which can never be fathomed by man, and an equally degraded conception of humanity, which induces them to think it perfectly proper to reject with contempt the testimony of thou-sands or even of millions, concerning any facts which they have not met in their daily

Such is the attitude of the majority of the medical profession to-day, concerning the facts of Homeopathy and the clinical experience of American Eclectic physicians for half a century—concerning the very numer-ous and well attested facts of animal magnetism, and concerning the facts of Phrenology, a science which, with all its crudities, contains a large amount of truth and well

attested facts. The American Eclectic medical revolution is the first organized and effective movement in the profession to introduce correct and liberal principles, and the establishment of the Eclectic School at Cincinnati will be one of the towering landmarks in the history of

The progressive class for whom I am writ ing, recognize the extreme narrowness of the present area of human knowledge in comparison with the boundless realms of the unknown; and are ready with a hospitable wel come for every sincere explorer of nature who can bring in any additional useful knowledge. I have had some experience with both classes After a vast number of experiments on the brain and nervous system, I have found it impossible to obtain from the National Medical Association or a State Society any invest igation of discoveries as demonstrable as the facts of chemistry. On the other hand in association with the liberal minded physicians. who led the Eciectic movement at Cincinnati, my contributions to physiology, anthropology and medical doctrines became the re cognized philosophy of the College.

These discoveries, constituting a complete anthropology, make a greater change or innovation in physiology and medical philoso-phy than has ever been made or proposed heretofore. Harvey's discovery concerning the function of the heart has far less influence upon our conceptions of physiology and medical philosophy, than a discovery concerning the functions of the brain and the mutual relations of all parts of the nervous system, which associates the soul, brain and body in one compact and intelligible science -the science of man: a science which is not organized or justly conceived when we merely study the human body and ignore the eternal man who inhabits it.

Of this vast science, in developing which I have been engaged since 1835, and which has received the endorsement of all to whom it has been fully presented, including some of the brightest minds and worthiest scholars of

my (from Sarcos, flesh, and Gnoma, opinion), body, while another set may have morbid and which considers the development of an animal form, and recognizing in its various parts the neurological energies which give it development and sustain its vital action, judges at a glance the nature and predominant elements of the constitution, giving a scientific estimate of the entire vital character, as empirical physiognomy attempted to comprehend the countenance.

In this respect, Sarcognomy is a science of great artistic and sesthetic value, as it gives the philosophic basis of art, which has been so long desired, and it would require an ex-pensive volume for its full artistic illustra-

In its medical aspect, Sarcognomy is very practical. It explains the sympathetic relations of the body with the brain, and consequently with the soul, tracing vital action wherever it occurs in brain or body, showing the correlation of uncations and the lower the correlation of functions and the laws of sympathetic connection between the three elements of our constitution, soul, brain and body, in each of which the totality of life is represented, for mental operations affect both brain and body—bodily conditions affect both brain and soul, and cerebral conditions affect

both mind and body.

In explaining this triple combination we grasp what no physiologist has ever professed to explain, and which no one could possibly explain without a full understanding of each of the three elements of the problem, soul, brain and body. Our standard physiologists, to their shame be it said, now near the close of the nineteenth century, with a wonderfully minute and accurate knowledge of the body, are groping in darkness when they speak of the brain, not even professing to compretend much of its functions, knowing less of its psychic character than many who do not belong to the medical profession; and as to the soul, alas! many do not know or believe they have a soul, and our American physiologist, Prof. Flint, who is a bigot of bigots in opposition to medical freedom and progress, teaches that the brain secretes thought as the liver secretes bile. This large class of medical scientists are thus studying the shell of man instead of man himself.

of life, although a single thought may susnii airni bloccesses sudden alarming intelligence may cause sudden death) and failing to comprehend the brain and its compound psychic and physiological function, failing to profit by the teachings of the great master of cerebral anatomy, Dr. Gall, it is obvious that more than half of the problem of anthropology has been left out as beyond the grasp of the medical profession, beyond the profoundest learning and research of its medical colleges.

Sarcognomy solves the problem by showing exactly in detail how the brain and body sympathize, how impressions on the brain modify physiological functions, and how the conditions of the body affect the brain, and thereby affect the mind.

My experiments on the body in 1842 de-monstrated a sympathy of the brain in its totality with the totality of the body, corresponding with the higher fact that the brain n its totality represents the entire soul; or, in other words that all mental powers and impulses are manifested through the brain, each faculty having a specific apparatus, as each function in the body belongs to its special organ.

To be more specific: The entire surface of the brain corresponds with the entire surface of the body—the superior surface of the brain with the superior portion of the body; the inferior with the inferior; the anterior with the anterior and the posterior with the posterior. observe but one exception to this general statement, in a portion of the surface of the front lobe, which sympathizes with the interior of the chest. What are the practical consequences of this great enlargement of physiological knowledge? Concisely stated they

are as follows: 1. As to the philosophy of disease, it explains why certain mental conditions accompany each disease, such as the hopefulness of consumption, the irascibility of gout, the gloom of hepatic and gastric diseases, the hysteria and insanity connected with the pelvic organs. There are a vast number of mental symptoms which are of diagnostic value, but which our text books greatly negect or ignore. The higher emotions all have definite locations of sympathy in the chest, while the sensual faculties and animal impulses have each their definite location below the waist. An inflammatory, excited or hypercemic condition in any bodily organs or tissues of the body, produces the mental condition with which that locality is in sympathetic connection.

2. The emotions, passions, faculties and impulses having definite seats in the brain, the excitement of each is connected not only with a definite cerebral action. (which if we watch closely we may perceive produces some slight local sensation in the head at the site of the organ) but also affects the corresponding organs in the body, in a very sensible manner, as when combative anger energizes the muscles of the limbs, mental excitement agitates the heart, and the higher emotions produce a fullness of the chest and expansion of the ribs, or depressing emotions affect the liver and bowels, all of which occur according to definite laws, which have never before been stated or ascertained.

3. As each locality in the body has a characteristic effect on the mind, we perceive that the exercise of certain faculties, cerebral orour country, the most entirely novel and at the exercise of certain faculties, cerebral or-the same time most immediately practical gans and bodily instruments may have a most portion is that which I have called Sarcogno- excellent tonic, hygienic effect on mind and

insane tendencies, as is abundantly shown in the effects of sensuality, intemperance and profligacy, compared to those of sobriety, industry and rectitude; hence we ascertain the law and the exact modus operandi of the origin of disease and insanity, through ele-ments of our constitution which produce the liability, and the deficiency of the tonic ele-ments which would resist morbid and insane conditions.

Experiment by my methods, demonstrates that the highest susceptibilities to disease are connected with the anterior inferior end of the middle lobe of the brain, and with the typochondriac region of the body, and that the strongest tendencies to insanity are associated with the pelvic organs, while the tonic elements of the constitution, which resist disease and insanity, are located in the super-ior posterior region of the brain, and in the shoulders, the magnitude, breadth and prom-inence of which give us the strongest possible assurance of vital stamina and strength of character. The vital energy to resist disease and the sustaining power of the healer are thus associated with the shoulder.

These views give us a clearer conception of the nature of insanity, which is associated not only with the pelvis, but with the basilar surface of the middle lobe at the entrance of the internal carotid artery, and with the superior conical ganglion and its extensions upward. I have, therefore, felt authorized to lay down a course of treatment that should be pursued in insane asylums, in which elec-tricity may become the most important remedy, although it has heretofore failed to be of any great value from ignorance of the proper mode of its application. What can be done I have shown by producing temporary insanity in persons of sound mind, and restoring them by reversing the process.

4. Sarcognomy explains the philosophy of animal magnetism, showing from what parts of the brain and body come those exalted powers of somnambulism, trance, clairvoyance, etc.. which have astonished and puzzled the world, and led many narrow minded people, especially college professors to reject the well attested facts because they could not discover Failing to recognize the soul as an element | their philosophy. Sarcognomy removes their difficulty, and shows them how to conduct

apply the hand to produce somniloquence. 5. Sarcognomy becomes the mountain or mediumship, teaching the medium the proper care of the person, the method of seeking the higher influences and of cultivating whatever development is sought.

6. Sarcognomy becomes the healer's guide and physician's assistant. Therapeutic magnetism has been a blind business, destitute of scientific principles, and its remarkable cures have been greatly undervalued, because they were not scientifically understood, and were often made by persons of little scientific knowledge. Sarcognomy shows exactly where in the body to find the seat of each mental and physiological impulse or power. and enables the efficient magnetizer or healer to place his hands just where they will produce the effect, as when he removes a chill by operating on the hypogastric region, or removes melancholy by operating at the axillar, or produces sleep through the epigastrium and the lateral posterior surface of the thorax.

All possible conditions of mind and body (not due to poisonous or malign agencies) may thus be produced in a sensitive subject. and in all persons in proportion to their susceptibility. When I have instructed classes in Therapeutic Sarcognomy, I have invariably made the members of the class subjects of the experiments, making them distinctly feel the effects in their own persons, and showing them how to experiment on each other. We have had very impressive scenes sometimes when the whole company was placed under the influence of cheerfulness, health, religion or spirituality.

There have been but few in my classes, not over ten per cent., who could not distinctly feel and recognize the effects of treatment by the hand which stimulated the various emotions and faculties, and produced morbid or healthy sensations as they were conducted. Of course, not so much was done in the way of producing morbid effects as in showing how to remove them, and curing the diseases or infirmities of the pupils, as a clinical illustration. The percentage of impressibility in my classes was somewhat great r than that of Northern communities generally, but not greater than that which prevails in the Southern part of the United States, nor quite as great as we find in tropical regions, in which it is rare to find one who does not yield to the influence of the hand-scientifically applied.

It is a pity that the cultivated and dogmatic ignorance of the majority of the medical profession, should have led them under the false guidance of medical colleges, to substitute for skilful magnetic treatment, the coarse mechanical process of rubbing, which they call massage, which is incapable of producing the admirable effects of true magnetic treatment, and sometimes does injury instead of healing. No doubt the desire to have an ignorant subordinate as a rubber, leads them to prefer the rubber to one whose skill might contrast with their own failures and might diminish the demand for medicines.

If even one-half of the community are cap able of being beneficially treated by the influ able of being benencially treated by the innuence of the hand, and many troubles reliaved promptly, to which medicine offers but slow and doubtful assistance, it is obvious that Therapeutic Sarcognomy should be considered a very valuable portion of a medical aducation (although at present it appears using the Continued on March 1869.

by ciles B. Stebbins.

CHAPTER VII.

MORAL EDUCATION. "And ye shall succor men,
"Tis nobleness to serve;
Help them who cannot help again; Beware from right to swerve.

The beginning of all education is in the home. The life of maturer years, the work of heart and brain and hand in the world's wide field is its great University, with higheet honors, largest attainments and saddest failures. While it is true that the larger part of our education is outside of all school houses, that does not lessen the importance of the years of training within their walls. Not only is the practical element lacking in those years (which industrial education will supply), but the moral element also. In our blind zeal for intellectual cramming we neglect and slight the foundations of character and conduct. and the fine humanities. We wisely remit dogmatic theology to the pulpit, but shall morals and ethics, and those natural religious sentiments which prompt us to reverence for right, and to the sacred doing of duty be also banished, or held unimport ant? A larger proportion of crime than is supposed, is perpetrated by men of good school education—keen brains and dull moral senses.

In 1780 the Constitution of Massachusetts declared: "It shall be the duty of the legislature in all future periods of the commonwealth to cherish the interests of literature and the sciences and all seminaries thereof to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings, sincerity and good humor and all social affections and generous sentiments.'

We may well apply the spirit of that noble declaration, interpreted in the light of our day, to our school education. It would be like a stream of golden light making clear the upward path of the student, from the primary lessons of lisping childhood to the highest exercises of the college graduate.

Some affirmative teaching of the excellence of virtue, the hideousness and danger of vice and dishonesty, the joys of clean and pure life, and the grandeur of self-control, and some natural ethics, we want in our schools. What the method of this moral education shall be, cannot be discussed here, but that we greatly need it is plain enough. Send out the scholar with intellect and practical skill and moral sentiments developed and disciplined, and he is full-orbed and harmonious, ready for the highest and most useful work for the common good.

CHAPTER VIII.

PERSONS AND EVENTS—"THESE NOBLE SILENT MEN.

The world's saviors are the best men and women who have lived, and are living on earth. This "house of David" endures. Wise men without guile, holy mothers, useful Martha's and waiting Mary's, are here, and will be. Seers and prophets, and leaders of men, dwell along our blue lakes and rivers, as others dwelt by Jordan and Genesaret. Life in Judea was more divine by the presence of the carpenter's son, and the fishermen and tent-makers, of whom the Testament gives brief record. Their lives even give light, far off but clear to ours. Life in America is more divine by the presence of our best and truest. Without Garrison and Parker, Abraand Harriet Beecher Stowe, our light would be dim. Others, too many to name, have added to our imperishable wealth. Some of these are widely known; some are unknown. Of the last Carlyle said: "These noble, silent men, scattered here and there, each in his own department; silently thinking, silently working; whom no morning newspaper takes notice of; they are the salt of the earth. A country that has none, or few of these, is in a bad way; like a forest which has no roots; which has all turned into leaves and boughs; which must soon wither and be no forest.

No land is better rooted than ours, and the strong, deep roots hold the earth together and make our ground solid. Of a few whom I have known some brief record is made. Others as worthy must pass by,

"Only remembered by what they have done." It is impossible to write of those yet living among us; there are too many and their work here is not done. It would be invidious to select from them, but from such as have passed on we can choose freely, and they will not be troubled, even if they know it, as perchance they may.

WILLIAM ELLERY CHANNING. "Thou art not idle; in thy higher sphere,
Thy spirit bends itself to loving tasks;
And strength to perfect what it dreamed of here,
Is all the crown and glory that it asks."

—J. R. Lowell on Channing.

In 1838, being in Boston over Sunday, a merchant with whom I dealt asked me to sit in his pew in the Federal Street Church, and hear Channing. The simple taste of the old meeting house, and the fine aspect of a congregation of such people as would be attract ed to such a man interested me. Soon the minister came—a man of middle stature and delicate form, drawing a little on one's sympathy by his physical feebleness before he spoke, but lifting all into a region of higher thought when he was heard. At first his utterance was somewhat faint and low, but soon that sweet clear voice reached all in full distinctness, its fine cadences rising to ear nest warning and entreaty, or falling to tones of tender sympathy, as naturally as the Æolian harp varies with the breeze. He seemed inspired by an exalted enthusiasm, looking toward the higher and more perfect life o which he held men capable, and calling oth ers up to the clear height of his own thought Men and women heard him as though some angel from the upper heaven spoke, and the hour in that church was sacred.

Each fit word dropped into its place in the sentence naturally, each period was rounded out in full and fair perfection with spontaneous ease. The inspiration of his ideas seemed to set each word and phrase in harmony, as that of the musical composer sets note and cleft and bar in the scale to make a perfect

and sustained strain of melody.

It was a privilege to see and hear him. sould know better how his words had such uplifting power, and how it was that those who knew him best loved and reverenced him most. The great central idea and glowing impriration of his life was the capacity of san for eternal culture and spiritual growth man for eternal culture and spiritual growth, and the divine goodness that has made the starmal life, here and hereafter, a fit field for has culture. In the day when New England, weary of the grim despair of total deprayity, passed to hear a fresh and living word, he made to hear a fresh and living word, he made to back and emphasize the dignity of human mature, the on-matter at much for upfritual authors, the beauty of that betiness of which we are separate.

and the wrotchedness of that vice and weak hich so many descend. JOHN PIERPONT.

The form I used to see,
Was but the reiment that he used to wear.
The grave that now doth press,
Upon that cast-off dress,
Is but his wardrobe locked—he is not there."

I first met Pierpont at his home in West Medford, Mass., May 23rd, 1861. He was then a Spiritualist, and our interview was partly filled with his narration of his experiences He told of being in Buffalo in June, 1859, when a girl seventeen years old, a total stranger, described a woman she saw as a spirit so that he knew it was his sister Elizabeth, who had been gone thirty years. Other good proofs of her identity were also given. In May, 1861, he saw J. V. Mansfield in New York, and this message was written as he sat by him, unexpectedly, and not in reply to any request, Mansfield not knowing of his Buffalo visit or of his sister Elizabeth:

"DEAR BROTHER: I have often noticed [doubt probably left out] on your mind, since partly showed myself to you at Buffalo, whether it was an illusion, or truly so, and you have not yet been able to settle it. Now. Brother John, let me assure you that it was no illusion, but a fact. I came to you when you thought it was so. You are doing your work, Brother John. Go where duty calls you, irrespective of what the world may say, think

or do. Your sister Elizabeth." He had just been telling me how a reaction in his favor had taken place, after his long and brave contest with the rum-selling pewholders of Hollis Street Church, and how his Lyceum lectures and poems had grown in favor, but when he became a Spiritualist he said the calls for lectures and poems grew less, and his Unitarian brethren were, many of them, cool toward him. Of all this he made no complaint, but spoke of it with cheerful humor, yet it could not but affect him. Quite natural it was that his sister should try to give him a word of strength from her heavenly home. He gave me a message, received in New York in 1860, from Mrs. Hoyt, a stran-

'MY BROTHER: The world is full of signs and tests of spirit power, and we will not allow you to question that which meets your outer and inner vision at every turn, for you know the flower-lip speaks it, and the leaftongue proclaims it. I have passed away, yet the grave does not confine me I am where see more to do, and under more favorable circumstances, than when my soul was obliged to carry the burden of my body. Not that I despise the tenement, God forbid! I parted with it as well-tried friends bid each other final adieu. I am carrying out my intentions and urging with good faith that freedom in Christ, which shall render man the worthy companion of the angels. Here I see no eye watching with distrust or envy; no cold reserve and formalities which chill the heart's warm outgushings...but, by the light which surrounds all here, I see man all his nobleness and simplicity. Would that more could come into possession of this spiritual sight, which must inevitably raise the fallen —while as a self adjusting principle, it must make man his own judge and savior—God being within. It is not new, but the old, revived and relieved of all superfluous garniture which education has heaped upon it..... With kindness ever, T. P."

He thought the signature a mistake, not knowing who it meant, when the medium again decidedly signed "T. P.," and further thought led him to see it was Theodore Parker, from whom he had messages at other times and places.

Five years after, wife and myself boarded near him, in Washingtone then ORLE an important place in the Treasury Department, and doing full daily work, although over eighty years of age. We often called on him about five o'clock, or just after his din-ner hour when, refreshed by a short sleep and by his meal, he enjoyed a visit. One warm afternoon we went to the door of his room and found all still. Looking in through the half open door we saw him asleep on the sofa. Wife slipped in, laid a fresh rose on his breast, and we came away. Next day we met him on the avenue; he stopped us, laid his hands on her shoulders and said: "I've caught the sly rogue that slid into my room when I slept yesterday, and left a rose for me,"-all this with the grace and humor of youth. Fifty years before he might have been a handsome young man, but surely he was handsome as we knew him. Tall, erect, his hair and beard fine and silvery, the fresh glow of health and temperate purity still giving ruddy hue to his cheeks, strangers in the streets stopped to admire him. In his delightful conversation the culture of a scholar and poet, the brilliancy of a young heart, the courage of a reformer, the wisdom of large experience, and the insight of a spiritual thinker, gave varied charm and instruction. One evening I heard him recite a poem of his own at a temperance meeting. He came before the audience with a weary step, and began his poem in a broken and feeble voice, but a change soon came, and before he was half through his form dilated, his eyes flashed, his voice was deep and full and the burden of a half century seemed rolled away, leaving him young and glorying in his strength. The conquering spirit had lent the body, for the hour, something of its own immortal youth, so that all were spell-bound

in surprised delight. We saw him last one lovely summer morning, at the corner of our street, opposite the City Hall, and the statue of Lincoln, waiting for the cars to go to the Treasury building. He spoke cheerily of the beauty of the day; said he was going to start for New England in the afternoon, for a month's rest, and stepped onto the car as it came near, waving his hand and smiling his good-by. In a few days he was acting as President of a meeting of Spiritualis's at Providence, and just afterward passed serenely to that higher life for which he was ripe and fully ready.

Necessity and Wisdom of Organization.

[To be continued.]

BY WM. ICRIN GILL.

We must "organize victory;" for however useful are individual dash, daring, skill and genius, all will fail of ultimate, complete and ibiding victory unless they work in connection with an organization which is instinct

with their own great qualities.

Four principles ought to be clear to all:—
that for a plurality of agencies seeking the same common end, there should be organization; that organization implies some degree of individual restriction; that the degree of restriction should be no greater than is necessary for efficient action and the attainment of the best total results; and that in the end the total freedom will be greater than would be pessible without organization.

1. A plurality of agencies can promote or secure a common and batter by organization than without it. Organization source a division of labor, so that each has his own task

and responsibility, inclead of several blun-dering by attempting the same thing and get-ting in the way of such other. It secures concerted action and the force of consolida-tion. All the iron in the world would not hurt a strong fort if fired off only in buck-shot from small barrels that hold only one relief. Now combine them into balls weighpellet. Now combine them into balls weighing one ton each, shot from adequate engines, how sudden and vast the result. Such is the voice of a great organization compared with individual voices.

2. It is to be admitted, and not forgotten that organization is in some degrees and forms restrictive of individual liberty. Its members enter into a compact and pledge themselves to each other for the fulfillment of certain stipulated offices. This compact they are not at liberty to disregard. They are bound by it, if they are honorable souls, more than is the malefactor by gyver and prison walis; more than the slave in the chain-gang is bound to his alleged master and owner. If the object of the organization is good, the bond which it imposes is noble and honorable. Of all bodies the army is the most despotic yet the volunteer in the great "War for the Union" in his very subjugation found a grand sphere for the exercise of the noblest qualisphere for the exercise of the hobiest quali-ties, courage, energy, self-control, heroic fortitude and the loftiest patriotism, and he thence achieved a result of the most glorious character. Who does not praise the faithful members of that organization? And who shall shrink from the nobler bonds of a Spir-itualist army which by milder means and in itualist army which by milder means and in a freer method shall seek to break the bonds of superstition and ignorance the world over?

3. The restriction should be as little as possible compatible with the efficiency of the organization in the legitimate pursuit of its legitimate end. Hence eternal vigilance will be necessary, especially if the organization is at the outset strong at the center, for it will naturally grow stronger till it stifles intellectual freedom. Hence its strength should be distributed equally at innumerable local centers, a system of congregationalism, which makes each local body absolute owner of all local property, so that it is always independent, and can secede when it will without loss from the confederation or general association, and change its dogmas with its growing knowledge. Oppressive centralization then becomes impossible, and the most zealous cooperation in such organization is perfectly

safe. 4. Restrictions of this kind and to this extent will in the end be the source of the largest liberty. Our individual liberty in society must in some way be restricted by that of each other, and the object of organization is to make this restriction the least offensive and the most beneficial. A just and wise organization secures the least friction, the least injustice, the least caprice, the best results, and thence the largest ultimate advantage and general power and freedom. An Ish maelite freedom where every hand is against every other, or where they that are at one, act only as many, without concert, scattering their fire in every direction and very often against each other, and never concentrating it against the common enemy, is not the freedom of science, civilization or common sense. It is the freedom of insanity; and if that is the highest liberty which Spiritualists can conceive and practice, no wonder that they are so often taken for a set of mild lunative. tics. This reproach must be wiped away. We must have organization and organizations. We must be able to speak not only with the force of individual voices as now and in the past, but any where and at any time with the collective force of the great body of Spiritualists in any locality, and at set times, with all the force and authority of all places focussed truly a Universal Pneumapl

> For the Religio Philosophical Journa 1. Mead's "Luther,"*

BY O. CLUTE.

Of the many books produced by the 400th anniversary of Luther's birth, I know of none more significant than this. Its title page is auspicious. It is: "Martin Luther, a Study of Reformation." There is a wide habit of speaking of the Reformation, as if it were a movement that begun, culminated, and ended with Luther and his cotemporaries. With his usual keen insight, Mr. Mead sees that the movement, of which in his time. Luther was the head, began long before Luther's birth, and that it has been going on since his death, es pecially that it is making rapid progress in the present. The book is mainly a series of pictures in words, painted with a rapid and bold, yet true and delicate touch. It opens with a few stirring scenes, calculated to make the blood tingle in generous veins, even in our easy-going times. The author sets before us Kaulbach's six frescoes in the New Museum at Berlin, each representing a scene in the course of civilization, of which scenes the last is the Era of Reformation. We see the great leaders of art, science, literature, war, discovery, religion, poetry, "but towerwar, discovery, religion, poetry, "but towering above these, the centre of the whole great company, the point to, which all tend and from which all radiate, stands the mighty figure of Martin Luther, lifting high above

his head the open Bible." The great painter's artistic hand could hardly make the canvas tell the story more clearly than do the writer's inspiring words. Then he shows us Luther at Worms. In this scene he finds an epitome of Luther's life. It shows the qualities of the man as they had been shown on the evening in October. 1517, when he nailed the ninety-five theses against the church door in Wittenberg; as they had been shown at the Diet of Augsburg; as they were shown on the 10th of Dec., 1520, when he burned the Pope's bull of ex-communication without the city gates. We see Luther, a few years earlier, knocking at the convent gate, and bidding the porter open in God's name, that he may consecrate himself to God; we see Copernicus in his study, Savonarola in San Marco, Caxton's old printing-press in Westminster. With these gleams of light we see, also, the great darkness of superstition, beggary, and slavery in which nine-

tenths of the people were buried. With these scenes, by way of introduction, we come to the church of 1483. In a few masterly strokes it is depicted. It stands before us the enemy of science, of honor, of liberty, of religion, of man. We see its sensual popes; its debauched cardinals; its priests who dispensed the eucharist with murderous hands; its convents, the resort of dissolute youth; its venders of indulgences selling the privilege to rob a church for nine ducats; to murder for eight ducats; to commit adultery for six ducats; its annointed vicegerents of God reaching the papal chair by treachery and murder, and then prestituting the church gifts to shower honors on their crowds of illegitimate children.

Against this church and this priesthood, that made religion a stench to all thoughtful the Lather, a study of helpsychiats. It identify the best of the booking Gas. It will, 1884. Proposition.

and decent men. Luther stock up. He stock for Beligien. In stending for Beligion he stood for reason. He wad the first great mo-dern Rationalist. To the claims of the church he opposed the claims of reason; to the interpretation of the Bible he applied reason; against the assumptions of the pope he set up the conclusions of reason. But with Luther reason was the instrument, the method. He prized the method because it led to results, to truths. He did not devote his whole time to praising his road; he went forward on his road. He did not worship the instrument, but used it to do good work. So he was not only Rationalist. He was Intellectualist as well. Reason led to truths, which with him became doctrines, teachings. He was a man of philosophic grasp. He saw that, in the ultimate, education, morals, religion, society, rest upon truths. His great work lay in applying reason to the attainment and the eaching of these truths.

Much soft liberal sentiment of these days effervesces over a philosophy that calls on men to worship the Unknowable; or, rather, it graciously permits them so to do. Well, they who desire to pray to a fog-bank, not knowing but the fog may enshroud something despicable; who would worship an infinite darkness, not knowing but the darkness may envelop most malignant evil, are, of course, entitled to their right so to pray and worship. In spite of their fatuity they serve a purpose; they are an admirable illustration of the survival of fetichism. The savage before his bundle of red feathers has a more worthy fetich than these worshipers before the Unknowable, for he knows, at least, that they are red feathers, but these philosophic fetich-worshipers can make no affirmation at all, concerning their fetich. It is Unknowable. In the flood of this agnostic vaporing it is refreshing to come on Luther's strong words in favor of truth, doctrine, as they flow from the pen of so able a writer as Mr. Mead. In the present condition of the religious

revolt there is much that is by no means satsfactory. Many have given up the old faith without having accepted a new. They have given up the old sanctions of morality without having come to the deeper and stronger ones. They have lost the old base fear of hell. that, even in its baseness, had a deterrent influence, without having come to the nobler fear of disobeying the laws of their physical. mental and spiritual being. Hence there is much of moral laxity. We are already in the midst of the moral interregnum of which Goldwin Smith wrote some years ago. The defaulting bank officers who are prominent deacons, elders, and Sunday school superintendents, show it on the one hand. On the other it is seen in the sensual ranks of a spurious liberalism. They who have the in-terests of religion and humanity at least can but look at this moral laxity with serious alarm. If it is a permanent and essential result of a lost faith in old creeds, why, it were better, perhaps, to have the old creeds back, with all their devils and their flaming brimstone. But it is not an essential and permanent result. It is but a transient phase, which has had parallels in former periods of unrest One of these periods of moral laxity occurred at the very height of the movement under Luther. Mr. Mead, on page 86, says:

"Where the new gospel made one religious man, it simply unsettled ten,—undermining their faith in the priests, and sacraments, and authority of the old church, while powerless to give them the new faith, since to most men, and especially in religion, a thing gets sanctity only when it gets age. Luther had to face the chaos which every reformer must expect in a period of religious upheaval. 'He had the pain of seeing, one after another, various tendencies in the Reformation previolence and horror before the world.' 'As soon as Spiritualism had made a breach in the old edifice of the church,' says Heine. sensuality with all its long restrained fervor of passion threw itself into it, and Germany became the tumultuous arena of combatants intoxicated with liberty. The history of Germany at this time consists of little else than sensualistic riots. Everywhere, the doors of monasteries flew open, and monks and nuns rushed billing and cooing into each other's arms. High prelates began to reflect whether they might not marry their cooks. The town's deputies rejoiced at the prospect of increased independence. Each had here something to gain, and the secret thoughts of each were directed to earthly advantage For the Catholic party it is easy to assign the worst motives; and, to hear them speak, one would suppose that the sole object of the Reformation was to legitimatize the most shameless sensuality and to plunder the goods of the church. We presently see how small was the result of this reaction, how Spiritualism succeeded in overcoming these rioters, and how it gradually secured its authority. One man was there who was not thinking of earthly advantage, but of the divine interests which he represented. This man was Martin Luther, the poor monk chosen by Providence to shatter the world-empire of Rome.' But now iconoclasts and libertines, demagogues and lunatics of every sort, were abroad, har anging the people and calling Luther their father. 'My friends have done as much to injure me as my enemies,' he said. He was held responsible for all the mad doings of Anabaptists and Antinomians; and every crime in the calendar, offepring of the general unsettlement, was charged to his account. 'They reproach me with all this,' he cried, 'me, unhappy Martin Luther. They reproach me, too, with the revolt of the peasants, and with the sacramentarian sects, as though I had been their author.' He saw a hard, materialistic spirit manifesting itself all about him; and, among his own pronounced followers, anything but a strong, united, satisfying, religious life. The common people, he wrote after a visitation among the country villages, 'live like cattle and irrational swine; and, now that the gospel has come to them, they understand how to abuse their liberty in a masterly manner. O ye bishope, he adds, well knowing where the responsibility lies, how will ye be able to give an account to Christ, that ye have suffered the common people to be degraded in ignorance, and have not given full proof of your ministry?""

After reading the above passage one may pause and ask, if that philosophic Spiritualsm, which Mr. Mead mentions, had power to bring moral order out of the chaos Heine describes, may it not be possible that a similar philosophic grasp may, in time, reduce to moral order the many aberrations that have followed in the path of modern Spiritualism?

Doctrine when crystallized into a creed and formulated into a system, becomes, some-times, tyrannical and tends to narrow the life. Doctrine, crystallised into a noble character, is the very power of God unto salva-tion. The right of the soul,—its right to thought, knowledge, freedom, worship, char-acter—this is the very cerear stone of Prot-cerantion. Great truths inserting great states, great histring metalling great fact vinesis; great along according him wise applications.

em to noble works—for this lefty, organic individualism was Luther's word given. This comins of Protestantism has been the creator not only of Luther, but of all the large souls whose names make illustrious all the Protestant centuries. Latimer, Knox, Priestley, Edwards, Channing; Parker, Bushnell, Carlyle, Emerson, Martinean, are a few among those who have been led by this large faith in truth as seen by the individual soul. But their individualism has been by no means a selfish isolation, a cowardly seeking merely for their own ease, or peace, or salvation. They have rather given themselves to a devoted service of Truth, of Man, of God. Ever the largest liberty comes, at last, to the most perfect obedience. The greatest prophet of freedom is, in the end, the most humble servant to that moral law to which he freely and gladly submits. This humble service brings them near to the masses of men. They have held their thought, their science, their pens, their speech, as treasures with which to serve their fellow men. In their high thought and purpose they have had a lofty democracy; not the bragging democracy of the loud-mouthed demagogue, but the wise democracy of the thinker and the friend. They have been democrats, not in subserviency, but in serving. Mr. Mead makes it very clear that Luther was such a democrat. He was a man of the people. To the people he looked for sympathy; among them was established the thought that led to the overthrow of Rome. Luther spoke the tongue of the people; he wrote so that the simplest could understand; he lived as the people lived. It is sad, and yet after all a bit comforting, to read of his poverty, of the straits to which he was reduced—the Son of Man has so often had not where to lay his head.

Following the title-page of this "Study of Reformation" is the following motto from Herder: "To what end do we learn from past ages, why praise or why blame? Let us remember Luther's method of thought, his plain hints and his strong truths, and let us apply them to our own times." It is to apply to our own times the method of Luther that Mr. Mead has written. This he does in a few strong pages at the close of the volume. Among other vigorous passages he says: "Shall we keep waiting for this new Lu-

ther, as the Jews still waited for Elias, while John Baptist was thundering in their ears? 'If you had but eyes to see, said Jesus, 'this is Elias.' And it may be that while men wait for the new Luther, his voice is already ringing in their ears; and they are only querying, like Eck and Emser and Cajetan, how they may disparage and rebut his word. I think he spoke in Lessing, I think he spoke in Kant. I think he spoke in Emerson and Parker and Carlyle. Let us not wait for great new Luthers. Let us each, great or small, do his own part in his own place, in Luther's spirit. Every man is great enough to be heroic and to be true; every man can possess himself of Luther's method, and apply it faithfully to his own time. The slight regard men show for awful creedal obligations is telling with a subtle power upon our whole society. When diplomacy stands at the altar, what shall be expected in the market place? And who would venture to deny that subterfuges and such constructions of religious obligations are common in our churches as, transferred to business dealings, would drive men in disgrace from the exchange? It is a startling fact, that the principals in so many of the notorious embezzlements of our time, from Glasgow to Fall River and Wall Street and on to San Francisco, have been men in high place in the churches, all the time duly and fluently repeating profound professions of belief on points concerning which it is impossible that many should have clear unham Lincoln, Lucretia Mott, Peter Cooper, on the same street, (414 Street, N. W.), and into one utterance through a grand organ, maturely brought out and exhibited in exag- derstanding or genuine conviction at all.... each Reformation has in it much the same elements and types as others. A study of Reformation in the sixteenth century is a study of Reformation in the nineteenth. Luther, too, had to deal with New Orthodoxy, and find how ineffectual it was for the great task set for the time....To the young men and women of the land,—our country, which for the coming time has need of the most stalwart manhood and womanhood we can cultivate—to you especially, my brothers and sisters, this word is committed, in the hope that it may strengthen the resolve in some. that in religion their communication shall be yea and nay. Whether yea or nay does not matter—nay to each false thing proposed to you, yea to each true thing. You shall find the resolute and constant nay to the false thing the sure way, and the only one, to the firm yea of real conviction and the peace which passeth understanding. So it was with Luther. The last word of the great Protestant was a great affirmation. 'Do you die,' they asked him, after their manner, 'firmly professing the faith you have taught?' He looked on them for a moment, and summoned the last strength for the one word. with joyful emphasis, 'Yes!' Had they said, Do you not believe the old doctrine again? Do you not repent your work against the church?' it would have been with the same emphasis, 'No!' Protest and faith were to him the same: the everlasting no was one with the everlasting yea." Iowa City, Iowa.

> A Birmingham mother let out her curious-ly diminutive baby to a showman for a small sum weekly. The infant was six weeks old and weighed but ten ounces. The unfortunate child was exhibited every five minutes, and soon died under the exposure. In court the woman expressed sorrow that the law would not permit her to sell the remains to a surgeon for \$100.

In the province of San Pedro, Brazil, the destruction of all eucalyptus trees has been ordered. It appears that the tree favors the generation of a terribly dangerous dragon fly, which attacks all living creatures, and whose sting is fatal within a few minutes.

Church-robbing has been alarmingly rife of late in and around Paris; as many as 76 burglaries have been effected in the capital and surrounding localities within the last eighteen months, Notre Dame being visited three times.

A Vermont man thought he was inspired to kill Mrs. Adams, a school teacher, but after she had knocked him down with a club and battered his body for ten minutes he concluded that it was whisky instead of inspiration.

C. R. Talmage, of Savannah, has invented a machine that he is confident will navigate the air without any difficulty. He calls it a steam-bird.

A citizen of Columbus, Ohio, has had over 200 men fined for using profane language on the street.

Hersford's Acid Phosphate. IN SRASICKNESS.

Prof. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases, the violent symptoms which characterize that disease yielded, and gave way to a licalthful notion of the functions of the functions. BY HISTER M. POOLE. (METUCHEN, N. J.)

THE SOUL'S DESTINY. Up o'er the shining ways of light, That flash across the starry skies, Up to creation's loftlest height The pathway of the spirit lies, Where countless constellations gleam, The soul triumphant shall ascend, Shall drink of Life's eternal stream, And with new forms of being blend,

No boundless solitude of space Shall fill man's conscious soul with awe, But everywhere his eye shall trace The beauty of eternal law. Sweet music from celestial isles Shall float across the azure seas, And flowers, where endless summer smiles Shall waft their perfumes on the breeze.

No empty void, no rayless night No wintry waves by tempests tossed, No treasures ravished from the sight, No blighted hopes, no blessing lost; But all that was or yet shall be, Through endless transformations led, Shall know, through Life's sublime decree, A resurrection from the dead.

And he who, through the lapse of years, With aching heart and weary feet, Had sought, from gloomy double and fears, A refuge and a sure retreat— Shall find, at last, an inner shrine, Secure from superstition's ban, Where he shall learn the truth divine, That God dwells evermore with man.

Throughout the boundless All in All, Life lengthens, an unbroken chain-And He in whom we stand and fall, Feels all our pleasure or our pain. O Infinite! O Holy Heart! Give us but patience to endure, Until we know thee as thou art,
And feel our lives in thee made sure.

CONCERNING WOMEN.

Mrs. Jane Swisshelm invented the use of the red light on the rear of all passenger

Miss Nettie Carpenter of New York, sixteen years of age, took the first prize in the violin class at the Paris Conservatoire this year.

A woman's college is to be affiliated with the McGill University in Montreal, the Hon. D. A. Smith having given \$50,000 for an en-

Miss Flora Underwood is the teller of the Granite National Bank of Quincy, Mass.

Dr. Aurelia E. Gilbert of Louisville, Ky., has opened a cure and school of physical training for young girls.

Lady Haberton, the author of the divided skirt for women, and of dress reform in Eugland, attended the Science Association in Montreal.

Mrs. Emma Hopkins of Manchester. N. H., has assumed the editorship of the Boston Journal of Christian Science, a paper issued in the interest of the new science of mental

Florence Marryatt (Mrs. Ross Church) is coming to this country expressly to deliver her prize conundrum lecture, "What Shall We Do with Our Men?" She is a novel-writer, singer, actress, reader and elecutionist.

Rev. Clara M. Bisbee, an eloquent Unitarian minister, conducted the services of the Boston Ethical Society, during the absence of the pastor, Minot J. Savage, on Sept. 28th. Even the Congregationalists are yielding to the times. Louise S. Baker has become the minister of the church of that denomination on the Island of Nantucket, and is legally qualified to solemnize marriage under the

An exchange reports that: "A new field in an entirely unexpected quarter has been opened for woman's labor in Chicago in cierical positions of trust in leading hotels. The first man to move in this direction has been Potter Palmer, and the experiment has proved a success in one of the finest hotels in the world. He offers such salary as will command the best talent. At present he gives employment to three women in his office. Two of them are cashiers and one a book-keeper. To one of the former he pays \$1,000 a year and board, to another \$900 and board, and to the book-keeper he pays \$600 and board. He says they fully earn these salaries, and give much better satisfaction than the male employes. They have long recognized this fact in continental Europe, where all the officials of a hotel are women.

The unveiling of the statue of Margaret Houghery in New Orleans, has caused discussion in regard to the number and order of statues of women in this country. The facts are these, Anne Whitney's statue of Harriet Martineau in the Old South Church, Boston, is the first of the kind given to the public. On the 30th of May last, a monument to Mrs. Julia A. Teris was unveiled at Shelbyville, Ky. Mrs. Teris was the founder of the Sceine Hill Female Academy of that place, of which institution she was principal more than fifty years. She was a successful teacher for more than sixty years, and exerted a powerful influence over the education and training of young women.

And now the statue of Margaret, the working woman of New Orleans, seated in a hickory bottomed chair, and wearing a calico dress, will soon smile down from her elevated position in the Southern capital, upon the working women who loved her when living and honor her when dead.

Mrs. Susan C. Waters of Bordentown, N. J. has presented to the Odd Fellows Lodge of that town, a large and striking picture symbolic of the principles of the order. The painting, which is nearly six feet in length. represents a shipwrecked vessel in a storm, span-ned by a rainbow. The All-seeing Eye looks down on the relief of the sufferers by their humane saviors. Mrs. Waters, who is an artist of great skill, is the consoler and sustainer of an invalid husband. Both are the friends of progress and equal rights, bearing the burdens of ill-health and a checkered career with the equanimity born of true phi-

COOKING SCHOOLS.

One of the significant signs of the times is the multiplication of cooking schools. A late writer has truly declared: "It has been said that indigestion is responsible for as much crime as liquor; without discussing that, we would affirm that a large proportion of the misery in the world is caused by ill-cooked food, and that it is, directly or indirectly, the cause of two-thirds of the drunkenness. Until there is a reform in the cooking of the land, the temperance workers will strive in vain. Heavy sour bread, tough, overdone meats, muddy coffee, high seasoning used to drown had flavors, all tend to excite abnormal appetites and a craving for something stronger. The more civilized nations become, the greater their variety of food and the greater to adapting diet to the media of each place of society." It has now come to be

provide the contract of the fact that the contract of the first of the contract of the contrac understood among progressive people, that spiritual development is so intimately connected with good physical conditions, that the two can in no wise be dissociated. It is the one-sided, inharmonious person who sneers at care in the preparation of food and eats any thing that is set before him.

Accordingly, cooking is a science to be learned like other sciences, by study, care and experience. And schools in which it is regularly taught are multiplying even in small cities. Boston has the oldest incorporated school in this country. ated school in this country, with Mrs. Lincoln at the head, whose Boston Cook Book is the most complete manual yet issued. The graduates from this institution are sought for, far and near. New York boasts of Miss Parloa, whose classes number some of the most refined women of the metropolis; Chicago is no less fortunate in Mrs. Ewing who is also an authority on the subject of diet. and who teaches cookery at the summer

school of Chautangna, and the remainder of the year in the Queen City of the West.

Milwaukee, not to be outdone by other cities, sent for a graduate from Beston, and secured Miss E. M. Hammand, under whose enthusiasm and practical ability one of the best cooking schools in the world has been organized. Having a genius for the work and a love of doing good, Miss Hammond is accomplishing a task for which all women ought to give her thanks. She is popularizing a pursuit which was formerly regarded with distaste if not disdain, and inculcating pride in the healthful and economical preparation of food. The directors of the school have fitted up a generalism building for the use of runils of commodious building for the use of pupils of all ages, married and unmarried, and at the opening, this fall, more than a hundred were already enrolled.

Young women of to-day! you can afford to enter upon married life ignorant of trigonometry and conic sections, unable to construe a Latin verb or beat the Battle of Prague upon a much enduring piano, but you cannot afford to be ignorant of the best way to make bread or to roast meat, or make nourishing dishes for the sick. Study cooking both as a science and as an art!

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.]

MAN-WHENCE AND WHITHER? By Richard B. Westbrook, D. D., LL. B. Price S1.

The little monograph by Doctor Westbrook bearing the title: Man—Whence and Whither? is as full of thought as a book so small is well capable of being. The author does not hesitate to give any topic a faithful handling, using great plainness of speech, logical directness, and a masterly boldness in deducing his conclusions. He may justly be termed a man of the time. man of the time.

The Introduction announces a religious crisis. There is a drifting away, we are told, from the au-cient fetichism as now represented in a perverted theology. It is not confined to the scholastic classes, but the working population are moving in the same direction and becoming thoroughly estranged from the religious institutions in their theological aspects. This is true both of Europe and America. The work of disintegration goes on. The great majority of the clergy are unequal to the exigency, and have not the ability to meet the vexed questions of to-day; yet we have the assurance of the Rev. Phillips Brooks, that they are becoming themselves involved in the general disbelief. The doctrines of verbal inspiration of the Scriptures as formerly held, of the everlasting punishment of the wicked, are not now believed by them, but they do not tell this to their people. This suppression of the truth and suggestion of the false result in dwarfing of the public teachers and the blunting of their moral sense. The teachers and the blunting of their moral sense. The terror of canonical thumbscrews overwhelm the modern pulpiteer. Professional standing, sectarian habits of thought, false pride of opinion, and pecuniary dependence, are shackles that now encumber the free, fearless and independent march of the cler-

ical corps. This is true, and as sad as it is true. Philosophic thinking has been by universal consent relegated to the religious teachers, as there is a tendency to confine the healing art to professed medical practitioners, and the other callings are devoted to secular pursuits which more or less benumb the spiritual sensibilities with a gross materialism. The large majority of men live and die in the faith in which they are born and educated, however abourd and contra-dictory it may be. There has been very little independent and rational thinking on religious questions. It is considered as not practical, and, therefore, outside the department of common sense. Yet at the inevitable penalty of being rejected by this sort of men, I will affirm a full acceptance of this senti-

ment:
"When a man has found a religion that is in harmony with the order of the universe, that requires the highest morality and inspires the most 'unself-ish enthusiasm of humanity,' and he feels ready 'to give a reason for the hope that is in him,'—then, and then only, will he rise to the dignity of true

manhood."

I should welcome the advent of a priesthood of this character. Even though its members are classed as laymen, and they generally vill be, no matter. The distinctions which men confer, or colleges either, such as "Reverend," "Doctor," "Professor," count but for very little with men of sense. The representative men of all ages have been proscribed by the title-bearing bigots of their own period. It would extend this notice too far to give a com-

plete synopsis of this work. It deserves it, nevertheless. It is full of robust thinking and sensible conclusions which make one's soul the healthier. The first chapter. What is Man? is manful in very deed. It defines him by self-consciousness, the sense of individuality and personality, the conscience, the intui-tion of some intelligence and power [energy] higher than himself and an inherent disposition to worship that being; the desire for future existence and the gift of language. Doctor Westbrook goes fur-ther, and increases in manly audacity:

"The real human intelligence seems to have its relaxations and amusements and to exert its higher faculties without restraint, when the physical organs are in a state of repose. It is not probable that the mind of man ever grows weary and exhausted. Then there is that strange power of divining in dreams of which Tertullian and other Christian Fathers made so much; and no one who has the least legree of historical faith or of confidence in the Jewish or Christian Scriptures can doubt that many cases of prevision in dreams have actually occurred. There are also many such cases reported in modern times. Of the precise source of these nocturnal vis-ions none can be sure; but this does not affect the position that the phenomena of somnambulism and

dreams show, at least in some cases, the independence of the human ego of physical environments."

Passing beyond this, our author adduces clairvoyance and clairaudiance in the same deduction. His witnesses are Deleuze, Henry George Atkinson, Dr. Gregory, Roston, J. B. Nichols, Miss Fancher, Swedenborg, Dr. La Roche, Dr. Edward H. Clark, Oliver Wendell Holmes, Myra Carpenter and Andrew Jackson Davis. Verily, the man who does that with a clear mind and conscientious purpose, is not far from the kingdom of God.

The common dogma of the origin of man is disposed of with equal fidelity. "The story of the origin of our race," Dr. Westbrook declares, "is not first found in writings, improperly, as many think, as-cribed to Moses; so far from this being true, we find the story substantially, in documents written hundreds if not thousands of years before Moses."

The evolution hypothesis of the origin of humanity is next treated. The reign of law fixed and uniform, and the unity of the whole creation are recognized, and therefrom is deduced the principle denominated evolution. But what is evolution? "Strip this simple word of its much-perverted sense, and it merely means the uniform processes in which every product has an antecedent, every effect a cause, and one thing follows another and grows out of another

have been an ape-like being, stunted, brawny, coarse, long-armed, dumb, stupid, not erect, but his hairy body forming an angle of seventy-five or eighty-five degrees, wandering through forests, first using a stick as a weapon, living on worms and roots, fruits, inferior animals—sometimes a very cannibal, eating his own kin—living in caves, having little knowledge of himself or of the world around him." Very properly, Walt Whitman is quoted for illustration. I have little taste for this department of speculation; it may be so and it may not. I feel very much like Mr. Hardbeck in the Atlantic Monthly of March. Mr. Hardbeck in the Atlantic Monthly of March,

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"To exalt a man's soul above his skeleton, is now to be behind the age," "It isn't monkey that rises anatomically into man, but rather man that descends mentally into monkey," "Nobody who reasons him-self into a development from the monkey has the right to take manking with him in his industion right to take mankind with him in his induction. His argument covers but one individual -himself. As for the Hardbecks, they at least beg to be excused from joining him in that logical excursion." "Early peoples worshiped their ancestors, because they knew their ancestors were nobler and higher than them-

However, Dr. Westbrook only takes ground like Prof. J. P. Lesley, that widely-divergent types may proceed from a common source.

He sets aside the so-called Baconian method in his next argument, the Answer of Theism to the questian: "Whence is Man? Materialism will not fairly meet the question of original causation. "When theists postulate the existence of an infinite First Cause, which by common consent is denominated God, they are charged with assuming the fact in question, and demand is made for proof positive. To this it is answered that the thing to be proved must be assumed before it can be proved. Indeed the whole framework of materialistic "science" rests upon a most stupendous series of assumptions.

I like Dector Westbrook's remarks upon the ques-

tion of personality as applied to God. I would use language to utter my ideas, not to conceal them. A non-personal God is to my apprehension equivalent to No-God. "If by 'personality' is meant reality, unity or oneness, we say God is personal; but if you mean by personality limitation, any thing like a man, it cannot properly be applied to the Infinite. Personality is one of the divine characteristics, but one word cannot describe any one of his attributes. He is personal, in a certain sense, but he is more than

"Men constantly talk of the laws of Nature, forgetting that law itself is a product and not a cause."
"What is known as the scientific method leads logically to the conclusion that there must be something that theists generally name God. You may call it 'protoplasm,' 'molecular foyce,' the 'potentiality of matter' or even matter itself; and when you tell us what these words mean we will tell you what we mean by God? Possibly we all mean the same thing. We know of the existence of God, as we know other

things, by palpable manifestations."
"Human consciousness feels that God is, and human reason demonstrates that this is not a universe without a God, and from plenomenon proceeds the existence of Noumana." "Phenomena have something behind them, and energy has something beneath it and all things have something in them which

is the source of all phenomena and energy." God is identical with the cosmos plus the eternal mystery.

The fifth chapter is devoted to the question: Is Death the End of Man? The scientific argument in the negative is made very clearly and I think unanswerably. An example of a wounded British officer is also cited, in which the power of communicating thought by speech was interpreted by an injury to thought by speech was interrupted by an injury to the brain, but that which thinks was not destroyed. The prevailing skepticism of the day is largely

chargeable to the absurd dogmas of all branches of the churches, Roman as well as Protestant. It is necessary to have a general revision of church-creeds and easy to substitute a more rational faith without giving up one single principle fundamental to true religion and the highest morality. It is to be regretted that our Liberal preachers are not more settled and outspoken on the question of the future life. We have too much dishdence and hesitation from them, a seeking to be as "ecclesiastical as other churches," aping the "regular clergy," using evangelical terminology. Indeed, I am compelled to believe what our author suggests, that they unwit-tingly play into the hands of their rivals and do more to retard robust, healthy thinking than to advance it. Much of modern Unitarianism occupies the ground of apology for not being trinitarianism. The proof of a future life as given by Dr. West-

brook, is a bright example of logical excellence. "The literature of the world shows that men in all ages and countries have not only believed this doc-trine, but that their faith arose from what they regarded as proof palpable of the actual existence of man after death." Aye, aye. To prove this, testi-monies are given from intelligent individuals, not professional intermediaries, sensitives or psychics, well grounded in scientific knowledge. Then come such names as Zöllner, Stainton-Moses, Epes Sarg-ent, N. B. Wolfe—nailed by the statement of Herbert Spencer, that the persistency of a faith is gen-erally in proportion to its truthfulness. "After Death—What?" asks chapter VII. "The

views entertained by both Catholics and Protestants have generally been extremely literal and material-istic." I would add: and superlatively diabolical. Such writers are quoted as Jeremy Taylor, Jonathan Edwards, Nathaniel Emmons, Thomas Barton, Charles Spurgeon, and the Rev. J. Furniss—all of them with brains turned maddened by stupendous ideas of the horrible. The taunts and sneers of Robert G. Ingersoll are tame beside, their quotalons. Reprobate infants held over hell by Jenovah in the tongs of his wrath till they turn and soit renom in his face; and he hating sinners, holding them as so many spiders over the fire of hell; and being "very good" to an infant enclosed in a redhot oven, turning and twisting about, beating its head against the roof and stamping its feet on the floor—all, too, in mercy, is a picture that no sane man can contemplate. The fearful executions for which the English language has the bad eminence

over other dialects, was first originated thus:

"Here the secret might just as well be let out,"
says our author, "that all the doctrines of suffering
torment in hell and purgatory after death are of priestly origin." "They cannot be reconciled with any proper conceptions of the Divine character." "True punishment is never arbitrary nor vindictive." Following out this line of thought, he argues that men are not rewarded or punished so much for what they have done, as for what they are. It is character that makes heaven and hell. A man after death is just what he was before death. Sweden-horg was right, no doubt, in describing the Spirit-world as a counterpart of this. As to hell after death, we have nothing to fear but the hell we may carry with us—the hell of unholy lust, the hell of unsanctified passion, the hell of selfishness, the hell of wrong living and wrong doing.

Very judiciously, Dr. Westbrook waives giving of any judgment in regard to the published descriptions of the Spirit-world, professelly given by those who have been permitted to return. "It is safest to who have been permitted to return. be governed by general principles, of which no doubt can be entertained, in forming opinions of the life to come." It is the part of wisdom to make our lives here what we would have them to be hereafter, and calmly wait the issue.

The eighth and last chapter is entitled Scientific Evolution and Theologic Revolution. In defining science our author hits a severe well-deserved blow at the quackery now so generally paimed off upon us by that name. "Much which has been called science should be known by a very different name." Edison, the inventor, says in one quotation: "There are more frauds in science than any where else." Moreover, scientists have as many creeds as the churches, and call each other by names equally contemptuous. Prof. Tyndall has admitted that "the desire to establish or avoid a certain result can so warp the mind as to destroy its pow r of estimating fact." One needs but to read the Popular Science Monthly, in order to witness the apotheosis of learned, large-worded nescience.

Religion is a word about as much misapplied. It has been made the synonym of every thing detestable. It often improperly conveys the idea of bondage; but as shown by Francis Ellingwood Abbot, and used by Cicero, means etymologically, "to go through or over again in reading, speech, or in thought"—hence, "true religion consists in an effort, serious, conscientious and devout, to realize ideal excellence, and to transform it into actual character and practical life."

"There is no use in attempting to conceal the fact that the Church as represented by the Romish hierthat the Church as represented by the Romish hierarchy and the dominant Protestant sects, is a failure. The doctrines of total depravity, the fail of man, vicarious atonement, the redemptive scheme, material remuneration, literal bell-torments, are ancient mythe having no foundation of resemblances, or even of a Christian origin.

The faith of the future will recognize God as

spirit, immanent,—being in all things and not outside of any thing. The divine government will be regarded as preëminently one of law. Man will be considered as of divine origin, not by sudden or miraculous creation but by orderly evolution. The law of Heredity will be recognized, and also human infirmity from want of development, imperfection, incompleteness, rather than essential depravity or innate viciousness. Salvation in the theologic sense will be discarded. Evil can only be overcome by ceasing to do evil and learning to do well." There have been many saviors, among whom Jesus will always have the preëminence, but not in the theo-logic sense which he never claimed for himself. The rational doctrine of the Resurrection will be found to be the rising up of the spiritual body out of the defunct physical body, and that this takes place at the time of death. The dogma that sin deserves eternal punishment will be found to have no foundation. Prayer is rather a matter of the heart than the wide. It is a true religious instinct counterparathe voice. It is a true religious instinct, countenance ed by Nature and philosophy; and consists in medi-tation and aspiration rather than supplication for special powers. The question of a professional priestly class is one into which many sensible persons are inquiring, and in regard to which they will reach no doubtful conclusion. Religious assemblies, however, will continue. The Bible will share in the evolution and revolution. It is not infallible, yet contains many things that will never become ob-solete. Intelligent men of the future will judge the Bible by its merits, just as they judge other books. The day will, no doubt, come when the world shall have a new canon compiled from the best specimens found in the bibles of all ages, and from which will be excluded every thing that is puerile, obse-ne, manifestly false, or unfit to be read in any presence. It is not intended to suggest a fermulated creed, Men will never be of one mind on all subjects; but the nearer they get to Nature, the nearer they will get to one another. The methods of science are sure to be applied in the domain of religion. A re-ligion that is not natural is not worthy of the name. Theology says: "Let science be silent when God speaks." Reason answers, that when true science speaks." Reason answers, that when true science speaks, it is the voice of the Infinite. All happiness here and hereafter depends upon our knowledge of the order of the universe and the adaptation of our lives to it. It is impossible to divorce true religion and real science. The more we have of the latter the more we shall have of the former.

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the more we shall have of the former.

So closes the book. My principal criticism is that is seems to depend too much on its radiocination than upon intuition; that it is diamostic rather than nostic; yet, perhaps, this is apparent rather than actual; far more would read and esteem the work if it addressed their logical faculties. It is in most respects excellent, and aims at a height of excellence, which far transcends the current concentions of which far transcends the current conceptions of the day. Its truth and manly utterance are noble and godlike.

A. WILDER.

Books Received.

ADDRESS BEFORE THE NEW ENGLAND DEN-tal Society at its Meeting in Boston, Oct. 2nd, 1884. By Henry S. Chase, St. Louis, Mo.

PROHIBITION PARTY CAMPAIGN SONGS. By Horaco B. Durant. Claysville, Pa.: Mrs. H. A. Durant. Paper, price 30 cents.

IN SEARCH OF GOLD. By Don Juan. New York: H. W. Thompson. Cloth, price, \$1.25. MAGNETISM CLAIRVOYANTLY DISCERNED, By Mrs. Sarah Cartwright. Detroit: O. S. Gulley, Hornman & Co. Cloth, price, \$1.50.

CONFLICTS IN NATURE AND LIFE. New York: D. Appleton & Co. Cloth, price, \$240. REFORMS AND THEIR DIFFICULTIES. New York: D. Appleton & Co. Cloth, price, \$1,00.

Partial List of Magazines for October Not before Mentioned.

THE DIAL. (Jansen, McClurg & Co. Chicago.) Contents: Bayard Taylor; Herbert Spencer as a Prophet of Society; The "Odyssey" in Rhythmic English Prose; A Novelist's Theory of the Art of Fiction; A Pioneer Historian: A Cold-blooded Reformer; Swinburne's Poems; Briefs of New Books; Literary Notes and News; Books of the Month; Topics in leading periodicals for October.

HOME SCIENCE. (29 Warren st., New York.) Contents: Home Education; Prohibition; The Home and Mormonism; How to Sleep; In a Gastronomic Vein; Is Originality Indispensible? Luxurious Homes; The Heroic Element n National Life; Diseased Pork; Our Expe riment in Home Building; Dragon-Flies, or "Snake-Doctors;" Maid of Damascus; London Health Exhibition.

CHOICE LITERATURE. (John B. Alden, New York.) Contents: The Women of Chaucer: Longer Life; Mohammedan Mahdis; Jacob's Answer to Esau's Cry; The Steppes of Tartary; About Old and New Novels; Greece in 1884; Afoot Across St. Gothard; The Conflict with the Lords; Dynamite; Beaumarchais.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Our Emotions; Progress n Food Reform; A Letter from Paris; Constructive vs. Destructive Work; Beautiful at Forty; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: "Misgivings"; A Family Affair; The Horse; Ancient and Modern; Loch Fyne; Heidelburg; The Lit tle Schoolmaster Mark; Ornaments, Initial Letters, &c.

THE SEASON. (The International News Co., New York.) Ladies interested in dressmaking and the various kinds of fancy work will find this magazine a valuable assistant.

THE PANSY. (D. Lothrop & Co., Boston.) An interesting and finely illustrated magazine for young readers.

GOLDEN DAYS. (James Elverson, Philadelphia.) An interesting weekly for boys and LADIES' FLORAI) CABINET. (22 Vesey street,

New York.) The amateur florist will find in this magazine mány valuable suggestions. NEW CHURCH INDEPENDENT. (Weller & Son.

Chicago.) An exponent of Swedenborgian-



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

CHICAGO, ILL., Saturday, October 18, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance per year. To accommodate those old Subscribers who through force of habit | spirits, who learning nothing of a better life or inability, do not keep paid in ad- from him, naturally follow their old bent. To vance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a be attempted in the most reverent spirit, yet favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Running Comment, With Kind Intent.

The truth of the old saying, "a little knowledge is a dangerous thing," is daily exemplified by many on the threshold of Spiritualism, and still more markedly so it must in sorrow be said, by some who have been beneath its roof for years and imagine themselves a actually within the inner sanctuary.

Neither giving free rein to an unhealthy imagination, nor the evolving of theories from insufficient data by a mind untrained in exact methods of thought, will ever increase knowledge or advance the interests of a cause to any great degree; and they are especially impotent in Spiritualism, which in its broader scope comprehend the philosophy of life. In saying this we are moved by the recollection of innumerable theories and schemes which the Journal has been importuned to give to the world in years past. As a rule serious offense is taken by the several owners of these MSS, when kindly and courteously informed that their contributions are declined. We also have in mind in this connection the platform utterances of certain speakers, wherein well established facts of science, even of natural history, have been completely overturned and demolished in the comparatively brief time necessary to utter one long, complex, chaotic, bunglingly expressed sentence. Now and then some lecturer or writer is inspired by a striking assumption or statement of alleged fact, which he has run across. Immediately he builds a theory and by some sort of self-imposed deception. flatters himself he has discovered a great truth; and torthwith a two hour lecture or an inordinately long essay is precipitated upon a helpless public.

We make these criticisms in the kindliest spirit; we are fully aware that the classes criticised are not confined to Spiritualists and free thinkers. But as a rational Spiritualist and liberal thinker we are more seriously hurt when we see these exhibitions of dogmatic assumption and superficial education among those who train under the same flag with us.

In the minds of the intelligent, critical and progressive constituency which the Journal is proud to serve, The Philosophy of Life is meant by the word Spiritualism, and because the word as popularly understood, most inadequately fails to uncover the significance attached to it, therefore it is unsatisfactory in use and only tolerated for convenience.

Fully realizing, in common with the Jour-NAL'S friends, the stupendous importance of the facts constituting the basis of Spiritualism, we the more earnestly persist in a care ful examination of every alleged fact before accepting it as cetablished. Realizing the sublimity and grandeur of the systems of philosophy, religion and ethics, that rest upon a scientific basis for Spiritualism, we steadfastly plant our feet on such basis and stardily decline to be driven therefrom, be the howi of fanatics and frauds never so loud. their malice and opposition never so active.

Propagandism is well enough, but let us as Spiritualists put our own house in thorough order before we undertake the task of renovating others. Instead of directing so much effort in procelyting, let us turn a large porion of our energy toward self-improvement s Spiritualists. Let us learn more of what ire aftempting to expound, instead of nationing about that of which we know

Before à Spiritualist teseller can e himself as well equipped for the field, he must not only learn from the phenomena that man exists beyond the grave and can return, but he needs to be fairly well informed of the capabilities and powers of the spirit while yet in the mortal body. Let him familiarize himself with the researches of Herbert Spencer, Galton, Maudsley, Henri Taine and others. Plato should be his intimate friend; and he should master at least one standard work on logic. All this cannot be cone in one year or two; neither is it necessary for the speaker to confine himself to his study until it is accomplished. But while teaching as best he can, let him see to it that his mental equipment is constantly enlarging and growing more effective. Ten hours study each week will in one year put a speaker of fair ability head and shoulders above others of equal or greater talent who have neglected study.

THE CONTRACT OF THE PROPERTY O

The Journal's position towards mediums and mediumship is persistently misrepresented in various quarters, sometimes ignorantly, but more often intentionally and with malice prepense. We challenge the production of a single editorial line from the Jour-NAL in opposition to honest mediumship. On the other hand it has been our steady aim to encourage the development of medial power, and to uphold the hands of every honest medium. In doing this we have striven to differentiate them from dishonest, tricky mediums. We abhor and denounce the doctrine taught by some, that a medium must of necessity be a poor, weak, trifling, and often immoral person; that their very sensitiveness necessarily makes them slaves to every influence. Out upon such despicable, degrading, false assumptions! Communion with the Spirit-world should and does tend to elevate the medium. But he must see to it that he lends his own efforts toward a true life; othare charged at the old price of \$3.15 erwise, by catering to his lower instincts he will naturally attract low and unprogressed us, intercommunion with the Spirit-world is too sacred to be trifled with, and should ever free from all superstition.

Among the Mormons.

Mrs. E. P. Miller, who has spent four months in Utah studying the life and habits of the Mormons, lately gave a few of her impressions to the Tribune of this city. It appears from the report that she had repeated interviews with President Taylor, a venerable old fellow, just like a Methodist parson. In spite of the hostility of Mormons to the Gentile element, she succeeded pretty well with the old man. He explained the plans of the Mormon people to her, and said the Edmunds bill had not intimidated them. They simply accepted the situation for the present, but had not given up their vote. If the Government should take any decided steps he said he could communicate with every open port in the world for help and money to enable the Mormons to defend their

Mrs. M. saw many of the prominent Mormon women, and she says without reserve that there is no more complete degradation in the whole world. They are very loyal, and it requires the greatest care to get any decided opinion from the women themselves. Only one woman whom she met, dared to say how she felt, and she spoke for many others. "If there were any hope or life ahead." said she. "Mormon women would rise en masse for freedom." Polygamy is the curse of the people. Their religion, apart from that, is neither better nor worse than the average.

It seems that when a man marries a woman he has to go through what is called the "Endowment House," where in an unknown ceremony the woman gets a "spiritual name." The common belief is that when the husband is resurrected at the last day he calls his wives by their spiritual names, and they ascend with him and share his glory through the imputation of his virtues, and not through anything that they are in themselves. "I'll not call you," is the worst threat or curse that a husband can make when leaving a wife, and it is rare. They all believe in a pretty orthodox heaven and hell. The women largely outnumber the men, and so the men are obliged in magnanimity to marry several women in order that they may be called. A husband is looked upon as second only to the Almighty. In many households it was not uncommon to find from five, six to ten and fourteen children of one father. Mrs. Miller saw one case in which there were five wives in one home with seventeen children of one father.

Missionaries are sent into all parts of the world to reinforce the numbers, and they bring back with them the very lowest of the low of all nations. Only a few days before Mrs. Miller left Utah, she saw a number of girls for disposal at the tithing yard. The old slave markets were no parallel to them. The girls were fifthy, ignorant, low creatures. and the old Elders came around and examined them just like beasts. They would feel their arms and other good points, as a farmer would to judge stock, and select them for wives to work and cultivate their land.

The "Tithing Yard" is the place where every Mormon has to give a tenth of his income. The goods received are sold for the benefit of the prophets and Elders, who have the most magnificent homes. If a man fails to pay his tithe, he is not allowed to marry again till he settles up.

The Gentiles are often run out of town if they dare to express their feelings. Only a has caused a steady decrease of crime, and day or two before Mrs. M. left Sait Lake City | the jail has become almost a useless append-Mr. Goodwin, the local editor of the Salt Lake | age.

resiste, fearless, agil-Mormon ed to be a witness in a case in which the Mormon police had permitted a mob to drag a negre accused of a crime through the streets and literally tear him to pieces. For giving his evidence as an eye-witness Mr. Goodwin was threatened, and required to be continually guarded. Only the night before she left, Mr. Goodwin's son, a young farmer in the neighborhood, disappeared on his way to the railroad depot and has not since been heard of. It is believed that the Mormons have wreaked their revenge upon him.

Shameful Statistics.

A curious fact is to be found in the annual report of the Auditor of the State of Alabama for the fiscal year of 1883, quoted from the Iron Age, published at Birmingham, Ala., of date Sept. 11th, 1884. Very few people of Alabama know what a large sum of money is invested in that State in guns, pistols and other deadly weapons. The Athens Courier, after examining the assessment list of Limestone County, expresses astonishment and a sense of regret at the figures disclosed and says that it is enough to cause a blush to rise to the cheek of every farmer in Limestone County to compare the difference in the taxes of dirks, knives, guns, pistols, etc., and that of the farming implements. A look at the two will show these figures:

But, as bad a showing as Limestone County makes, it is nothing when compared with the figures from the whole State, and for every blush for his county the Athens editor must give five for the State at large, because the value of the deadly weapons of the whole State is more than five times as great. Here is a table of comparative values, based upon the Auditor's report for the fiscal year of 1883, which may well astonish any reflective

mind:	
Value of hogs in Alabama in 1883	37,358
Value of farming implements	75,291
Value of printing presess and materials	106,796
Value of libraries	193,204
Value of sheep	
Value of mechanical tools, etc	321,447
Invested in bonds, etc	354,798
Value of guns, pistols, dirks, etc	410,763

How to Keep Posted.

We are almost daily in receipt of inquiring letters, asking information that in nearly every instance would take from one to two hours time to give; time which no editor can spare from his professional duties. These inquiries are almost invariably from persons who do not read the Journal, nor endeavor to inform themselves by a study of books which treat of the special subjects they are interested in. We do not now recall a half dozen questions as having been asked within the past year, which were not during that time treated in the Journal, either editorially or by contrib-

Education takes time, and no person can expect to be able to buy or begit ready made at any moment he discovers the need of a stock of a special kind. Knowledge must be assimilated before it can benefit; and much preparatory study is often necessary to the comprehension of an answer to any one of innumerable questions which may be glibly asked by those investigating Spiritualism. To keep posted it is essential that these spasmodic questioners should read the JOURNAL and follow this up by systematic study of authorities in the direction their tastes lead.

Universalism a Moral Power.

Lift men from the fear under which they labor, assure them that the Almighty shuts the door in no man's face, urge them to a work in which there shall be success, and you have given them the greatest incentive. Hope has led in the world's best work. It has stood at the inventor's side, and fired the reformer's heart. It cheered the stormy voyage of Columbus and the midnight toil of Newton. Universalism is a moral power, because it is the religion of hope. Universalism gives no encouragement to the sinner that he will escape punishment. One angel shows us the beauty of holiness, another visits us with punishment for every backward or wayward step. Together they are leading men to God. When a man says if Universalism were true he would sin, it is like saying if there were a medicine that would cure him he would take a terrible disease or go through a run of fever; or if he had a mollifying ointment he would burn and gash himself like a Hindoo devotee. -Rev. A. Conklin.

This preacher's logic is sound as against his orthodox opponents and is equally forcible in the mouths of Spiritualists.

N. N. Judson, in Light For Thinkers, tells of "The duty of Spiritualists in mortal life," in language plain if not elegant. The Jour-NAL'S subscribers are not of the sort he is hitting, nevertheless we quote him, in hopes the extract may meet the eye of some casual readers. "The duty of Spiritualists in mortal life," says Mr. Judson, "is to stick to that which they can understand the best and not mind what a few shallow pates say, who claim to be surrounded by an aura double refined, direct from the celestial spheres; for perhaps they are surrounded by that kind of aura, and perhaps not. You only have their word for it; and when people get to talking about themselves, you are only listening to egotistical squirt guns, telling you what they are loaded with, and who loaded them.These Spiritualists of Earth who are too pure, or too highly developed, in their

own opinion, or who expect the Spirit-world to do their dirty work for them, might as well go at once to spheres where their usefulness will be appreciated."

The prohibition law in Johnson County, Ga.,

UNITEDAL HOTES.

The Prince of Wales has a superstition that his mother will outlive him and that he shall never be King of England.

Mrs. Julia E. Burns, of 132 DeKalb Street, has been quite ill the past week, but is now able to give sittings. Good reports of her mediumship continue to come in.

"Gath" is told that Chanfrau had selected his own epitaph. It was a quotation from his "Kit, the Arkansas Traveler." "I done my level best, I ain't got nothing to take back."

Fishing for rate is popular sport in Red Bluff, Cal. They bait hooks with little pieces of meat and throw under the edge of the sidewalk, when the rats soon seize them and are yanked out, kicking and squealing.

A New Jersey farmer living near Trenton has discovered that burying hogs sick with cholera works a cure in about two weeks. Of course he leaves their heads out and feeds them in the meantime.

The Empress Mothu, of China, is opposed to foreign innovations. When her son, the Emperor, who died in 1874, was attacked with small-pox, she preferred to depend upon the god Tamien to accepting the services of a European physician.

In the MS. of the dramatized form of 'Never Too Late to Mend" the late Charles Reade penned a marginal note to one passage: 'If the audience fails to weep here the passage has not been properly acted."

The subject for next Sunday at 2:45 P. M., at the Spiritualists' and Medium's Meeting, Martine's Hall, 55 Ada Street, is as follows: "Do mediums give us more facts in proof of life hereafter than ministers?"

Mrs. S. F. Pirnie is now pleasantly located at 523 West Van Buren street, and as usual is crowded with patronage, both from those seeking cure for ailments and those seeking comfort from her trance utterances.

Somebody has discovered that the Indian farmers on Pyramid Lake, Nevada, thresh their wheat by hand and winnow it in baskets, just as the Egyptians did three thousand years ago.

We have just received the "Theosophist" for September. This number contains the usual amount of interesting matter on the subjects of Oriental Philosophy, Occultism, Mesmerism, Spiritualism, etc. Price 50 cents.

Mr. Charles Dawbarn, having engaged to lecture in Springfield. Mass., the first three Sundays in December, will be pleased to make a few engagements to lecture on weekday nights in places convenient to that city. His address is 463 West 23d St., New York

The Bourats, an uncivilized race living in South Siberia, worship a human god. When their delty has reached the age of nineteen they poison him and select a male infant to receive their plous service in his stead. Again upon reaching the prescribed number of years this god is poisoned and gives way to another

Many Chinese families spend their entire lives aboard a junk. These house boats are about as big as two old fashioned four-post beds placed end to end. They are covered at night by a roof of bamboo netting, and in them are harbored, day and night, man and wife, grandparents and children. There is always in the place of honor on the boat a family altar.

Mrs. H. T. Stearns requests the JOURNAL to state that she will accept invitations to lecture, and may be addressed at Cassadaga, New York, until further notice. Mrs. Stearns informs us that she was formerly Mrs. Bachelder of Wisconsin, where she lived during the first nine years of her mediumship; and that her spirit friends started the Northern Wisconsin Conference. She was a test medium and speaker, lecturing in Menasha, Appleton, and thereabouts.

The famous scene in "Conn.," in which his wake is in progress and drinks up the poteen with which his mourning mother was the Jersey Central Road. While the crowd at Drifton, Pa., was awaiting sight of the mangled remains one of them revived and called loudly for beer. They were both taken to a neighboring horse trough and ducked.

"Please answer in next Journal this question: Is Lyman C. Howe the husband of Julia Ward Howe."

No. he is not. Samuel Gridley Howe was her husband. He was quite a distinguished man. In 1824, he went to Greece and served as surgeon in the patriot army, and in various other capacities till 1830. In 1832, the Perkins institution for the blind was put in operation under his charge. In 1871 he was one of the Commissioners to visit Santo Domingo and report upon the annexation of that Island to the United States.

The Universalist: The numerous runaway matches and startling elopements of the period are among the evidences of a defective home life. There are sons without sense and daughters without dutifulness. A combination of untoward circumstances may sometimes annul the best training. But a true home life is the defense of society and the safeguard of the young. Not contention, nor railing, nor hard and fast rules; but obedience inculcated early and become spontaneons at length, joined with a sweet reasonableness, with affectionate interest and with confidence, are the conditions of such a home life. Too much absorption in business on one side and in display on the other have to answer for a great harvest of demestic sor-

If any thing can make an American diegusted with his country, the scandalous manner in which the present political canvass is carried on by the leading parties ought to do it. The hardworking hacks who grind out partisan editorials and edit the slush which fills the daily press to the exclusion of news, will be glad when the agony is over and the country once more saved from going to the "demnition bow wows."

The Journal is gratified to learn from correspondents in Iowa, that the law prohibiting the sale of intoxicating liquors in that State is working quite effectively and being enforced more rigidly than even some of its friends anticipated. The JOURNAL believes that permanent abstinence from alcoholic beverages in any community, can only come from education and the gradual extinction of the desire for intoxicants by proper observance of hygienic and physiological laws. This process must be comparatively slow, extending over several generations, and prohibitory laws will serve as an aid.

Speaking of Organization for Spiritualists. The Rostrum says:

The arguments in favor of organization are many and weighty, and no doubt it will be accomplished when we have so far outgrown our crudities and crotchets as to not desire to cut everybody to suit our length and breadth,—when we shall have been so purged and purified, that there shall be so much of the gold left and so little of the dross, that we shall crystallize rather than fossilize. Angels help us to be able to do the right thing at the right time.

The editor and publisher of The Rostrum, Mr. A. C. Cotton, is a veteran Spiritualist, and the Journal is glad to see his paper steadily improving.

The Dawn is a nicely printed paper devoted to the promulgation of Swedenborgianism. It is evident that sect is accomplishing something in the promulgation of its peculiar tenets, for The Dawn says: "The Journal d'Amiens, a paper published in France, states: 'The adepts of the doctrine of Swedenborg are about to plant their flag openly in Paris. In the Rue Thouin, in the very centre of the students' quarter, by the side of the Lyceum of Henry IV., they are going to build a little temple which takes the name of the "New Jerusalem." To this church of modest dimensions is attached a library, containing the works of Swedenborg and of his principal disciples only. A lady, clad in mourning, receives the visitors and presides over the works which are confided to them."

Our Universalist friends have been trying their hand at foreign mission work, Glasgow. Scotland, being the objective point, The result has not been such as to create universal enthusiasm, and there is a difference of views as to the desirability and feasibility of continuing the effort. Caroline A. Soule, an earnest Universalist and busy worker, complains that of the 40,000 women of the denomination, "only about 2,000 pay in annually the paltry sum of one dollar-paltry, when we consider how much all these women spend each year on clothing and bries She says if the women were "faithful to the Woman's Centenary Association, they could not only sustain the Scottleh mission but ten other missions in this country." So it appears that Spiritualists are not alone in the niggardly way they contribute to support missionary work. But the Journal believes that with proper organization among Spiritualists would come a more generous and philanthropic spirit.

Elgin, Illinois, is now known the world over for its unrivalled watches and superior dairy products. It is a wide-awake, honest, progressive city, and has given a start to a large number of brilliant young men. Among these Mr. J. K. LeBaron stands in the front rank. Beginning his business career in Elgin as a newspaper man, he has gone steadily forward, achieving one success after another. His latest, and what seems likely to prove his most fortunate venture, is the pubthat amusing vagabond comes to life while lication of a weekly paper called Every Saturday, which while giving in readable, spicy shape the news of the city and county, goes drowning her grief, finds a parallel in the still further and aims to be a good literary case of two Hungarians who were taken up and society paper. The initial numbers infor dead after being struck by an engine on | dicate that its editor is fully competent to accomplish the task in hand. We confidently expect Every Saturday will soon be in the home of every resident of Elgin as well as visiting thousands of homes in the contiguous district every Saturday. Mr. Le Baron has associated with him Mr. Jas. R. Lane as business manager, and thus Every Saturday has plenty of talent both in the editorial sanctum and the publisher's office.

> The subject of theosophy has, according to the Calcutta correspondent of the London Times, occupied a large share of the attention of the Indian press and the public recently. It has been brought prominently forward by the publication in the Madras. Christian College Magazine of a correspondence alleged to have passed between Mme. Blavateky and a Monsieur and Mme. Coulomb, who appear to have been followers of her, but who, having fallen out with the sect, have placed the letters in the hands of the editor of the magazine. These letters, if genuine, certainly prove Mme. Blavatsky to be a consummate impostor, who, with the help of Coulomb, imposed upon the credulous by ingenious trickery. The so called astral body of the Tibetan Mahatma Koot Humi is described as a crafty arrangement of bladders, muslin and a mask, while the wonderworking shrine at Madras is said to be a mere conjurer's cabinet. The Theosophists indignantly declare the letters to be impudent forgeries, and state that the Coulombs were expelled from the society, and have taken this means to revenge themselves.

Lyman C. Howe Again.

He Protests, and in Protesting but Confirms the Truth of the Journal's Statements.

Readers will not have forgotten the appeal for aid to Lyman C. Howe, made in last week's Journal without his knowledge or consent. The following letter from Brother Howe, written hurriedly and with a pencil while awaiting a train, gives so clear an insight of the man, that we feel justified in sharing it with our readers.

DUNKIRK, N. Y., October 10th, 1884.

DEAR BROTHER.—I have just read your appeal in the JOURNAL with feelings of mingled astonishment, sorrow, gratitude and profound regret. I am, you know, a stickler for exact truth and rigid justice. It is not true that I have not a dollar in the world! I had fifty dollars last night, received from Chicago, from the friend (I suppose) referred to. It is gone now; but I have a humble home clear. It is worth probably \$1,500. I owe about \$500, which I expect to pay if health be spared. It is true I have done much work without pecuniary reward. Who has not, that has worked at all in the Spiritual Vineyard? not, that has worked at all in the Spiritual Vineyard?
If I can be spared to work a year or two more I can clear up all debts and have our little quiet home al

clear up all debts and have our little quiet home all our own.

I cannot consent to be an object of charity unless compelled by a fate not yet mine. True, there are thousands I have served who have never paid for what they received (perhaps they paid all they thought it worth), but they are not the ones to respond to an appeal. It would only be the great generous souls who have already paid more than their share, who would respond, and they do not owe anything, and hence what they would give would be pure charity, and I cannot accept it now. All I need is a chance to work my way out, and feel that I have earned all I have. I appreciate the motive and feeling that prompted this appeal and I read it with tearful emotions. The deep well springs of sympathy, love and good will moving like a warm guif stream through the ocean of human life, throbs in every sentence and is a revelation of the spirit of the age; another life that breathes from within to quicken and sweeten this winter world of ours. As such I prize this expression above the power of words. It brings me close to the blessed realization of the prophecies of our religion and the glory of a redeemed and exalted humanity. But I confess it humiliates my sense of our religion and the glory of a redeemed and exalted humanity. But I confees it humiliates my sense of true resolute independence of character, and many there be whose lives in this way have been as earnestly devoted to the cause as mine, who are to-day in worse condition than I. I have worked hard, it is true, too hard for my strength; but I am thankful that I can still work and that I have many true friends who appropriate it and over the way for me to serve who appreciate it and open the way for me to earn all we need. In the twenty-five years of my public service, I have not more than a dozen times in all, applied for work, but I have generally been busy. I want to work for the cause while I live, and if I can keep my credit good as it has been where I am beet known, I can go through the present pinch without charity. I count the fifty dollars received yesterday as a han, and I want to repay all the helps I have in as a loan, and I want to repay all the helps I have in a time of trial and stand even with my friends at the last day. I write confusedly and in haste. My dear wife is so much better that she desired me to go to my work and thus carn the way to pay the expense at home. If my creditors are lenient (and I think they will be) I can work clear in due time and have our humble home left. Please apologize for me and recall that appeal, and say I am all right now and at my post again.

Hastily, gratefully,

LYMAN C. HOWE.

P. S. I write in depot waiting for train. I thank you through my tears for the interest you have expressed and the compliment you pay to my motives and my work, but I fear you have overstated it. I am simply honestly devoted and doing the best I can, but many are my intellectual superiors.

Equally with Brother Howe we are a "stickler for exact truth," and we think his honest effort to privately show us that we got away from it in his case, so clearly confirms our statement that we give it to the public for judgment. Here is a man rather frail in body, worn and weary with a life of toil and care, whose physical powers are only kept to their work at times by a determined effort of a disciplined will. He owns the fee of a modest little home, where his invalid wife can stay and where he can rest when not doing itinerant work. But he acknowledges an indebtedness of five hundred dollars and hopes to work it out in time. If this isn't about as near to not having a "dollar in the world" as is necessary to warrant our assertion, then we will recall it. If there is one trait more than another we admire in a man it is manly independence and self-reliance; it is a sure token of other virtues. We appreciate the shrinking from publicity concerning his private affairs, which actuates our good brother. But we are more fully convinced at this writing than we were last week, that the Spiritnalist public should at least lift the debt of five hundred dollars which Brother Howe owes. He has no moral right under the circumstances to decline assistance. He is in duty bound, if he is to serve the public as a teacher, to keep himself at his best and give the highest, truest, most inspiring teachings of which he is capable. To do this he must have "favorable conditions." As a medium this should be a knock-down argument with him, silencing all objection. It should also inspire the hearts of those who know his worth to at once make for him proper conditions. Let us be able soon to announce that Lyman C. Howe is out of debt.

Mr. Edwin D. Mead will lecture only in New England during the coming season. He will repeat the courses upon America in the American Poets, The Pilgrim Fathers, and Emerson, which he delivered last winter in the West, and will give the following single lectures: Carlyle and Emerson; Emerson the American; Whittier's Poetry of America; Lowell's Poetry of America; Puritanism; New England in England; Our Debt to Holland; The British Parliament; Lessing's "Nathan the Wise," or the Gospel of Toleration. Mr. Mead's address is 73 Pickney Street, Boston, Mass.

For some time the Capitol at Washington has been lighted with electric lights. It is now found that the building presents a most untidy appearance owing to the fact that myriads of all kinds of insects have been attracted by the lights and have killed themselves by striking against the dome. Bushels of May flies, beetles, crickets, earwigs, dragon files, grasshoppers, caddis-flies, bees, wasps, ants, hornets, butterflies, moths, cleadas, froghoppers, plant lice, water beetles, whirligigs. skippers, horned-midgets, gnats, mosquitoes, and every species of insect known to the surrounding swamps and woods of the District have met their death in this way.

Mrs. Sartoris, daughter of General Grant, is again settled in her English home. She entertains a great deal, and her father's army and navy friends are frequently her guests.

The Rev. Father Fulton, Superior General of the Jesuits in the United States, has, with the Rev. Father McIncrow of Amsterdam, selected a spot near Tribes' Hill, Moutgomery County, N. Y., as the site for the construction of an imposing Jesuit shrine. It will be known as the shrine "Regina Martyrum"-Our Lady of Martyrs-and may become a place of pilgrimage for pious Catholics who desire to honor the memory of Father Jacques and René Goupiel, missionaries to the Mohawk village once covering the site. Its location was discovered by Gen. Clark of Auburn. After patient study of the early history of New York and of the Jesuit chronicles, Missionary Isaac Jacques visited the Indians at that place to effect their conversion. He was massacred by the savages. His head was severed from his body and placed upon the palisade which surrounded the village, and his body was thrown into the Mohawk River. René Goupiel also a Jesuit brother, who accompanied Father Jacques in his labors, was killed at the entrance to the village by an Indian chief.

Many tenement-house cigarmakers receive from their employers 100 pounds of tobacco, for which they have to return 102 pounds of cigars. The difference is supposed to represent the water used in moistening the dry leaf. Complaints are made when the tobacco falls short, cigar stumps, willow, oak and elm leaves are used to make good the deficiency, and that in some instances 100 pounds of tobacco have thus been made to produce 200 pounds of cigars.

Attention is called to the advt. of Dr. Case, all troubled with Catarrh should read his advt.

General Beauragard, in his article on the Battle of Bull Run, in November Century, gives the reasons why the Confederate victory at Bull Run was not followed up by an attack on Washington. He also discusses his personal relations with Mr. Davis, and criticises, with much plainness of speech, the subsequent and the first part of the subsequents and the first part of the subsequents. quent conduct of the war on the Confederate side.

Catarrh is a very prevalent and exceedingly disagreeable disease, liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh.

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Business Notices.

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Passed to Spirit-Life.

Passed to spirit life, Oct. 8, 1884, at her home in Manilal Rush Co , Ind , after a protracted illness from that insidious disease, consumption, Samantha Jane, wife of Dr. Eli T. Spencer, aged 84 years and 2 months.

Spencer, aged 84 years and 2 months.

The deceased was a lady of culture and refinement, and an advocate of all the reform movements of the time, especially those of temperance and the elevation of her own sex. She was greatly beloved by all who knew her. She leaves a husband and four young children to cherish her loving memory in their hearts. About eight years ago she became convinced of the truths of the Spiritual philosophy, which gave her great convolution up to her last moments. In accordance with her oft-expressed wish to have a liberal speaker officiate on the occasion of her dissolution, the writer of this was called to conduct the funeral services; and during her stay at the house, she was made aware of the presence of the deat the house, she was made a ware of the presence of the departed spirit both by feeling and sight. A large concourse of friends and relatives assembled to pay the last tribute of respect to the carthly remains.

MRS. DR. S. D. BUELL.
Indianapolis, Ind.

Mr. Orson Ashley passed to spirit life on the 17th of August 1884, at Warnego, Kansas, aged 63 years.

He was a firm beli ver in spirit communion, and for months past thought it would not be long before he should meet with loved ones gone before, and he was ready for the change He I avez a wife, olle son and two daughters. Mr. Allen, of Topeka, officiated at the funeral.

Spiritual Meetings in Brooklyn and New York.

Brooklyn Institute, Washington, near Concord Street, every Sunday, at 8 and 7:45 F. M. Lyceum for young and old, Sundays at 10:80 A. M. Abra-ham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, a 2:80. Church Social every second and fourth Wednesday, in each

month, at 8 P. M.
Psychic Fraternity for development of mediums, every flursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President. The Church of the New Spiritual Dispensation meets every Sunday at 2 and 7:45 a m., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coons, Sect.

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 Trasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 8 o'clock, in Frankin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall 898 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.

New York City Ladies Spiritual'st Aid Society, meet ever Wednesday, at 2 P. M., at 171 East 69th Street MRS. S. A. MOURLTCHEN, Secretary.

John Jeffreys 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.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville, President; A. J Colby.

Chicago, III.

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. TRESEY, Sporetary. A Mosting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hell, So. 218 West Radions: Shoot, at Rajo 2 M., Sunday. The public cordinity invited. Suit Stee. MacLEOR, Cheleman.

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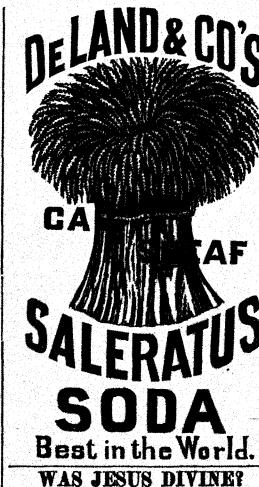
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For the Balleto-Philosophical Journal My Guardian Angel.

BY A. T. LANPHERE.

On the banks of a beautiful river Where the waters go murmuring by, 'Neath the hush of the deepening twilight, And the arch of the star-begommed sky, met with my "Guardian Angel"— With the spirit Pd known from afar, Whose influence often had charmed me Like the gleam of some radiant star.

A presence came floating about me On the waves of the accommons light, And soft came the murmur of voices That thrilled through the allence of night; And alone there appeared to my vision With a luminous light on her face, A form I had known in my dreaming, The recognized spirit of Grace.*

Came a voice as of music that bound me By its soft, by its magic control; And it thrilled to all parts of my being To the uttermost depths of my soul; And I drank all athirst at the fountain Where knowledge was proffered me here; The knowledge of wisdom I'd longed for— Of light from that radiant sphere.

More precious than diamonds and rubles-More precious than unalloyed gold Were her words, as in silence I listened To the mission 'twas hers to unfold; How the spirits of mortals an-hungered In their longing for heavenly light, Might summon the aid of the angels To o'ershadow and guide them aright.

How by kindness to mortals in serrow. By sympathy, patience, and love, We may lose all the dross of our being In our longing for strength from above; How our guardian Spirits attend us When on rapport our Spirits respond, And by wisdom unknown to us mortals Would guide us above, and beyond.

How the spirits of loved ones departed Still linger about us at times. How the chords of affection that bound us May reach to their far-away chimes; Of their pain at our frantic endeavors In the struggle and turnoil of life, And their joy when we turn in our longing And flee from mortality's etrife.

And then of the joyous belongings That awalt when the river is crossed; Of the haven our life barque will enter No more to be tempted, and tossed: Of the rest from our wearlsome longings-Of the joy and contentment that reigns Where the love-light sheds gold o'er the moun

tains. And the zephyrs breathe peace o'er the plains

I lingered and listened enchanted To the words of my visitant fair, While her form in its radiant beauty Seemed to float on the ambient air: She waved me her blessing at parting As slowly she passed from my sight While I lingered and longed in the glooming, For I was alone with the night.

* Grace Blair-Died April 21st, 1883.

Chinese Proverbs.

A few of the Chinese proverbs may serve to show the character of the people and their way of think-ing better than any mere description: "A wise man adapts himself to circumstances as water shapes itself to the vessel that contains it." "Misfortunes "The error of one moment becomes the sorrow of a whole lifetime." "Disease may be cured, but not destiny." "A vacant mind is open to all suggestions, as the hollow mountain returns all sounds." He who pursues the stag regards not hares. the roots be left the grass will grow again" (this is man forgets old gruiges." "Riches come better after poverty than poverty after riches." "A bird can roost on but one branch." "A horse can drink no more than its fill from the river" (enough is as good as a feast). "When the port is dry, the fishes will be seen" (when the accounts are settled, the profits will appear). "Who swallows quick can chew but little" (applied to learning). "You canprofits will appear). "Who swallows quick can chew but little" (applied to learning). "You cannot strip two skins off one cow." "He who wishes to rise in the world should veil his ambition with the forms of humanity." "The gods cannot help a man who loses opportunities." "Dig a well before you are thirsty" (be prepared against contingencies).
"The full stoniach cannot comprehend the evil of "Eggs are close things, but the chicks come out at last" (murder will out). "To add feet to a snake" (superfluity in a discourse when the subject is altered). "Who aims at excellence will be above mediocrity, who aims at mediocrity will fall short of it." "To win a cat and lose a cow" (consequences of litigation). "I will not try my porcelain bowl against his earthern dish" (said in contempt). "He who tolls with pain will eat with pleasure." "Borrowed money makes time short, working for others makes it long." "Those who cannot sometimes be deaf are unfit to rule." preferment makes a lazy genius." "Large fowl will not eat small grain" (great Mandarins are not content with little bribes). "The best thing is to be respected, and the next to be loved; it is had to be hated, but still worse to be despised." "The poor cannot content with the rich, nor the rich with the powerful." "A man's words are like an arrow. straight to the mark—a woman's are like a broken fan." "One lash to a good horse—one word to a wise man." "Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles." "Though the life of a man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand." "By nature all men are alike, but by education widely different."-The Peoples of the

Spirit Fire Test.

It was my privilege as well as pleasure to witness this phase of spirit phenomena at the house of John Postlethwaite, on Thursday last, August 21st. There were present the host and hostess, Mesers Cleas Smithles, and William Nuttall, and the medium, Mr Tom Roccoe, of Oldham. The medium, having pass ed under control, commenced walking backward and forward on the hearth, keeping time to a rat-atat din. Presently he placed both hands on the gas globe, which was very hot. After letting them re main there for a short time he placed his hand on the top of the covering of the globe, which was nearly a red heat. He afterwards placed both hands on the top bar—a cast-iron one—pressing heavily on, and allowing them to remain about five seconds. He then took a red cinder, considerably larger than a walnut, from the fire, with which he carelessly played in both hands. At this point the medium returned to his normal condition, but almost immediately passed under control again, and placed himself, sitting in Asiatic fashion, before the fire, instantly setz-ed the top bar, which he pulled with all his might, although it was so hot that no other member of the company could bear his hand upon it more than a second. While under control, the medium uttered what impressed me with the idea of prayer, in a language which I did not understand. Of its being aguage I have not any doubt, from the euphon which pervaded its utterance. Before the manifesta-tion the medium washed his hands, and when the tations were over he also washed them to how there were no signs of the action of heat upon

It is due here to state that the medium has only been in the ranks of Spiritualism since February ast, and that this is only the third eccasion on which he has handled fire or other hot objects. As he becomes more developed, doubtless we shall have even same wantleful magnisostations, which, if I should be included to the same of the same and the same day record for the same of these wants are view what is, even same to prove the same as accept which the "known leave of contact." I same as accept which the "known leave of contact. I same as accept which the "known leave of contact."

For the Bellelp-Pal The Gespei of True Manhood.

BY CHARLES DAWBARN.

No. D. In our last we spoke of results for good or ill to the unborn, that flow directly from the conduct of parents; but there are other far-reaching influences now to be considered, governed by laws that deal with races, and over which the individual has but

Education of the second services and

partial control; and yet of which you ought to be informed, though pulpit, platform and press may com-

bine to leave you in ignorance.

The soul must use second-hand matter for its mauifestations, for matter has always existed and been in activity. The soul can find no blank unwritten paper, on which to record its life history. So far as I know this has never before been asserted, but I think that our psychometric experiences of to-day prove it an eternal truth. Of course, hereditary tenprove it an eternal truth. Of course, hereditary ten-dencies have long been known and studied from the physical stand-point; but we must go much deeper if

we aim at the whole truth. Every child born into earth life, is something more than the essence of father and mother, plus an in-mortal soul. He brings with him the spirit influen-ces of his race, and must express them through mat-ter, whose every atom is a log book recording its ex-periences in planet life. It is well known truth that blood tells, as well in the man as in the brute, and amongst physiological mysteries none is more marked than the reappearance after many generations of

a long forgotten form and color. I have known a whole family buried in mortification because a daughter violated this law of reproduction of ancestral form and color. A beautiful girl of this city married a reputable and honorable gentleman of Central America, where unfortunately mixed blood is almost the rule. Their first child was apparently a pure negro. Need I add here, that since we carefully search records to secure a perfect title to our real estate, it is of infinitely greater importance that we should search ancestral rolls, if we would have our child come unclouded into earth life.

Mental traits break out with fearful irregularity. The proud old warrier who lived by rapine and murder centuries ago, may reappear in your son who goes to the penitentiary; and there is even to-day enough of the old spirit generally distributed to make society think kindly of thief who can cover himself with glory by stealing a whole railroad or a nation's vote.

You marry the loving daughter of honorable parents, and the old grandfather, who was a three-bottle man, reappears in your son the hopeless drunkard; and I am quite sure when I see men coarse, sensua and without conception of the divinity that hedges pure womanhood, that it is possible to go back to the old animal time when man was simply an ungoverned and ungovernable brute. It is a reappearance of the distant ancestor who was only a beast and nothing more.

In my next I will commence to try and trace these

wondrous laws of nature in their bearing upon the influence of divorce upon metherhood. The object of these articles is to show as best we may, that very much of our own happiness in this life, and that of the child yet unborn, can be outwrought by our own knowledge and conduct.

I am trying to show that whilst law is ever King yet the human soul stands as Emperor by divine right; and when in this half-grown world and imperfect life, nature troubles our neace and englooms us in woe, never let us fall like a slave upon our knees, or try to placate an offended Deity; but let us fold our arms and stand upright, triumphant in the knowledge that earth life is but one experience in the grand existence of an immortal soul.

The Queen and Spiritualism.

English society, says a London journal, is showing a strange interest in Spiritualism. The subject has for many years been confined to a very small section of enthusiastic believers. Of late, however, it has derived new vigor and a large body of recruits from the support accorded to it by Her Majesty Queen Victoria and her family. Society has taken it up, and the most select portion of "the very best people" are numbered among its most ardent disciples. In becoming fashionable Spiritualism has of course become popular, and next season it will probably take its place as quite the thing. Thought-reading, which has succeeded in creating such a sensation during the past six months, is but the forerunner and ex-ponent of wider revelations of the occult and mysterious magnetism that exists in the human organiza-

the reason given for exterminating a traitor's family). "The gem cannot be polished without friction, nor the man perfected without trials," "A wise season in the houses of leaders of fashion, where there was no possibility of collusion or fraud, must have had forced upon them the fact that there is some hidden power in nature, either electric, magnetic, or both combined, that the scientific world has yet failed to discover. The question naturally presents itself, How long is this wonderful force, if it exists, to remain uncontrolled, and what steps can be taken to bring it under the direct observation of those best able to make the discovery? What wide possibilities are open to the mind of the thoughtful observer by the mere probability of the extraordinary phenomena that are now so frequently exhibited being traced to natural and governable causes? When one has seen a piano bodily lifted from the ground and transferred to another part of the room, or a heavy mahogany table dance up and down with the agility of a member of the corps de ballet, returning to the floor after each fresh flight without the slightest apparent jar or neise, it shakes the ob-

stinate opinionativeness of the most unbelieving. The protection and favor accorded to Spiritualism by royalty has of course much to do with its present popularity, and it is an open secret that for years past the Queen has held very decided opinions on the subject—especially on the power of certain media to hold intercourse with the shades of the departed. It is a fact also that very illustrious personages frequently seek advice upon the future events, and one ady, well-known in court circles, enjoying the con-fidence of royalty, arranges with the leading media of the day for scances to be held when required, at a charming little pied-a-terre out of Park lane. All he members of the royal family are said to be strongly mediumistic, and the initiated are well aware what is going on when an uncetentatious private brougham rolls up to the door of the little domicile mentioned above, and some well-known figure sweeps swiftly across the pavement and disappears through the already opened door. The late Duke of Albany held very strong opinions on this subject, and is certain that there was some curious and inexplicable bond of sympathy between him and the lamented Princess Alice—a sympathy that some, at all events, were convinced continued to exist after her

Plea of a Poor Old Man.

To the Editor of the Religio-Philosophical Journal:

It is a long time since I have seen a copy of the JOURNAL, and I am actually so poor that I can hardly pay postage. I have had the most unfortunate circumstance take place, by which I have lost every vestige of property I possessed. I am old and for-saken by those I love, and here are a few lines that welled up from my poor, crushed and bleeding heart:

Alone, alone, -how deathly dreer; My loved ones gone, who were so dear; In grief I sigh, though not for gold, But for a place not bought or sold,

Alone, alone—how cold and drear; My heart is full but not a tear. Those fonts that did my heart relieve, Have left me now to pine and grieve.

Alone, alone—what pain untold; Kind heaven hide it in thy fold; What father's heart can starve and die And not complain or groan or sigh?

Thus in the midnight hours I run off several stanzas, not claiming it to be poetry, but the outcome of my formaken, lonely heart. Please send me a few copies of the Journal. J. CRYSLER. Republic City, Kan., Oct. 1, 1884.

We send the JOURNALS as requested, and hope the unsought publication of his heart-cry may result in his finding new friends and in learning that no one will be wholly forsaken.

The dreadful discovery has been made at Toulouse that a woman supposed to have died of cholera was buried alive. The coffin was temporarily placed in a dead house, and when taken up again it was found that the position of the body had changed. Examination amply confirmed the suspicion. It is to be fewed that this is a frequent event in panics about The last Alfa.

To the Billion of the Brilgie-Philos

I enclose you two letters received from Eastern Oregon, that it may be proper to note in the Journal, so that their want of speakers may meet the aye of persons competent to fill them. I have written Mr. Henry M. Nichols, of Milton, Umatilla Co., Oregon, informing him that our organization is yet so young that our "Bureau" for supplying speakers and mediums of reliable character, is not yet ready for afficient action and that I would forward his for efficient action, and that I would forward his letter to you for attention. The wants indicated by such letters are admirable illustrations of the need for just such practical organization as we are work-

I encouraged them to become members with us, and form a local branch Association, as the sooner our funds are enlarged by an ample membership (which might readily be), the sconer and more effectively will we be able to help them and such as

them. In the meantime I recommended that they cultivate home mediumship and speakers amongst the most intelligent and well informed classes of their own people, by which they may be able to develop good mediums and to avoid the crudities that have been so common amongst what may be termed raw or uninformed investigators-conditions that there is now knowledge and experience enough to enable all to avoid.

J. G. JACKSON.

Hockessin, Del., Oct. 4, 1884.

LECTURERS WANTED. J. G. Jackson-Dear Sir: I wish to say a few words about Eastern Oregon, as to how the Spiritualists are situated and feel. In the first place we want to engage a speaker, a good man or woman, one with some vim and common sense, to come and stay with us. Only one speaker of the kind has ever come to Eastern Cregon. We are not able to make a good lecturer rich, but I think we could pay one very well. Within the distance of a hundred miles there are several large towns and a good many Spiritualists therein. In some of these places a speaker could make his or her home and have appointments in the other places. Walla Walla, ten miles from here, has 5,000 inhabitants; then Weston, Centerville, Adams, Pendleton (2,000), and so on. I have received letters from different ones, urging me to write to some one in the East, with a view of getting a speaker to come here. I would canvass the different towns and see what support I could obtain. Milton is a small town of 500 inhabitants. I am located three miles from there in the country, vet we started a Society known as the Religio Scientific Society, with fifty members. They are not all Spiritualists, yet all are liberal. Walla Walla has many liberals. A few weeks ago Ingersoll had a full house there. HENRY H. NICHOLS.

Milton, Umatilla Co., Oregon. STILL THE CRY COMES FOR SPEAKERS.

MR. H. NICHOLS-Dear Sir: When I found that I could not go to the Ilwaca Camp Meeting, it almost made me sick; but I do hope that you and many others can go and inaugurate such measures as will give us in Eastern Oregon a good speaker and a reliable medium, to remain with us for the future. Let us try to find out our strength, and do something for

A man or woman, with faith and zeal, like the old Methodists had in early days, could soon have a better support than any of them received, and in a more glorious cause, for they could bring all their senses to aid them in having faith in a future life. If you go you will see Mr. I Whealdon and Mrs. Duniway, both old neighbors of mine. If you can find a speaker and medium combined in one person, or in two, who will labor with us for one year, you can pay \$50 for me; but I want a person who will labor some in the country, and not confine his or her exertions altogether to the cities and railroads; still it is hetter to have them, than not to have any.

Lena, Oregon, August 28, 1881. JAMES S. VINSON.

Dreams and Dreamers.

Dreams are in the main referred by the savage either to the entrance into him of some outside spirit as among the Feejeeans, who believe that the spirit of a living man will leave the body to trouble sleep-ing folk—or to the real doings of himself. When the Greenlander dreams of hunting, or fishing, or courting, he believes that the soul quits the body; the Pyaks of Borneo think that during sleep the soul sometimes remains in the body or travels far away, being endowed, whether present or absent, with conditions which in waking moments are lacking. Wherever we find a low state of mental development, the like belief exists. In Mr. Thurnim's elaborate work on the Indians of Gulana we have corroborative evidence the more valuable because of its freshness. He in one respect, namely, that the former are done only by the spirit, the latter are done by the spirit in its body. Seeing other men asleep and afterward hear-

tells us that the dreams which come to the Indian are to him as real as any of the events of his waking life. To him dream acts and waking acts differ only ing from them the things which they suppose themselves to have done when asleep, the Indian has no difficulty in reconciling that which he hears with the fact that the bodies of the sleepers were in his sight and motionless throughout the time of supposed action, because he never questions that the spir-its, leaving the sleepers, played their part in dream adventures.

In the Scandinavian Vatnsdæla Saga there is a curious account of three Finns who were shut up in a hut three nights, and ordered by Ingimund, a Norwegian chief, to visit Iceland and inform him of the ine of the country where he was to settle. Their bodies became rigid, and they sent their sons on their errand, and on their awaking, at the end of three days, gave an accurate account of the Vatusdal, in which Ingimund ultimately dwelt. No wonder that in medieval times, when witches swept the air and harried the cattle, swooning and other forms of insensibility were adduced in support of the theory of soul absence, or that we find among savages— as the Tejads of the Luzon Islands—objections to waking a sleeper, lest the soul happens to be out of the body. As a corollary to this belief in soul absence, fear arises lest it be prolonged to the peril of the owner, and hence a rough-and-ready theory of the cause of disease is framed, for savages rarely die in their beds. That disease is a derangement of functions, interrupting their natural action, and carrying attendant pain as its indication, could not enter the head of the uncivilized; and, indeed, among curselves a cold or fever is commonly thought of as an entity in the body which has stolen in, and, having been caught, must be somehow expelled. With the universal primitive belief in spiritual agencies everywhere inhaled with the breath or swallowed with the food or drink, all diseases were regarded as their work, whether, as remarked above, through undue absence of the rightful spirit or subtle en-trance of some hostile one. If these be the causes to which sicknesses are due, obviously the only cure is to get rid of them, and hence the sorcerer or the medicine-man find their services in request in casting out the demon by force, or enticing him by ca-jolery, or in bringing back the truant soul.—*Harp*er's Weekly.

Strange Suspension of Animation.

Sunday evening there occurred a strange case of suspended animation at Eureka Garden, says the Mobile Register. During the afternoon Octavius Slater, a negro girl, went down to the park and amused herself as children generally do—in the swings and romping about on the grass. About 6:20 o'clock she was standing with her head upturned watching the balloon, which was ascending at Frascati. Suddenly she fell to the ground insensible, and lay like one dead. She was picked up by friends and carried to her home on Wilkinson Street, showing no sign or life or animation, respiration even being imperceptible. She lay in this state for about six hours, when she began slowly to revive, and now gives promise of a restoration to her normal condi-tion. The sudden lethargy into which she was thrown is ascribed to some effect of the brain, produced by the dizzy motion of the balloon which she was

WES. B. Hart, M. D., writes: "From Puri-tanism to Spiritualism," in your last issue, is charm-ing. These reminiscences are getting to be as instructive as they are deeply interesting. I hope Mr. Stebbins will continue to take the readers of the Journal into his confidence, and when the series of sketches is complete, publish them, as another correspondent suggests, in book form. You may book me for one copy at least.

An English firm has begun the manufacture of casks and barrels of steel. They are lighter than wood and of course are there declishe.

The Photographic for Best Mark

The same of the sa

Of all the precesses that have been invented for book illustration, and their name is legion, there is some whose results are more beautiful than those of the photogravure. This process in its perfection is known only to Goupil & Oo., of Paris, and it is to bem that book makers have to send when they want the best work. The photogravure was not invented by a Frenchman, but by an Englishman, the late H. Fox Talbot, who is said to have patented it in 1852 and again in 1858. Mr. Talbot's experiments were sarily crude, but his results astonished all who saw them. The process used by M. Goupil & Co. is an improvement on the Talbot process patented by M. Rousselon, who describes it as being founded on the discovery of a chemical substance which crystalizes under the influence of light, the crystals becom ing larger the longer they are exposed to it. After exposure it only remains to make a deposit of copper by means of the electric battery on the crystaline surface, and thus a plate is obtained yielding proofs in which every detail and gradation of tone is faith-fully reproduced. This sounds simple enough, but it is not so easy to put in successful practice as many who have tried it and failed, can give testimony. M. Vidal has gone more into the particulars of the process which he thus describes, and which is worth giving to show how much depends upon the dexterity of the operator. "A bed of bichromatised gelating is proposed to the contract of t tine is exposed to the action of the sun's rays through a photographic negative, and is afterwards washed water. The image, after the washing, and when the gelatine has become dry, appears as if formed of a more or less marked grain, in proportion to the lutensity of the shadows. The gelatine is then firmly pressed against a sheet of metal, which takes the impression of the image which has been formed upon the gelatine. This impression, properly prepared serves as a mould upon which, by means of the galvanic battery, copper is deposited. As soon as the required thickness of copper has been deposited the plate is finished by cleansing, and by such retouching with the burin of the engraver as may be considered desirable. If the plate be now subjected to the process of steel facing, an intaglio printing surface is produced from which a large number of im-pressions may be made." Of course each plate is printed by hand, and the greatest care is necessary in its preparation, and this it is that makes the pro-cess so very expensive for book illustration. It is generally admitted to be the most beautiful of all the processes known, because it not only gives a perfectly faithful reproduction of the copy, but because its effects of light and shade, and the peculiar softness it imparts to the picture are not obtainable by any other art. There are some books published in the United States illustrated by the Goupil process. But as much as the publishers would like to use the photogravure they are deterred by the enormous expense. The plates have to be made in Paris and the time consumed in the making alone is enough to drive an American publisher, who is used to machine work, wild. Mesers Cassell & Company, however, having a beautiful set of character drawings from Dickens, by Barnard, determined to use them for a holiday book and set their hearts upon this form of illustration. The plates were made in Paris, and anyone who wants to see the photogravure process in its perfection should see this handsome folio. Messrs. Goupil & Co. never sent out finer work.

Spiritual Evolution-A Spirit Artist.

To the Editor of the Religio-Philosophical Journal:

Evolution is a new name for a constant and ever working law. As old as time, it is confined to no particular place, time nor thing; and while sci-ence is clearly demonstrating this, as applied to the material universe, the same is applicable to the Spirit-world. Take and classify the manifestations of modern Spiritualism; compare them to the old, and I think the conclusion is fair when we as sert that its manifestations are clearer and more satisfactory. This is owing, partly, to conditions of mod-ern times; a free government and less bigotry to encounter, the spiritual power can work with more confidence than before. Almost every day we learn of some new phase of development; some new man-ifestation, and, in fact, it seems that some mediums are controlled by, and live almost constantly in, this power. We should not be surprised to see in the near future, as this power evolves and more people are brought under its control, that it will be the first

instead of the last motive power for our guidance.

While mediums are holding direct communication with spirits of the departed, to those that are faithful and well developed, the spiritual universe with its grandeur is being shown to them. Some mediums are constantly seeing spirit scenes, but to few only has been given the power to portray and illustrate them to the world. A true application of their gifts will evolve more hidden beauties of the Summer-land, and spirit artists will soon be called upon to paint you a picture of your spirit home.

It has been our good fortune to see several rare gems, productions of a medium. E. S. Moore, Oak-land, Cal., consisting of birds and flowers. Look the entire universe over, and you cannot find them outside of the spiritual realms. They are surrounded by a soft atmosphere, the gray therein predominat-ing; some are of a pearl shade; some of blue-gray, and others of a different cast. In contrast are other tints blended into one harmonious whole. The same general atmosphere surrounds the flowers, but the sprays of coloring and unique slopes must be seen, they cannot be described. And last, although not least, the medium has under way several elaborate landscapes, illustrative of the homes and scenes in spirit life, embracing many new and strange forms of foliage peculiar to the conditions that surround GEORGE CARY.

Oakland, Cal.

The Ascended Ones.

Not in Heaven shall love forget its own. Fresh scenes and occupations and interests weaken there no sacred tie that was here. "Out of sight" is not out of mind" with those who are as the angels. We are remembered of the ascended ones with a depth of affection which even they never knew in the earthly years. They speak our names with a ten-derness all their own. We are objects of their care and solicitude more than we think. Who can doubt that we shall one day find them and be found of them indeed; and the mutual recognition shall be as sure as it shall be rapturous.--Rev. Dr. A. Putnam.

The Milton Bible.

The trustees of the British Museum have just purchased what is regarded as a valuable curiosity, the bible of the Milton family. It was the first Mrs. "I am the book of Mary Milton;" so runs the inecription, in the lady's own handwriting. The poet, himself, however, has entered the dates of the birth of his children, which are given with commendable precision. Thus: "Anne, my daughter, was born July 29, the day of the monthly fast, between 6 and 7, or about half an hour after 6 in the morning, 1846." Another entry records a fact not often remembered. "My son John was born on Sunday, March 16, at half-past 9 at night, 1650," This child, Milton's only son, died an infant, "through the ill-usage or bad constitution of an ill-chosen nurse," says Phillips.

A Boy Who is Unable to Perspire.

There is a boy in Putnam County, a son of Jefferson Lee, 10 years of age, who, owing to the peculiar nature of his skin, has never been known to sweat a drop of perspiration in his life. Another phenome-nal feature connected with the boy is that he has only four teeth and he had these when born, having neither cut nor shed say since his birth. He is very much affected by the seasons. In the summer he gets exceedingly warm, and is compelled, in order to live at all, to keep his head and body wet with cold water and falls off to almost a skeleton, but when winter comes and cold weather sets in he is enabled to dispense with his bath and grows fat. He is said to be a sprightly boy, with plenty of sense.—Nashville (Tenn.) World.

Katle King.

The Medium and Daybreak says: "No testimony The Meatum and Dayorest says: No testimony to the 'spiritual hypothesis' could be more direct than that given by Mr. Crookes. He states that 'Katie King' appeared to him many times in material form, and spoke of her earth experiences in India in the long past. It is true, Mr. Crookes never had any communications from spirits of those who were known in him in earth-life, but if he had persuade his interestingations in other directions he would need to the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery. To add so the shoulder, severing an important artery.

Kentneky brags of an intelligent cow that dige po-tatoes with her horns and then eats them. A religious paper published in Topeka, Kan., pos-

sees the lurid little the Fire and Hammer. Michigan farmers use collars instead of yokes on their oxen, and they find that the animals pull

Penny dinners for school children have been instituted under the direction of the London School

The London Lancet declares that for lack of exercise fashionable ladies settle several inches in height after middle age.

Out of fifty-six silver mines "discovered" in Colorado within a year past only one has yielded \$50 worth of ore. About one hundred Christian Chinese women have

seen married to Christian Chinese in the mission chapel at San Francisco. It is said that the largest grape vine in California

is at Ventura and is forty inches in the trunk, though only twenty-five years old. In Boston they have great fun watching the spar-

rows fighting with their reflection in small bits of looking-glass fastened on the picket fences. The entire body matter of a recent issue of the Ilion (N. Y.) Citizen was composed by a type-set-ting machine, and the paper was printed by electric-

Chinese telegraphic messages are sent in figures, each word being represented by a certain number, and the receiving operator translates the figures into

words. The conceit of a Kansas man is to remove the ombstones from his family burial plot to the roof of his house, where they stand in a row of seven along

the ridgepole. A fund has been raised in England to assist any destitute families that have been tectotallers for three

Very few applications have thus far been reyears. ported. Germans believe in the theory that fat is destroyed

by fat, and insist upon those who would become thin eating copiously of butter and fat meat, but not touching anything containing starch or sugar. It is said that in one block in New York, that is

bounded by Fourth and Fifth streets and First Avenue and Avenue A, there are housed over 7,000 hu-man beings, as many as would form a small-sized 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 28,075 feet. Discovered among the ruins of the Zuni and Aztec cities are spindles and whorls remarkably like those employed by the Highlanders in Scotland. The position of some would indicate an antiquity of at least

2,000 years. The New Zealand Government has authorized an agent to collect 200 stoats and weasels, for the purpose of thinning out the rabbits in that colony. Each animal is expected to cost about \$30 before it is

Brown University so far believes in the cultivation of athletics that a proposition is on foot among the alumni, with the sanction of the corporation, to build and equip a first-class gymnasium at an expense of \$80,000.

W. W. Corcoran, of Washington, has given for public purposes not less than \$3,000,000, besides \$1,000,000 devoted to charities, and he has at least 10,000,000 left, as he is the largest real estate owner in Washington.

The Brooklyn bridge expanded over twelve inches at the hip-joint in the center during one hot day this summer. With the 6,600 tons of iron in the superstructure and the heavy planking it works freely and is wonderful for its delicacy.

A mining company of Deadwood offers to send to the New Orleans Exposition this fall an exhi-bition of gold bullion in one solid piece, worth \$500,000, provided the various countles in the territory will unite in defraying the expenses of transportation.

Science and religion each box the compass. An Italian scientist more than two hundred years ago taught that organic life does not originate by spontaneous generation. The theologians opposed the dictum by bringing forward the statement of ecripture that the carcass of Samson's lion generated bees.

The oldest and largest tree in the world, so far as known, is a chestnut near the foot of Mount Alina. It is hollow, and big enough to admit two carriages driving abreast through it. The circumference of the main trunk is 212 feet. The Grizzly Giant, monarch of the Mariposa Groves, measures

According to the France there is a woman living at St. Just-de-Claix, in the Department of Isére, who was born in 1761, so that she is now in her 124th year. Her name is Maria Girard, née Durand. She was married in 1779 at St. Just, and had two children, one of whom died a few years ago, aged 87.

"Pasteurized" beer is now being sold in Canadian cities. The process of Pasteurization requires the heating of the liquid to a point sufficient to destroy the vitality of yeast cells and other germs. This is accomplished by a temperature of over 131 degrees Fahrenheit, and the heat should be applied for a considerable time.

Crater Lake, Oregon, is inhabited by a dreadful monster. It is said to be "as large as a man's body, and swimming with about two or three feet out of water, and going at a rapid rate, as fast as a man could row a skiff, leaving a similar wave behind it. Its face, or head looked white, and, although it was a long way off, it could be plainly seen that it was of

A Germantown correspondent of the Philadelphia Record says that forty years ago Erasmus Pierce, who lived at Mount Airy and did business at Third and Market streets, Philadelphia, wrote a pamphlet predicting that "steam vessels would cross the ocean in six days inside forty years." Mr. Pierce was considered crazy and his prediction impossible of verification, but it now turns out that he was not far out of the way.

The swallow immigrates from Western Africa to Great Britian every spring, remaining there about six months. The swallow goes all over the world, even so far North as Norway and Lapland. During their migration swallows have been repeatedly known to settle upon the rigging of vessels, apparently suffering from extreme exhaustion, and after remaining a night to rest, renew their journey re-freshed and invigorated. They invariably return to the tropics for winter.

China is about one-third larger than the United States, and its territories, and has eight times the states, and its territories, and has eight times the population of this country—say, in round numbers, over 400,000,000. Records there date back from beyond the time of the Noachan flood, and printing was known, of a Chinese sort, 2,000 years ago. The Chinese wall which encircles the Empire on the Tartar side is 1,500 miles long, thirty feet high, and twenty feet across the top. Some day Yankees will use it as a roadbed for a railway.

Some years ago travelers in Dalmatia noticed large tracts of land covered by a wild flower, near which not a sign of insect life was visible. The bloom was the pyrethrum, whose odor deals death to the lower the pyrethrum, whose odor deats death to the lower forms of life, and whose powdered leaves form the basis of "insect powders." The seed of this flower was distributed in the United States, and a Dalmatian has been growing it with great success in Steckton, Cal. Professor Snow recently read an article on the subject before the Kansas State Board of Aglantina and it saams likely that an industry a limit of the state in the state in the state of the state in riculture, and it seems likely that an industry of im-portance will arise from the Daimatian's experi-

Dr. Hunter McGuire, Medical Director on Stone wall Jackson's staff, says the General had, as if hy miracle, escaped wounds until at Chancellorsville, when it seemed his guardian angel descried him, for he was struck by three bullets in quick succession.

The Difference.

A painter worked upon a sign To grace a doctor's door; And, though he labored faithfully, The work some errors bore.

"By all that's good," the doctor cried, "For this I will not pay.
Such bungling work annoys my sight—
Go, carry it away!"

The sign-man spoke: "Your pardon, sir! Mistakes that are in sight A doctor true can ne'er abide, And I will make this right.

"'Tis not the fault which you condemn-You blunder oft, I wot;
But then I know you bury yours,
And they are soon forgot."

-Jean Agans.

October.

With airy fringed gentian and berries deep red,
And woodbine, just flushing to crimson o'erhead,
With sumac all flaming in ruby and gold,
And asters light swinging in meadow and wold,
With crisp, sparkling mornings and nights that are
pearls,
And thistle-down clouds that the light zephyr whirls,
October has come, oh! charmed span of days.

October has come, oh! charmed span of days, That links the sweet summer to chill winter's ways, -Helen Ch se.

A Weed Which Eats Fish.

Commander Alfred Carpenter, writing from Suakim, Red Sea, contributes this instance of a carnivorous plant preying upon vertebrata, observed by him in 1881, when he was surveying at the Paracel islands in the South China sea: "The tide was low on the reef on which I was strolling and admiring the lovely forms of coral existence. As I neared a pool cut off by the tide from the sea I noticed among other submarine verdure a very ordinary looking flesh-colored weed about one foot high and of similar girth. My appearance alarmed numbers of tiny fish, which darted to the cover of overhanging ledges, but I ne-My appearance alarmed numbers of tiny fish, which darted to the cover of overhanging ledges, but I neticed about half a dozen apparently seeking cover in the weed. Bending down closer I saw that they were lying helpless about the fronds, with very little life left in them. Putting my hand down to pick up one of the half-dead fish I found my fingers sucked by the weed, the fronds of which closed tightly on them. The fish were not caught by the head especially, but held anywhere round the body. The death seemed to be slow and lingering, and where the fish med to be slow and lingering, and where the fish had been held its skin was macerated. These cap-tives may have been caught some time, and were in different stages of exhaustion. I regret being unable to name the plant or the young fish. They were from an inch to an inch and a half long. The plant had a dirty and rather slimy look about it."

Names that Mislead.

The Providence Journal calls attention to some curiosities of misnomer. Black lead is not lead at all, but a compound of carbon and a small quantity of iron. Brazilian grass never grew in Brazil, and is not grass; it is nothing but strips of palm-leaf. Burgundy pitch is not pitch, and does not come from Burgundy; the greater part of it is resin and palm-oil. Catgut is made from the entrails of sheep. Cutthe bone is not bone, but a kind of chalk once inclosthe bone is not bone, but a kind of chair once inclosed in the fossil remains of extinct specimens of cuttle-fish. German silver was not invented in Germany, and does not contain a particle of silver. Cleopatra's Needle was not erected by the Egyptian queen nor in her honor. Pompey's pillar had no historical connection with Pompey in any way. Sealing wax does not contain a particle of wax, but is composed of Venice turpentine, shellac and cinabar. The strawberry is no barry, but a species of polyanth. The strawberry is no barry, but only a succulent recently. strawberry is no berry, but only a succulent recepta-cle. Turkish baths did not originate in Turkey, and are not baths, but heated chambers. Whalebone is not bone, and is said to possess not a single property

New from and copper mines are being continually opened in Northern Michigan, and labor is in constant demand there. To reach that country you should take the Lake Superior Express of the CHICAGO & NORTH-WESTERN RAILWAY, which leaves Chicago every night in the week at 9.05 o'clock. It is the only line that can take you by rail into that region.

Be Faithful.

The Auburn Advertiser claims to have settled the controversy in regard to the origin of the words, "He was faithful," placed as an epitaph on William "He was faithful," placed as an epitaph on William H. Seward's monument. The words occur in the closing sentences of a defense of an insane negro murderer, for making which Seward barely escaped a mobbing. They read: "In due time, gentlemen of the jury, when I shall have paid the debt of Nature, my remains will rest here in your midst with those of my kindred and neighbors. It is very passible that they are now hardward. sible that they may be unhonored, neglected and spurned. But, perhaps, when the passion and ex-citement which now agitate this community shall have passed away, some wondering stranger, some lone exile, some Indian, or some negro may erect over them a humble stone with this epitaph: "He was faithful."

Figures Won't Lie.

The figures showing the enormous yearly sales of Kidney-Wort demonstrate its value as a medicine beyond dispute. It is a purely vegetable compound of certain roots, leaves and berries known to have spe-cial value in Kidney troubles. Combined with these are remedies acting directly on the Liver and Bow-It is because of this combined action that Kidney-Wort has proved such an unequalled remedy in all diseases of these organs.

Magnetism.

Couldock says in an interview: "What a curious thing it is—magnetism. We see actors with every advantage of physique, voice, method, and training play parts in a manuer that is perfection itself, and are not moved-never forget the actor in the character. And then we see actors with ugly faces and figures, ungraceful movements, awkward poses, bad voices and dense ignorance of the simplest rules of elocution, who carry us fairly off our feet by their magnetic force."

A Pitiful Sight.

What sadder sight can be imagined than that of a noble man, whom the world can ill-afford to spare, stricken down in the prime of a useful life by consumption. Thousands are yearly filling consumptives graves who might be saved by the timely use of Dr. Pierce's "Golden Medical Discovery," which is a positive cure for consumption in its early stages. It is the best alterative and pectoral in the world. All

In his superb garden at Varzin, Prince Blamarck makes a specialty of roses of all varieties, and whenever at home takes great pleasure in attending to them with his own hands.

The question whether young women shall pursue the same line of studies as their brothers, seems to find its chief objection in their different physical constitution. Arguments on this subject are finely handled on both sides; but the perfect adaptation of Mrs. Pinkham's Vegetable Compound to the cure of allments attending the feminine organism needs no argument; its works are its proof.

Mgr. Capel traces the frequency of suicide in this country to two causes—too much mental forcing of the young and too little moral training.

A lame back is a torment. It is usually ascribed either to a strain or to rhoumatism. Nine times out of ten it is kidney disease. Be wise in time, take HURT'S [Kidney and Liver] REMEDY for your lame back and avoid the dangers of which it is the warn-

TOTA New Suit. Faded articles of all kinds restored to their original beauty by Diamond Dyes, perfect and simple. 10c. at all druggists. Wells, Richardson & Co., Burlington, Vt.

Mgr. Capel said in a lecture in New York the other sight: "The worship of the golden calf is as certain a fact in your great cities as it ever was under Sinal."

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. Hammond, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using Ayer's Harr Vigor, three bottles of which sufficed to restore their original rich, dark brown lair, twelve inches long.

Mrs. O. Davendort, Williamstown, Vt., became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used Ayer's Harr Vigor, four bottles of which covered her head with a fine growth of silky restore their original rich, dark brown hair, twelve inches long.

color.

MRS. AUGUST VALENTINE, of Buffalo.

N. Y., had become nearly hald, and though she made use of many of the so-called hair restorers, none had any effect.

AYER'S HAIR VIGOR did what nothing than before it began to fall. else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, Flatonia, Texas, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR Started a soft, and apparently all over his cools and in a soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Seald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of the scalp liable to cause free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

The wife of Dr. V. S. LOVELACE, Lovelace, Ky., had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of James N. Carter, Occo-quan, Va., was cured of Scald-Head by Aver's Hair Vigor.

MRS. D. N. PARKS, Clio, Michigan, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

VINCENT JONES, Richmond, Ind., lost AYER'S HAIR VIGOR started a soft, all his hair in consequence of a severe at-downy growth all over his scalp, and in a few months his head was covered with brought out a new growth in a few weeks, and it speedily grew long and thick.

A Toilet Luxury.

Where the hair is brittle, dry, horsh, weak, or thin, the use of Ayen's Ham VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth: it also keeps the scalp

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, Ingersoll, Ont., who writes:

by Ayen's Hair Vigor.

HERBERT Boyd, Minneapolis, Minn., was cured by Ayen's Hair Vigor of intolerable Itching of the Scalp.

"While keeping my head clear of Dandruf, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists.

And Discoses of the HEAO, THROAT & LUNGS! Can be taken at iteme. No case incurable when one questions are properly enswered. Write for circulars, resulting in the for circulars, resulting, like the circular circulars, resulting the circular circ

RUBBRER ROOFING.

MANTELS - CRATES.

Lowest Prices-Finest Goods-Largest Stock. Send stamp for Edustrated Catalogue, SLATE MANTEL WORKS, 19 Market St., Camden, N. J.



LYDIA E. PINKHAM'S *VEGETABLE COMPOUND *

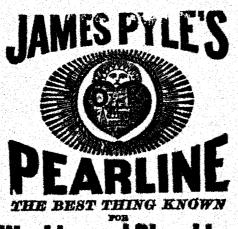
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EPES SARGENT,

the post-graduate courses which I have been giving in Boston), and that physicians who have a superior talent or aptitude in that di-rection may find manual treatment a substitute for drugs in a large portion of their practice. I know that one of our most skilful graduates from the Cincinna: i School, successful in all departments of the profession, almost laid saids the use of medicines in the greater part of his practice, after discovering the potency of his own vitality. Even to those not specially gifted in that way the practice of medicine offers many opportunities in which they can promptly achieve by manual treatment special results which drugs could not produce, especially in the relief of local

Moreover as electricity is filling a larger and larger sphere in medical practice, Sar-cognomy becomes indispensable in its application, as it gives a psycho-neurological anatomy as necessary to local treatment as an atomy is to surgery.

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the time demands. In "Therapeutic Sarcognomy," I have presented the new philosophy and methods of cure with the corporeal locations. Hereafter shall show how it combines with electrotherapeutics and produces many novel meth-

ods of treatment. Another subject of equal importance re mains; the application of the principles of Sarcognomy in the improvement of offspring and enhancing the power of education. Boston, 29 Fort Avenue.

> For the Religio. Philosophical Journal. Amongst The Omish.

BY THOS. HARDING.

"We know what risks all landsmen run, From noblemen to tallors; Then, Bill, let us thank Providence. That you and I are sailors."

The great fees of mankind are ignorance and sefishness, and they are generally found in alliance; and the great friends of the human race are science and religion, which are frequently found at variance; but the seeming antagonism of science (or knowledge) and religion (or aspiration) are every day becoming less and less. The two, like the main wings of one grand army, each commanded by its own officers, are gradually approaching each other; they will one day meet and coalesce against our common foes. This is all the work of mother nature; cold and heat, electricity and magnetism, positive and negative, each doing its work in its own way, and the result is progress. Religion and science are but different aspects of a great principle, which is centred in the very heart of "The

Thus two-fold nature works Perfection's plan Thus builds the planet and completes the man. Feeling the impress of her gulding hand Mon yield obedience when they can't command, Thinking and hoping, till at length they know, God, all above them, and God, all below; She thus instructs us, every day we live, Our friends to cherish and our foes forgive.

I sojourned some days recently in an Omish or, as pronounced, Awmish, settlement, and with the help of "The Lord," I hope never again to get so far outside of civilization. I have traveled a good deal on this little planet and mixed with all sorts of people, but I don't think I have ever met with a society of human beings so besotted in ignorance and superstition as the Omish. They accept the Bible in its most literal sense; they prefer illiteracy to education, abhor "the world's peohitch their "dude" together with hooks and eyes, and look with holy horror on a "stove-pipe hat," and, like other illy condi-tioned people, they become insolent as they become rich. They seem to possess no quality capable of moderating their pious selfesteem, and, as might be expected, the condition of their women and children is de-

Large settlements of this people are situated in the State of Indiana where I mingled with them: in one of these, of many miles square. I am not aware of there being a single American family; they seem to be severely let alone by the rest of the world. An intrepid wind-mill peddler ventured into their locality some time ago with the hope of selling them some mills for their farms; but they told him that "it was a sin to make God pump water," and the "bold, bad man" had to decamp and find shelter for himself and his sinful horses in another shed. They sometimes send their younger children to school to be inducted into the mysteries of a b c; but about there, their "education" must stop. The Hoosier school master has to mind his p's and q's when any of them are around; they particularly warn him not to teach geography to their children; they hold it in abhorrence, because it says that the world is round, whereas they "know" it is flat and has four corners to it, because the word of God says so. They are exceedingly fervent in the expression of their gratitude to the Deity, that" they are not as other men,' which reminds me of the sailor in a storm, who thanked Providence that he wasn't a landsman.

We are accustomed to regard the faculty of veneration as divine, but when women and men become intoxicated by superstition, they are nothing better than human cattle. The Omish church is a standing monument of the evil results of permitting even this sublime sentiment to rule, when unassociated with reason or uncontrolled by common sense. It shuts out the light of truth and darkens all within; should one ray penetrate the sombre clouds which envelope these people, they hasten back into the recesses of their native darkness and re-assume their chains. Their case might, indeed, be considered hopeless, were it not that those intelligences who have done so much to enlighten the world during the past thirty odd years, are at work even with them. One of their church members, a young man, has been entranced and speaks wholesome spiritual truths in their midst. Their preacher, with whom I stopped over night, explained the matter as he understood it. He says the young man goes to sleep in his chair, in presence of the congregation, and while asleep, he arises with the assistance of two of the brethren, and then addresses the people for the space of one or two hours; when he concindes, the two waiting brethren immediately grasp him on either side to prevent his falling, and conduct or partly carry him back to a seat, and after awhile he recovers consciousness. He is subject to this control at all times, and is frequently entranced in privateur sheld patherings.

The young main is, I understand, at presumptionality, in this way, in the State of the From what I have been told of the ciades, the two waiting brethren immediate-

matter of his addresses, they are similar to those of inspirational locturers amongst the Spiritualists. Some of the Omish did not altogether relish his style, as he told them to give up their exclusiveness, and mingle with their fellow beings; he urged them to accept the spirit of the Bible and dwell less upon the letter, and said that it was a spirit or angel who, by the will of God, was speaking to them through him. Some of them thought if such teaching should be acted upon, it would rather interfere with their hooks and eyes, but they felt obliged to stand it, as they regarded it as the work of the "Holy Ghost." Crowds of people used to flock in to hear him preach while in Indiana, although discouraged from doing so by the church, its members disliking very much to have the world's people mingle with them. It was quite a matter of surprise to all who heard him, as he was not used to speaking, and his style and language were beyond the ability of so ignorant a person.

The virulence of their dislike to outsiders was manifest to me while I was in their settlement. One of them refused me entertainment in his house, although I proposed to pay him liberally for the accommodation; and another would not allow me the shelter of his porch. Although the sun was almost intolerable, he hounded me off as he would a rattlesnake, for the only reason that I wore a silk hat and buttons on my coat.

When the traveler finds himself in a section of country where the farm houses are little better than shantles; with no chimneys but a piece of stove pipe protruding ten inches through the roof instead, he may feel assured that he is in an Omish settlement. When he enters a house where,

"Bare is the window and naked the floor," he may conclude that he is in an Omish house. When he sees a human female wearing a brown stuff dress and a tight-fitting scull-cap in the dog-days, he sees an Omish woman; without exception she is more dutchy than the Dutch, and more shapeless than shapelessness itself; and when he sees a man wearing a round jacket fastened with hooks and eyes, and a low hat with a leaf twelve inches wide, on Sunday, he sees an Omish despot who rules his wife and children with a rod of iron, agreeable with the instructions of the "Word of God," as he reads it. Lastly, when he hears a preacher telling his congregation that any man who votes for a president of the United States, or is interested in politics, State or National, cannot enter the kingdom of heaven, he may be sure he is listening to an Omish preacher; and if said traveler's patience holds out, he may be still more certain of the fact that he is present at an Omish meeting, when he hears him tell how deep, dark and hot, that department of hell is which holds other Christians, who had baptized on a different plan from the holy Omish church. Eternal damnation, with its attendant darkness, fire and chains, would seem almost too good for those who sprinkle the sinner into salvation or dip him but once under water, or immerse him backwards or sideways, or speak the right words at the wrong time or the wrong words at the right time, or the wrong words at the wrong time; all this, and a great deal more, theological and Christian "information," the traveler is likely to get by attending an Omish meeting. if he understands Dutch.

The Electric Exhibition at Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Sturgis, Mich.

The Electrical Exhibition being held at was grand in its immensity and magnificent in its display, far excelling anything of the kind preceding it in any of the great capitals of Europe; but this is different, unique, and is indicative of a new field of enterprise, use and beauty, and is prophetic of the incoming new era for the world. It marks the beginning of a new era, as steam navigation marked a new era, with this difference: Steam was for the transportation of the products of labor, and a quicker passing to and fro of the people, and was a great step in advance in this respect. Electricity is, or will be, for this, too, but in a far higher sense are its uses to help the progress of man.

Electricity is to give light to the world and it is for the transmission of thought, and it thus becomes the active agent of mind! There is nothing that marks the wonderful progress of this age in so high a degree as do the recent discoveries, inventions and practical applications in the great new field of electrical science. It is a field of almost boundless possibilities, and as Mr. Edison says: "There is no limit to what it is to accomplish, for the element itself is universal." And now he has succeeded in sending a current of electricity through a vacuum, a feat pronounced by the scientists heretofore to be impossible. From this experiment Mr. Edison infers that there is a subtile medium. universal in nature, which acts as an agent for the transmission of electricity, light, heat and magnetism; and that the results of this experiment may be almost revolutionary in the finer calculations of astronomical sci-

Thus science is tending towards the realm of the spiritual! We have passed the period of special interest in the more ordinary phys ical sciences, and are reaching forward to the more subtile, that have to do with mo-tion, heat, force, electricity, magnetism and the laws controlling them.

I do not say that the other sciences are less important than they were, but rather more so, for as we advance in knowledge in new directions, it sheds a lustre on older branches they did not have before. Thus spectrum analysis has added to astronomy a grander field than it could have had without it; and chemistry and other branches of science have received a brighter lustre from this new knowledge than they were suspected of having before. And now comes electricity with its thousand tongued speech, shedding light over all the branches of knowledge that have gone before; and the beautiful exhibition now in progress shows this in a splendid manner. This exhibition is said to be much finer and far more practical than the one at Paris two years ago; not so large, nor showy merely as a show, but exhibiting more practically the wonderful progress and knowledge of the uses of electricity and electric science. Indeed, such an exhibition as this could not have been gotten up two years ago, so many improvements are made and con-

stantly being made. The American electric lights are far superior to the European. They are more elegant, beautiful and efficient. I do not say this because I am an American, but because, when placed side by side, the American light is so superior that all at once admit it. America is par excellence the home of elec-tric knowledge and uses of electricity. Frank lin introduced it to the world; Morse pressed it into service as a message carrier over the

world renowned Morse telegraph; Cyrus W. Fleid made a path for it to travel under the ocean; and now comes Edison, Bell, Waston, Brush, and others of note, all Americans, giving the world the telephone, the quadri-plex and multiplex telegraph, the beautiful incandescent light, and the perfected are light, improved dynamos for generating electricity, and motors and other devices with out number for using this newly found pow-er, such as the world has not known before! Scientists from Europe, who are here in at tendance on this Electric Exhibition, are amazed at the wonderful progress now making in electrical science and the practical applications of electricity in this country.

But let me speak now more directly of the exhibition itself. The time is six o'clock P. M. We enter this palace of wonder and beauty, and seem to have been transported to some wonder-land where Alladin's lamp is many times multiplied. The scene is beautiful and grand beyond description. Here are lights of all colors from 16 to 300 candle power, shining forth with a soft and mellow light from thousands of incandescent lamps; and here are brilliant are lights flashing forth with a power equal to from 500 to 2,000 candles! Here also are hundreds of beautiful and elegant devices for using electricity, from the sewing machine to looms for weav-ing cloth, ponderous machines for planing and boring iron, organs for making music, and the running of cars on a railway. The most notable exhibit is Edison's, who

is one of the electric princes of our country. His department seems like a fairy palace with its colored lights flashing in a blaze of beauty, its revolving flower cone with lights of all colors illumining the plants and vines. Here, too, is the wonderful cone with glass base, and 2,600 lights in lines running around it like a vine around an oak. The cone is about twenty-five feet high and the lights are of various colors, and when lighted and made to revolve or follow each other in rapid succession in spiral form, is very beautiful. There are here scores of inventions of telephones, audiphones, telegraph devices, and instruments for measuring and controlling electricity. Mr. Edison has in his department the largest dynamo in the world—the Jumbo-capable of furnishing electric power for 1,500 lights of 16 candle power each, or equal to 24,000 candles.

The Government exhibit is fine, both from the Naval and War Departments. The naval have torpedo boate, torpedo and electric apparatus for exploding. The War Department show how the Signal Service is operated. Bidwell shows his system of electric railway, which is destined to be a grand success. The power is applied in a different way from other systems. It is done by an electric tube running along the inside of each rail and connected with a motor in the front car, and the power applied to the wheels, thus obviating objections to other systems. There are many points of interest that cannot even be hinted at in a single article, and must be

I must mention one special feature of far greater beauty and interest than practical use—the electrical fountain. The basin of this fountain is about thirty feet in diameter and has a stone column, cone shaped, in the centre, rising twelve or fifteen feet in height Up through this cone runs a pipe through which a volume of water is forced and made to assume an umbrella shape. Under this in a very artistic manner, is placed a large number of incandescent electric lights, which are lighted at night, giving it a most beau-tiful appearance. There are also thrown upon it colored lights from different points, some of which represent the national colors. The effect is grand and beautiful.

With some reflections on this grandest of the World's Electric Exhibitions and I will close. Nothing more clearly indicates the wonderful progress we are making than this exhibition. It shows that we are indeed living in a new age of great mental activity in all directions. The man who fails to read the papers for a week is behind in the race of progress. The man who fails to inform himself on the events of the day, especially in the direction of scientific and philosophic knowledge, must take a back seat. A gentle-man said to me a short time ago: "You Spiritualists are a one-idea people. You don't give room for anything else but your hobby." While this is not true in a large sense, may there not be too much truth in it? Spiritualists of all others should be found in the front ranks of learners of true knowledge at the great school of nature; and if, as Edison says, "electric science is to be the science of the future," with more intimate and powerful bearing on human progress than any other, let all who would be co workers in the grand army of progress, keep themselves well informed. Spiritual science and electric science ought to go hand in hand; for they are very nearly related—at least second cousins; psychology being first cousin.

MILTON ALLEN. 2411 N. College Ave., Philadelphia, Pa.

Henry Slade in Erie.

His Eloquent Lecture-Wonderful Demonstrations-Skeptics Convinced, etc., etc.

To the Editor of the Religio-Philosophical Journal The world renowned medium, Dr. Henry Slade, of New York, has just given the good people of Erie, Pa., a brief call, and demonstrated to many the fact that spirits can return to their dear friends after leaving the body behind, and that "death does not end all." The Doctor stopped here on his topped The Doctor stopped here on his tour from the West, partly in compliance with a request made some time since by Erie Spiritualists, and partly to rest for a brief period from his exhaustive labors in the great cause of humanity. On Sunday last, therefore, he kindly consented to give a lecture in the afternoon and evening, at Grand Army Hall, at which times he gave eloquent and exceedingly touching narrations of how he became a medium, and some of his experiences as such, in this country and the old world, including his so called exposure in London by Prof. Lancaster, and more agreeable experiences with the great German scientist, Prof. Zöllner, at Leipsic, Germany. The recital was strikingly interesting, was witnessed by a large and attentive audience, and at times, strong men as well as women, 'albeit unused to the melting mood," shed tears, and said, afterward, "How grand, how

After a very fine invocation, the Doctor proceeded to show how he became a Spiritualist; how his mother declared before and after he was born, that she saw the spirit of Jesus, and prayed long and fervently to him as such; how his father, entertaining infi-delic sentiments, sected at her prefensions and charged her with delusion and fanaticlem. A daughter was in time born to this couple, who early manifested mediumistic qualities, and in time claimed that she, too, saw spirits under the guidance of the Jesus her mother revered as falthefully. Henry was the next heir in this remarkable family, and he also, at a very early period in his santhly cism. A daughter was in time born to this

advent, became unwittingly mediumistic, saw spirite, talked, walked and communed with them; was frequently upbraided by his father and others, as well as chastised for his wayward and unnatural fancies, and stubbornness in persisting in them. These things, although sanctioned or condoned by the mother, were severely reprimanded and discouraged by the paternal protector; hence domestic strife and inharmony prevalled in the household, in consequence of the misunderstood phenomens. Time rolled on. The daughter sickened and died in consequence of pulmonary troubles. Henry, the grief-stricken brother, saw her idolized form as it left the body, and heard her words of consolation to him, and told his father, mother and others of the wonderful phenomenon, but still the grand idea of spirit communion had not dawned upon humanity, and the family mourned almost without hope. Soon after this, Henry manifested symp-

soon after this, Henry manifested symptoms of the presence of the same fell destroyer, consumption. The young invalid was sent to the State of Michigan for change of air, and was benefited. He returned to Johnson's Creek, Niagara Co., N. Y., Fredonia, Chautauqua Co., N. Y., being his birth-place, and had a relapse and was obliged to go back to the West was again benefited and again to the West, was again benefited and again returned, and was a second time smitten down, when he was entranced by a spirit who has since proved himself to be Owasso, a Spanish half-breed Indian, who sent the seerlad to the forest for the roots which, being prepared according to spirit direction, cured him and rendered him famous in the mastery of diseases pronounced incurable by the learned profession. Subsequently young Slade, who had acquired a world-wide reputation as a healer, was called abroad to consult with a council of able physicians in a critical case. Slade shouldered his bag of Nature's remedies culled from the forest shades under the direction of his life-long guide, "Owasso." He met the sneering sons of Esculapius, confounded them while entranced, and saved the life of the patient, and added additional lustre to his name in a profession which, in his normal condition, he claimed to know nothing.

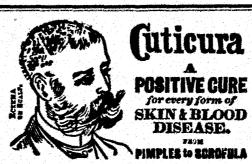
The next revealment was the marriage of Mr. Slade to a charming young lady without the consent of pater familias on either side. This was followed by genuine love in a cottage, self-sacrificing devotion of the bride in battling with adverse circumstances of lifethe conquest-the early death of the young wife-the gloom of the husband and his subsequent exaltation to the seventh heaven in consequence of manifestations from his angel darling and sister-the establishment of the slate-writing theory—the conversion of the elder Slade (the father)—the reunion in religious sentiment, of father and mother, and the general promulgation of the grand truths of Spiritualism. These scenes, as before intimated, touched many a heart in their rendition.

At the evening lecture the Doctor continued his narrative, referring more particularly to his experiences in London, France, Denmark, Russia, Prussia, Austria, Australia, and other transatlantic points. He was free to speak of his several so called exposures, and was particularly scathing in his denun ciation or exposure of the "exposers," and in rebuking faint-hearted, or fair-weather Spiritualists. He referred to his wonderful adventurers in Russia as well as in Leipsic, dwelling at some length upon his sittings with the great scientist and since ascended Züliner, as corroborated by that gentleman's eminent work, entitled, "Transcendental Physics." At the close of the evening's entertainment the genial Doctor gave, by paran eminent Russian actor, which rendition

captivated the hearts of all present.

The Doctor gave a large number of sittings at his parlors in the Reed House, at which all were astonished, and many publicly acknowledged that they had found that for which they long had sought, in consequence of which they were prepared to say, with confidence, "The dead live," and whereas I was blind, I now see."

SIDNEY KELSEY, Erie, Pa. Sec. 1st Spiritualist Society.



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