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

### VOL. XXXVII.

### CHICAGO, OCTOBER 25, 1884.

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

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### THE ROSTRUM.

Spiritualism, Past, Present and Future

A Lecture Delivered at Lake Pleasant Spiritwalist Camp Meeting, August 24th, 1884, by MRS. E. H. BRITTEN.

The subject of the address which we prono special features of interest to the mere novelty seeker, or those whose chief aim is ever to find something new, but to the few amongst this vast multitude who may be faithfully seeking to learn what is the real genius of the wonderful movement that has stirred the mentality of this century to its profoundest depths, under the name of "Modern Spiritualism," we deem we shall not offer an unwelcome message, when we make the subject of our present address: "Spiritualism in the Past, Present and Future.

Spiritualism means, not alone the science of soul, or the communion of disembodied spirits with those still incarnate in mortal bodies, but it includes all that realm of being from which proceeds life itself, intelligence, and all that constitute the difference between the animate and inanimate kingdoms of nature. Now, if there be any other realm of existence for the spirit in man, than that of which his physical senses take cogniz-ance, how can he know it, except through communion with the beings who exist in that realm? If his soul survive the shock of death and maintain a continued life, invisible though it may be to the outward senses, then there must be some means of communing with the enfranchised souls of men, and some method of ascertaining beyond a peradven-ture, that this earth life is not the only sphere of the soul's existence. On the other hand the reality of Deific existence, since it has never been demonstrated to the sensuous perception of man, must depend upon supersensuous evidence, so that the entire problem of a supreme spiritual existence, of man's immortality, and the conditions under which the life of the spirit is continued beyond the grave, all depend upon whether there be any means of communion between the invisible spheres of spiritual existence, and the visible plane of being, of which mortals are non-

To prove, define and systematize the com-munion between the spiritual and natural worlds, and collate the teachings of spirits and spiritual beings concerning their own realms of being, constitute Spiritualism, and though the methods of intercommunion may have differed in various countries and at different times, and especially though it may have been differently estimated by man un der diverse conditions of time and place, in all ages and in all times, Spiritualism, per se, is the same, and constitutes the only true essence and significance of religion. Religion is: a knowledge of God, the proof of the soul's immortality, the law and guide of human action. It was to teach religion, and give it system and shape that theologies were founded tamples and shape that theologies were founded, temples and churches built, priests ordained and bibles written.

Religion-which is Spiritualism-was before theologies, churches, priests or bibles; all these were and are, but the outward symbols, designed to express and teach Spiritualism, they are only the garments in which Spiritualism appears; nothing but the body in which Spiritualism takes visible form, and they too often only express man's ideas of what he deems of Spiritualism, rather than the actual truths of the spiritual universe and its inhabitants.

What is Spiritualism in the past, and wherein does it differ from that vast and world-wide movement which has brought together the thousands assembled here this day? Spiritualism depends for the proofs of its reality upon spirit communion, and this is, and ever has been, effected through certain phenomenal modes, some of which appeal directly to the senses, others to the mind. As to the difference between the past and present modes of spirit intercourse, it consists ent modes of spirit intercourse, it consists solely in the difference of customs, manners and habits of thought prevailing amongst different peoples. In most ancient times, orders of well informed and highly instructed persons were set apart to minister to the people in respect to spiritual things. These persons constituted the powerful hierarchies of the ancient priesthoods. In India, Egypt, and generally throughout the East, the priests were also prophets: that is to say, they were were also prophets; that is to say, they were naturally inspired persons, endowed from birth with peculiar gifts of seership and other powers, then called "magical," now styled "mediumistic." There is no doubt that they improved their gifts by searching into and mastering the occult forces of nature. They adapted themselves, too, by abstinence, contemplation and pure devoted lives, for the attainment of high spiritual powers, and though the world of medera divisional powers, and though the world of modern civilization now scornfully regards the ancient priests as "pagans" and "heathens," and attempts to cast obloquy on their achievements by stigmatizing them as "magic," it is very certain, that their powers were stupendous; that they were the result of a complete mastery of the forces of magnetism and psychology, and that if the priests of to day had the same sublime knowledge of occult forces, and the same is timate means of communing with exalted spiritual intelligences they would not be the

For many of the methods of ancient communion with spirits, no better transcript can be found than the Hindoo Vedas, the Persian Zendavesta, the Hebrew Talmud, Mahometan Koran, and Jewish Scriptures. Of course, in the excessive egotism of modern Christianity, it is assumed that the last is the only reliable source, and that the others, and indeed all other sacred books of other nations, save those dominated by Christianity, are false and worthless. On this insolent and blasphemous assertion of God's partiality and injustice, we have now no comments to make.

Common sense, piety and scholarship are dealing with such pretences, and they are fast sinking into the disrepute they merit. Meantime, as the Bible is the most familiar of the ancient record to modern thinkers, we need but challenge you to a close study of its pages, to find records of every form of phenomena by which the Spirit-world ever has, or can hold communion with man. By sight sound, touch, inspiration, trance, healings and acting in hundreds of supersensuous methods upon matter, the Spirit-world in Palestine, as in other lands, and during thousands of years ago as to day, manifested the everlasting watch and ward which spirits and angels hold over humanity. The spirits of the evil and the good alike communicated. When evil-minded men and women would have employed spiritual powers and forces for wrong and mischief, the spirits in affinity with themselves responded to them, and this kind of Spiritualism was wisely denounced, and rigorously punished, under the name of "witchcraft, sorcery, and necromancy." When good and inspired men and women used their gifts for warning, blessing, and benefit to mankind, it was regarded as prophetic power, deemed to be the work of angels, and obtained the sanction of the best and purest of humanity's teachers.

Witness the commands of Jesus "to do the works" which he did, and to "give signs" of supermundane endowments, as evidence of faith in him. Witness also the reiterated commands of Paul," "to covet after Spiritual gifts," his enumeration of those gifts, and other charges, all of which clearly prove, or should prove, to the Christians, that without Spiritualism they have no religion, and without the exhibition of spiritual gifts the Church is a mere name, its priests have no authority, and no right derived from their founder to preach, teach or use his name as the author of their various sects. It may be asked: "Do not the Christians know all this, and if so, are they wilfully blind, or wofully stupid?" We answer, choose which horn you please of this dilemma. For our part, we can only liken them to the image makers of ancient Ephesus, and when they scream "anathema maranatha" against those who do have the gifts and practice them, we remember the heavy tithes, pew rents, salaries, and other rich endowments of Christianity, and are willing to interpret their anathema into the memorable words—"Great is Diana of the Ephesians."

Notwithstanding the oft-reiterated claim of certain Christian ministers, that "miracles," as they term them—that is, spirit communion—ceased with the days of the Aposties, it is certain that no such claim can be substantiated. The histories of the early Christian Fathers, and many of those whom the Roman Church canonized as "saints," are full of spiritual phenomena, and for several centuries the most striking "miracles" were said to have been wrought by eminent mem-bers of the various Christian sects. When the

Church at length grew rich and arrogant, spiritual gifts ceased within its borders, and although the facts of spirit communion have never been wholly lacking in any period of never been wholly lacking in any period of history or amongst any people, the signs of Christian faith, commanded by Jesus, disap-peaged in exact proportion as the Church grew powerful, and its high dignitaries rich, luxurious, and autocratic. Doubtless it was for this cause that the churches of Christian-ity so ruthlessly and persistently persecuted all those who did give the signs which churchmen could no longer hold a monopoly of and thus, for nearly six centuries the of, and thus, for nearly six centuries, the history of Western civilization has been disgraced, and the name of religion rendered odious, by the horrible murders and atrocious cruelties that were practiced under the pre-

tense of stamping out "witchcraft."

The trials of the mediæval ages for this imaginary crime, are, happily for the truth of history, for the most part extant, and whilst they abundantly prove that spiritual phenomena were from time to time abundantly poured out on individuals and communities, with unmistakable proofs of a super-mundane origin, they also bear their testimony to the monstrous inhumanity and impiety with which the Christian Church has ever endeavored to crush out all evidences of spiritual power or existence that did not emanate directly through its own authorized officials. Having done to death by fire and torture, all the tens of thousands who could timate means of communing with exalted spiritual intelligences, they would not be the useless book pedants of modern ecclesiasticism they now are, while the church would rights sustained, was dealt out by the hand be the spiritual home of the people instead of of Anton Mesmer. Mesmer, the real discovthe scene of a dull, lifeless routine of prayers that no one ever expects to be answered, and appeals to a spiritual existence of which the church can give no proof, save by referring back to the ages of antiquity.

Or Anton messaer. Messaer, the real discovered in the long sought "philosopher's stone," and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and "elixir vitæ;" Messaer, the real discovered in the long sought philosopher's stone, and the long soug healing virtue imparted by touch through Jesus and his apostles; the marvels of will; the secrets of witchcraft and spiritual endowments; in a word, the mystic life principle, the use and power of which, both by spirits and mortals, constitute the true force by which all occult and spiritual phenomena are wrought. The followers of Mesmer,

improving upon his sublime discovery, and pushing their experiments deeper and higher into the realms of invisible forces, soon manifested to the world the miracle of clairvoyance and seership. Mesmerized subjects, passing beyond the narrow confines of materialism, and soaring away from animal to spiritual magnetism, at last penetrated into the realms of soul life; brought back tidings of the Father's "many mansions," in which all the vanished generations of the past have found homes, and new spheres of ever advancing progress. The dead were all shown to be in the continuance of quenchless life; the evil in judgment, the good in glory. Incredible as these revelations at first seemed to be, they gradually wove their way into the acceptance of every candid investigator. The church began its usual series of "anathemas." The schools or those of the scientific fossils of the age, that would denounce without knowledge, strove to crush out the new light by the assurance that what they did not know ought not, and therefore could not have any existence at all; and yet in despite of church and school, the witnesses multiplied, the power grew, and at length culminated in the last grand final experiment of the telegraphists from the spiritual side of being, to-wit, the famous "Rochester knockings."

It would be useless now to reiterate the story of how the Hydesville manifestations grew out of the mediumship of two little children, and the common sense, patience and endurance, of the good people, who were the earliest subjects of the celebrated rappings. Suffice it to say the specialty which marks the modern spiritual movement from any other preceding spiritual outpouring in history, is the systematic mode in which the spirits of the new dispensation seem able to communicate, and the no less systematic methods by which mortals have been led to conduct their investigations. We have learned something of the nature of mediumship, and its necessity as a factor in producing phenomena. We have discovered something of the modus operandi of awakening latent mediumistic power through the spirit circle. We have learned more, too, of the latent powers of the human soul itself, than has ever before been taught in church or school As to the new things, which this wondrous communion has taught, volumes would not serve us to point them out. Suffice it now to say, that we have learned that every phase of spiritual phenomena is produced not by miracle, but through laws, the basis of which are magnetism and psychology, the working of which constitutes an array of spiritual sciences, as much broader, deeper, higher and grander than material sciences, as infinity is grander than space, or eternity more comprehensive than time. And this great wonderful and supermundane movement, has spread from land to land, and without the aid of apostles, propagandists, leaders, or concerted action, stretched its telegraphic, life-lightning wires around the equator, and girdled the earth from pole to pole. Your speaker has visited many lands, and sped from shore to shore, alike in tropical and

between heaven and earth, and angel voices in every home, from the palace to the hut, from the salons of fashion to the lonely mining camp, are were death?

There is no more death!" Should you ask us of Spiritualism in the future, we should only be able to say at this time, that Spiritualism can never die. The Spirit-world is to this natural world as the daily bread of soul, and you could no more live, grow and advance up the steeps of progress without spirit influx, inspiration and revelation, than you could sustain your physical forms without the need of daily bread. Yot again the storn inquisition which Spirlet again, the stern inquisition which Spiritualism has inspired its mediums to promote into the true foundations of religion, and the true relations of life here to life hereafter, have struck blows at the assumptions of ecclesiasticism, from which it can never recover, never again usurp monopoly over divine things, or fasten the chains of superstitious mysticism around the neck of the human soul. Whether Spiritualism will be autisme to be a covery whether it will be continue to be a cause; whether it will be he teacher of the ignorant, the consolation of the bereaved, or the promoter of high exof the bereaved, or the promoter of high exalted occult revealments, in this generation, depends, oh! Spiritualists upon yourselves. Will you weed out folly, fraud, fanaticism, libertinism and cupidity, from your midst, and cease to call these abominations Spiritualism? Will you make sacrifices of your darling idol Mammon, and place this gospel freely before the world, honestly paying the laborers, and giving humanity the chance to realize the pearl of price it truly is? Will you give time, service, means and intellect, you give time, service, means and intellect, to sift, investigate, and prove it, and resolve it into the great religious science, and scien-tific religion it is? and above all, will you for-get your insane fear, lest some one is going to become a leader, rise in the scale of influence higher than you, and proclaim the grand us, or neid of and others to do it will, Spiritualism will be the church, the religion, the science of your generation;—if not the center of the apartment under the gas, it will wait for a nobler race and for a better understanding of its priceless worth, in

the ages to come. To show you how little you have to fear from asserting the broad and ever expanding axioms which Spiritualism promulgates, we shall close by reiterating a few definitions of creedal faith which fell from your speakers lips some twelve years since in a lecture delivered in London, England, and entitled— The creed of the spirits:"

I believe in the fatherhood and motherhood

In the immortality of the human soul. In the universal brotherhood and common lestiny of man.

In the personal responsibility of the human soul for good or evil deeds done in the

In eternal progress; every step of which must be tred by the soul for itself.

Rochester Rappings Outdone in a Modern Seance.

A Lady Who Claims to See Spirit Forms as

Frequently as Human Faces-What Twenty-two Persons Saw. (Rochester, (N. Y.,) Herald.)

On the evening of last Saturday occurred one of the most remarkable performances of its kind known of in this city. Not until yesterday were the *Herald* reporters, present in individual capacities at the invitation of a friend, granted permission to allude to the matter, and license so to do is hedged in by many restrictions which tend to affect the interest of the narrative in the mind of the skeptical reader. With the exception of the active figure of the affair, who is hardly known in this city, implicit injunctions have been laid upon the use of individual names, but it may afford satisfaction to the reader to be assured that each person concerned is well known and highly respected in Rochester, and all are more or less skeptical as to the supernatural in the phenomena referred to skeptical in mind though every sense leads to faith—choosing to give the matter investigation which might lead to an exposure of trickery rather than a hitching-post for belief. On the night referred to two physicians were present, a retired minister, a lawyer, two dry goods dealers and two or three other gentlemen, with ladies, host, hostess and the wo newspaper men, making twenty-two persons, exclusive of Miss Hill, the medium, though she repudiates that name, and with out attempting to characterize her powers states that she has never informed herself as to the claims, manner or methods of so-called Spiritualism.

"Miss Hill has been in my family for about six months," the host said. "She occupies her time as governess of my two children, and aside from the short time she requires to instruct two outside pupils in music, with lessons twice a week, she is never out of our sight and seems carefully to avoid making acquaintances. She came here direct from Boston and brought with her a recommendation of the warmest kind from a prominent minister of that city. The manifestations you will see to-night are as void of comprehension to her as with any of us."

The lady entered the room at this juncture, hesitating in an embarrassed manuer at the

In China and Japan, beneath Arctic or door as every eye in the room fell upon her-tropical skies, search where you will, the "Here, Miss May," the gentleman called out, white standards of Spiritualism are fluttering motioning her to a seat near the reporter. General introductions followed, and the Herald men were presented among others. The and men were presented among others. The lady is in appearance as much an anomaly as is her performance a mystery. She is tall, slender and shapely, with dignified and slightly diffident carriage, oval face, prominent nose, large dark eyes with a bright flash in them, and hair intensely black, put up in a plain gail. Whether it was the darkness of a plain coil. Whether it was the darkness of hair, eyes and costume, or other cause affected the lady's complexion, it seemed wonderfully fair to the reporters. All in all she is one to be quickly noticed, and if her dramatic ability measures with the figure and appearance nature has given her, she is fitted for the role of a tragedy queen. The writer approached her, for once almost deserted by the confidence of his craft, but found after a moment's conversation that the lady could be ment's conversation that the lady could be affable as sedate. "When did you first realize the mysterious power you possess, Miss Hill?"

the mysterious power you possess, miss min? the reporter asked.

"Well," pausing reflectively, "indeed I ean't say. From childhood I have been carrying on this mysterious telegraphy, and for a long time supposed it was something every-body did. The manifestations or whatever they may be grew upon me too. I first heard they may be, grew upon me, too. I first heard the raps and this new sense was followed by occasional fits of involuntary handwriting. This grew and for the last two years materialized forms have been as common to my sight as human faces. I can't explain it, and don't pretend to. I am clear out of patience with nine-tenths of what they call Spiritualists, but that the matter may be investigated by those who are qualified to pursue the study, I am willing to do what I can in an unprefessional capacity." in an unprofessional capacity."

"Have your gifts been known long here?" "For about three months previous to this I naturally sought to hide what has become a part of my nature itself. I was moved to this because my friends here had no faith in central ideas upon which all might unite and form a creed, high as the heavens, deep as the centre, and wide as infinity? Will you do all this, or help of aid others to do it? If you devening Mr. and Mrs. S., host and hostess, and myself were in the sitting room about at one side of yonder wooden center table, pointing to the next room, "Mr. S. opposite and Mrs. S. at the end, between us. Knowing as I did that a combined electrical current is much more favorable than that generated from a single organism had I given our posture a moment's thought. I should have broken the circuit. My left arm and hand rested upon the table. Mr. S.'s right arm and hand were disposed in a similar way, while Mrs. S. was merely touching the table with her side, knitting at the time. Suddenly, with a force which sent us all to our feet in alarm, the table was struck underneath. It was no light tap, as given under ordinary conditions, but a startling blow which jarred the table and did violence to the arms resting upon it. It was a scene," laughing, "all three of us standing bolt upright as if shot into position, the others frightened and perplexed with 'each particular hair' on end, while I realized that the time for confession had come. After talking over the matter the position was resumed again when almost immediately I was overcome by the fit which Spiritualists call a trance, in which the most active forms of involuntary writing occur. My left hand, Mr. and Mrs. S. stated, seemed to be influenced by a violent tremor over a paper on the table, and they placed a pencil in my fingers when I wrote a dispatch which I think, is in the next room." She stepped through the arch dividing the rooms and a moment later laid a bit of paper, torn from a city daily, in the reporter's hand. Across the printed lines in a bold masculine hand appeared the following:

BUFFALO, July 2nd, 1884. Cannot meet you here on Friday as you request. Name another date. J. D.

"I was soon my elf again and Mr. S. assumed this message to be from a business friend of his with whom he had an appointment. Ten minutes after this a boy arrived with a dispatch of which my message was a verbatim copy. Great interest was felt in these manifestations and my friends have since had me engaged in feats of materialization, which I am myself unable to judge

of, but which they pronounce wonderful."
"Then during materializations you are un-

conscious?" "Oh, yes. Except during a few painful intervals, when my physical powers seem to cry out against the strain placed upon me. I know nothing of what occurs while behind the curtains. When unexhausted by the se-ances spiritual faces and forms were familiar to my sight daily, though others could not see as I did. Lately my forces seem to ex-haust themselves at the scances with the friends who come here."

During this conversation a ripple of laughter and conversation had pervaded the room but ceased when the legal gentleman present arose and briefly explained the spirit of in-vestigation which had influenced himself and probably all others admitted to the circle. While there had been wonderful demonstrations of mysterious influences before, Miss Hill believed she could this evening clearly prove there was no deception and for this reason desired that a committee of ladies be appointed to examine her costume and that every one present inspect the extemporized cabinet and its surroundings. Four ladies were detailed for the former duty and after an absence of about twenty minutes said they had carefully examined every detail of dress

Continued on Eighth Page.

For the Beligio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER VII.

JOHN D. ZIMMERMAN. "Wilt thou not ope thy heart to know, What rainbows teach and sunsets show? What rainbows teach and sunsets show? Verdict which accumulates. From lengthening scroil of human fates, Voice of earth to earth returned, Prayers of saints that inly burned, Saying—What is excellent, As God lives, is permanent; Hearts are dust; heart's loves remain; Heart's love will meet thee again."—Enum

-Emerson

Twenty-five years ago or more I left the Michigan Southern Railroad at Coldwater. rode northward in a wagon, called a stage, fourteen miles, crossed the St. Joseph river, and went up the slope on its north side to the level table land on which stood Union City—a pleasant village of a thousand people amidst beautiful farms and groves. I was to lecture there, and to find John D. Zimmerman. Turning east a short distance, I reached a plain story and a half house, facing south and overlooking the winding stream and its broad meadows. West of the dwelling was an orchard, east a grove of oaks and maples in the deep yard of a neighbor. It was attractive and home-like. My rap at the door brought out a strongly built man who welcomed me in a deep, rich voice, and with a frank simplicity singularly attractive, and the quiet kindness of his wife made me at home. We stepped into the sunny, low-ceiled south-east room, in which I was to spend many pleasant hours, and I noticed a large book case in the corner, its contents costing more than all the simply comfortable furniture around it. Emerson's volumes were there. He was sitting in an arm chair waiting for dinner as I said: "You read Emerson, His wonderful blue eyes lighted up and his mellow voice had new music as the answer came: "Of course I do, over and over again." After dinner he said: "I must go to my blacksmith shop until night," and left me. I soon found him swinging his hammer stoutly, as he did for over forty years, and at night we went to the plain Congregational Church opposite the house to find a good audience at an anti-slavery meeting. So began one of the most delightful and beneficial friendships of my life, kept up for more than twenty years. After coming home that night he told me he had belonged to that church, but had changed his views and was not in unity with their creed. He felt that honesty required that he should state his dissent and soon a church meeting was called, and one of the deacons asked him to attend. He went, asked if there were any charges against his conduct, and was answer-None, we hold you in high personal esteem, but our rules require that you should not be a member as you do not accept our doctrines." The usual course in such cases involved a censure for heresy. He said: "I do not, and cannot, believe your creed. You who can, have a right to do so, which I respect. I offer a resolution, and will go home for you to act as you please," and then read and laid on the table a resolve as follows: Whereas, our brother John D. Zimmerman has so modified his opinions that he cannot honestly continue to profess belief in our

doctrines, therefore, "Résolved, That he be allowed to leave our membership.

In an hour the good deacon, his next neighbor, came to his house and said they had passed the resolve unanimously, yet with I learned from her something of the last much regret, and with the feeling that they hours on earth of her beloved husband. should continue friends, as they did, without censure or casting reflections on either side,

an example worthy of all honor. Years before a fugitive slave came to Zimmerman's house, and the claimant came soon after—a base fellow who had been on like errands before. Just at night he rode up to the blacksmith's shop, sprang off his horse, walked up to its owner, who stood by his anvil, and shook his fist in his face with threatening words. A blow from that strong arm would have felled him to the earth, and the bystanders would have helped, if need were, but Zimmerman said: "This is a case for law, not for a fight, go with me to a justice." There was quiet command in his voice and eye; they went away peacefully together, and he was asked to stay at the house for the night. "But," said Zimmerman, "I have another guest there, and I always expect my guests to be quiet and civil. The other man shall treat you well, and I only ask you to treat him well—he is the man you claim as your slave." The astonished hunter of men took supper and soon went to his rest, without seeing that other guest. In the morning he was late, worn from long riding; his host went up stairs to call him, and was asked to come in. He was nearly ready, and his valise was open on the bed, evidently to display a pair of fine revolvers and a bowie knife. Picking upa revolver, Zimmerman remarked: These are pretty fair weapons, but we don't think much of them up here; our rifles are surer and have longer range." They went down together and met the slave in the breakfast room, who was greeted with a cool nod by his claimant. They were seated at table, on either side of their host; the Southerner conquered his prejudices, and all was quiet. For a week this lasted, until the slave was missing one morning and none knew where he had gone. The baffled hunter swore and raved to no purpose, was told such talk was not allowed in decent houses, and saddled his steed for a return southward. The slave was heard of a year after and lived safely in Michigan a long time. In all the varied annals of underground railroad experiences. I think no other case like this can be found. It illustrates the majesty of magnetic control and command, the great power of my friend's personal presence.

He spent a month at the Centennial Exhibition, Philadelphia. With a mind large enough to take in and compare its varied aspects, with practical skill in mechanism and a native taste for artistic beauty, the time was full of enjoyment and profit. It took a comprehensive range of thought to fully appreciate that Exhibition; narrow and common-place people were dazed and confusedly pleased, but a man like him would be eniched and instructed. While there he stopped at the Atlas Hotel—a vast temporary caravansary near the grounds, holding a thousand guests or more. One Sunday its great central room had a platform and seats extemporized, and some hundreds sat to hear a sermon. He joined the rest, and soon found that the preacher was laying out the "scheme of salvation" in such a way as to send all the race into eternal torment, save a pitiful little company specially elected and saved. He felt indignant and stepped quietly to the platform while a hymn was being sung to ask the privilege of making a few remarks. which was rudely denied. Taking his seat again, he waited until the audience were dismissed and then rose and said: "I have something to say for a few minutes, and will ask

such as choose to sit and hear me." The magic of that deep voice and a curious wish to hear, kept most in their places, and he said, in substance: "This Centennial is a sign of the fraternity of mankind. It shows that we are drawing toward the era of peace on earth and good will among men. Christian and Pagan, all sects and races, come here from the four quarters of the earth in amity and mutual respect. This very room is decked with the flags of many nations, displayed together in token of this unity of spirit. We live in the Nineteenth Century with its broad thought and growing charity, its willingness to search for truth wherever found. This poor man whom you have heard takes us back to the Dark Ages, and tells us of a God cruel and unjust enough to doom to the fiery pit forever almost all the human race. I protest against this Phariseeism, and against this horrible conception of the wrath of God and the wretchedness of man. I ask you to repudiate these degrading errors, to think of man's capacity for eternal progress, to know that good deeds are the sure warrant of sal-vation before that God who is no respecter of persons. How enlarging it is to see good men from every land and of every religion meeting here and learning so much of each other. If you and I live so as to be fit for their society, we shall find them in heaven

above."

Doubtless he was deeply stirred and inspired. For fifteen minutes the people sat as though entranced, and the preacher was dumb with amazement. The next day many came to express their gratitude, and their unity with his sentiments.

unity with his sentiments.

I knew him best at his home—the best place to know him: There he grew in grace. A steady worker in his blacksmith's shop, a reader of the best books, (especially of O. B. Frothingham), a royal thinker, a noble courtesy in his manners, a simple sincerity and tender kindness in his acts. For twenty years he was a Spiritualist, clear and broad years he was a Spiritualist, clear and broad in his comprehension and of admirable spiritual culture. His private conversation was such as one seldom hears. I used to wish, while listening to him as he sat in his old arm chair with his feet on a stool before the fire, that I could transport him to a circle of the best thinkers and students, and enjoy their delight in his wise talk. Emerson would have made a pilgrimage to Michigan to meet him, had he known him twenty-five years To spend a day at that home was a privilege and a pleasure not to be forgotten. His good neighbors respected him, but they did not know his greatness. The unrecognized great men and women of this world are a noble company, larger and adding more to our wealth of life than we know.

One of the last times I saw him was on a bright February day not long before his transition. Coming out of our room in the morning, my wife and myself found him sitting in his easy chair, the sun shining into the windows, and tinging the clouds with golden light. His fine eyes and noble features lighted up eloquently as he rose to greet us, and he said: "What as bright morning! The air is pure, the influences favorable, and the good spirits are numerous and hospitable all

In September, 1884, I was at Union City. Just at night I walked past the house and was glad to find its appearance unchanged. Going beyond it, along the roadside under the shade of the trees to enjoy the outlook southward over the pleasant valley, and winding river. I turned back for one more sight of the home, and saw Mrs. Zimmerman in the yard—a surprise as I had supposed she was absent. Going into the familiar sitting-room

His illness was but short—only three or four days—and not very painful; his mind clear and his command of language perfect to the last. They hardly realized how near the end was, but most of the family were with him, and he soon felt, as they all did, that the great change was near. Without fear or perturbation, but with sweet hope and a cheerful spirit, his words and aspect filled the room with peace and light. His wife said to me: "It was so wonderful to us all. Much as we loved him, it did not seem like a death bed, but the whole air seemed full of a glory and beauty, which gave us comfort and calm joy. All felt peace. It was serene and no gloom. He said to me: 'Tell all my friends that my faith is unchanged, and my views of life and immortality the same. As I draw near to the end all is more beautiful and peaceful to me." A clergyman, who was with them as a neighbor and friend, said he never saw so beautiful a death bed. A neighboring woman some hours after, as she stood looking at the face, so noble in its sweet majesty, exclaimed: "Can this be death!"

The poet's words are indeed true:

"The chamber where the good man meets his fate Is privileged beyond the common walks Of life, quite in the verge of heaven."

The funeral was, at his wish, without formal services, a neighbor reading a paper he had prepared on the career and character of Mr. Zimmerman, and fit hymns being sung. At the age of sixty-five, he passed peacefully away, in May 1879. To such a man the change could not be a shock or a surprise, but a sweet Passover.

[To be continued.]

For the Religio-Phillosophical Journal. FROM DENVER, COL., TO THE CITY OF MEXICO.

Overland and Return. .

The city of Zacatecas would not have been built where it stands but for the mineral wealth beneath the surface. Situated at an altitude of nearly 8,000 feet above sea level, in a narrow defile between barren hills, it does not seem as though there could have been any other inducement. It struggles along for a mile or two, accommodating itself to the sinuosities, elevations and depressions of the ground, and where the passage between the surrounding hills is widest, is where the busiest and densest portion of the city is found. Much of the architecture is quaint and unexpected to the traveler. The houses are massive in structure, from one to four stories high. The streets for the most part are of good width, well paved and clean. and thronged from morning until night with a strangely variegated multitude. The chief business has always been mining, and in years past her mines have given a great deal of wealth to the world. The mines have either played out, or got beyond a depth profitable for the Mexicans to work with their crude appliances. Foreigners are taking hold of them, and at no distant day the out put may

again be considerable. Ruined churches and convents give the place an air of antiquity. There used to be an army of priests and monks here to the number of from 7,000 to 10,000, and they were all supported by the toil of the people. They were the owners of mines, and immense haciendas, and the great mass of the lower classes were but a little better than serfs

for their benefit. The most of the wealth of the country was poured into their coffers, but their day of doom came at last. They became so oppressive and overbearing, that during a revolution some eighteen or twenty years ago, General Ortega, a native of Zacate cas and exceedingly popular among the com-mon people, incited the populace against the minions of the Pope, and battering down the convent gates, he drove out the idle and dissolute hordes of Jesuits, Dominican, San Franciscan and San Augustine monks, saying: "Go, you devils! and earn your bread by the sweat of your brows, and thus obey the scripture," and as they defiled past the General, they went, some crying, some sullen and moody, and some cursing him. The San Franciscan monks were the strongest, and offered the most resistance. The consequence was that their convent was almost entirely wrecked. It was an immense and massive affair, covering a great deal of ground, and I had the pleasure of being conducted through the ruins by a loquacious Zacatecano youth of eighteen years who was zealous in nothing so much as his antagonism to the religion in which he had been reared. He took me to every nook and corner of the ruined pile, to the cells and chapels and courts and underground passage-ways leading from one con-vent to anot er and to private dwellings a mile away. It is said that some have been daring enough to penetrate these underground passages, and I promised myself that treat should I stay there long enough. My guide told me all the truth he knew about the ruins and a great deal more! Bones belonging to the victims of inquisitorial iniquity had often been found and were still lying around, some of which I examined and handled. There are also churches partly in ruins, but all the churches and convents of the city, and in fact of the entire Republic, were confiscated by, and are now the property of, the Government, excepting such as have since fallen into private hands by purchase. The Zacatecano hotel, in which I put up for

a while, and which is one of the best in the city, comprises a large part of what was once the monastery of the San Augustine friars, and the room I occupied was one of their cells. It was a room 14x20 and the ceiling at least 24 feet in height from the floor. The hotel, though immense, is but a small portion of the convent, the remainder being utilized in various ways. The whole became the property of Gen. Ortega by purchase, since degrees and is now award by his order. since deceased, and is now owned by his only surviving son. A portion of the structure is four stories high—but is really as high as many eight story blocks usually are in Eastern cities. The chapel of the monastery was used for years as a billiard and drinking saloon and then for a stable. No objection was raised to this, or at least no consciences seemed to be violated, but when the Protestants took a lease of it for ten years and commenced making repairs, a terrible hullabal loo was raised at the audacious sacrilege. But the Government is on the side of reform, progress and freedom of worship, so that priests are impotent to work any harm. The renovation of the chapel seemed all but a hopeless task when the Protestants took hold it, but they cleaned out the accumulated filth—the Government furnishing prison labor to do the work-calcimined the walls and ceiling in blue and white and made a very handsome audience room of it. While relaying the floor and making necessary excavations, the remains of numerous infants were found. Query: · How came they there? The stone carvings of the interior walls are of the most elaborate character, and excel, in that particular, every other church in the

I have been not only surprised but delight ed to see the rapid strides that Protestantism has made. Zacatecas is classed with Northern Mexico, and the Presbyterians alone have something like twenty-five or thirty congregations in different parts of that department The only trouble is to get efficient men to fill places—"the harvest is plenteous, the laborers are few. The church of San Augustine, as repaired, is beautiful. The inside finish is all of stone and, as I have before said, most lavishly and elaborately sculptured. The church is filled every Sunday with devout worshipers, all Mexicans with the exception of perhaps half a dozen foreigners. I attend ed on several occasions, and was surprised and pleased to see the auditorium crowded with dusky but attentive listeners. church has a membership of over 600, and they all seem interested and zealous, and quite up to the standard of life and morals that is expected of them. The tunes familiar to church-goers in Protestant lands are here sung to Spanish words, and they all sing with a heartiness that out-Methodists old fashioned Methodism. In prayer every last one of the audience kneels, although it is a Presbyterian congregation, and in all they do they are enthusiastic and fervid. The creed is recited and also the commandments and between every commandment is chanted: 'Lord, have mercy upon us and incline our hearts to keep this law," after the Episcopa lian style, using the same music. So take it all in all, for the life of him the stranger can not tell whether he is in a Methodist. Presbyterian or Episcopal church from every thing he hears or sees around him. The missionaries say that in the work of Evangelization they cannot stop to split hairs—it is neither healthful nor profitable to do so. In whatever light we may regard this work. Protestantism is a big stride in advance of Romanism. Those who embrace the former very soon change in their outward appearance. Their faces gradually assume a freer, more vivacious and intelligent look, and they become better citizens. Enter one of the many Catholic temples of Zacatecas, and then go to the Protestant one; view the stolid, joyless, superstitious features of the women in the former, and then look upon the bright, intelligent and hopeful faces in the latter, and you will very soon mark the difference. Give them Protestantism by all means, and if there is anything better it will come in due time. The first essential is to break the chains that have so long bound them body and soul. The priests rave and foam, but are impotent to do any damage only as they work upon the feelings of fanatics and incite them secretly to do violence, for the Government protects religious liberty vi et armis. They can ful minate excommunications, but the people are becoming indifferent to such things and

snap their fingers in derision. The pastor in charge of the mission in Zacatecas is Rev. Mr. De Jessi, a converted Italian Romanist, who prepared himself for that ministry. He is a thorn in the flesh of the Romish priests there, for he knows all their weak and assailable points from experience. His wife is an American lady. He is an excellent physician and surgeon and thus gains access to people whom he could not well reach otherwise. He was converted in the United States. He is finely educated and was convestant with ten languages before learning the English, which he acquired suf ficiently well to preach in it after a year's study. At the time I met him he had been

in Zacatecas one year and could already

preach asseptably in the Spanish tongue. The Cathelic priests prohibit the poorer people from patronising Dr. de Jessi as a physician on pain of being denied spiritual consolation (!) in the last extremity; but not withstanding this, one of the Canons, who was gravely ill of a hemborrage of the lungs, while I was there was only too glad to send while I was there, was only too glad to send for Dr. de Jessi post haste for assistance. The doctor said that while attending upon his reverend patient a great number of anxious priests were standing around. This did not signify that they were friendly. They would burn Protestants alive had they the power, but they have not; their power is gone never again to return. They are greatly alarmed at their waning hold upon the people. Despite their threats and efforts to keep their members from attending Protestant service, the latter will do as they please—even the poorest and most ignorant are losing their former servile fear. The church owns no property as a society—indeed, no sect can. A church edifice has to be held by some one in-

dividual for the society.

The cathedral is a noble building and most luxurious in its furnishings and appointments, and there are many other grand, ecclesiastic piles only a little less gaudily and extravergetty furnished throughout the city. extravagantly furnished, throughout the city; but all these belong to the Government, and Mr. de Jessi says that any one of these might be denunciado (condemned) at any time and sold to the highest bidder, and should Protestants take it into their heads to bid the highest, they could walk off with the prize and convert it into a Protestant temple.

This people have great capabilities. A corrupt priesthood has kept them down for ages and nothing but the strong arm of the law has made it possible for Protestant effort. As I have before intimated, to look over this congregation of native Protestants and then over a Catholic one the contrast is most striking. The former look happy and free—the latter servile and superstitious, and the effect of the new teachings is more noticeable when a contrast is made between the women of both classes—the former having frank, happy, intellectual countenances, while the Romanists have a spiritless and inanimate look. Each convert from Romanism is good for two or three more, and the leaven is thus

doing very efficient work.

One day while seated at the table of an eating house a youth of about eighteen years came in and sat opposite me. He was a little better dressed than the average of his class and carried conspicuously under his arm, a Bible. He eyed me attentively, and seemed desirous of entering into conversation, so I spoke to him. He was the same who conducted me over the San Franciscan convent ruins, and who told me things, "new and old;" things so old or new as not to be well founded in truth. He was anxious to have me know that he was a Protestant. He had abjured the faith of his father's, and enjoyed nothing as much as contradicting and battling with the priests, who were frequent visitors in his mother's home. His course was greatly distasteful to her, and so he did not get along very well in the family. I learned afterwards that he was a smart student, and in consequence had received aid and encouragement from the Government, which is ever ready to assist promising and deserving young men. But there was a likelihood that he would not be long assisted, for though naturally smart, he was distressingly lazy and prone to neglect his classes. He had become cranky on religion. He did not consider himself anything if not a Protestant, and he was ready at any time to dispute and argue with those of his abandoned faith. He spent a them freely; and he also borrowed money for the same purpose without knowing how he was to repay. But for all his zeal the pastor of the church did not feel as though he were a suitable person for membership. He was a wonderful story teller; that is, there was a great dearth of truth in what he would say, and somehow his statements would never bear rigid investigation. He was, therefore regarded as cranky on religious matters by those who best knew him. Time may do much to tone him down. He has a brother who publishes a monthly paper, wielding

vigorous blows against Romanism. The schools of the Zacatecas are said to be good of the kind. Several of the confiscated churches are used as schoolhouses. The primary schools are pandemoniums of confusion, as in all Spanish-speaking countries, for the pupils all study their lessons aloud, and with all the lung-power they can command. The higher grades of schools will hardly compare favorably with our high schools, and yet a good scientific and classical education is obtainable in them. Here flock the youth of the State to take advantage of the educational privileges offered, and during my stay I met many a brilliant and promising young man who will hereafter let the world know that he lives in it. It seems somewhat peculiar to find that all the higher grade of several books used are in the French ·language. The pupil is necessarily compelled to acquire the French tongue in order to be able to make use of his text books. The reason for using French works was not satisfactorily explained to me. The students said it was because the French text books were the best; but granted that this be so, I told them I had seen translations of the same works used years ago in the schools of Havana, and I would have to look further for a good reason for giving preference to the French in

the schools over the vernacular of the country. The whole of the month of May was given, as is customary in all the Romish churches, to the worship of Mary. All the Maryolity of the year comes to a focus in May, and the churches are thronged with devotees. Votive and floral offerings were made every day by processions of young girls, and the churches were decked out in the gayest manner. On visiting the different churches in the evening I found it customary for some woman of piercing but musical voice among the kneeling multitude, to chant in a wailing tone a verse or a line or two, to which the people woul dall respond in chorus by repeating the same. I have not said much about the worship of Catholics in Mexico. A great deal of it is quite unlike anything in the same Church in the United States, and is down-right heathenism. Even Catholics from the States are disgusted, and find but little in common with the native worship that they can commend. I saw many ceremonies and practices in different churches in several cities of Mexico that I never saw elsewhere, and I have traveled some. The Christian religion was never degraded so low anywhere in the world as in Mexico before the revolution, and mough remains to show the stranger something of what it must have been.

I have spoken of the gorgeous interior furnishings of the churches of Zacatecas. The cathedral of the city once contained untold wealth. The altar railings and the steps leading to the altar were of solid silver; gold and silver plate was there in immense quantities; but General Ortega, in order to pay off the soldiers and to feed a starving populace

despoiled the temple of her treasures, and: converted them into food and raiment: Fanatical as the lower classes are in that country, and as sacrilegious as the priesthood regarded General Ortega, the former always held their chief in most enthusiastic admi-ration, while the latter as heartily despised bim. The General died only a few years ago in the City of Mexico—was brought home and buried with the highest honors. Since his death the priests have been a little bolder, but are kept in subjection by the free thinking element of the country. The Governor of Zacatecas is a free thinker. In fact, were it not for free thought among the heads of government there would be no Protestantism illowed. It is the liberal element that keeps Romanism in bounds and tolerates other forms of worship.

Speaking of churches, the chapel of the

Bufa, though the smallest, is the most conspicuous. The Bufa is a high, precipitous hill, rising abruptly, perhaps 500 feet above the lower level of the city. The apex of the hill was leveled off decades of years ago and a chapel built thereupon, which is still in an excellent state of preservation. The hill is ascended by a winding path, and every year on a certain day crowds of devotees crawl up the difficult way on bare knees, and as pilgrims make their offerings at the shrine of the little church on the dizzy hight. The building is visible from every part of the city, and a view from the top of the mount is grand indeed.

Hitherto the presence of Americans in Zacatees had not been very common. The oldest resident American was Dr. Prevost, who had resided there for over thirty years, married a Mexican lady and raised a large family. When he married his wife she was a liberal Catholic, but afterwards became a very zealous Presbyterian, and both have done good service in aid of missionaries. But I had not been in the city long before many strange American faces began to appear. Contracts for grading the Mexican Central road were being let, and Americans were flocking in "to have a finger in the pie."

After a three weeks' sojourn, I began making preparations for departure for the city of Mexico, which by staging and railroad is reached in three days. New tribulations awaited me which I did not dream of, and no monitor, visible or invisible, was able to warn me against them.
[TO BE CONTINUED.] REYD.

THE PRODIGAL SON.

A Buddhist Version of this Parable.

Lillie in "Popular Life in Buddha:" A certain man had a son, who went away in a far country. There he became miserably poor. The father, however, grew rich and accumulated much gold treasure, and many storehouses and elephants. But he tenderly loved his lost son, and secretly lamented that he had no one to whom to leave his palaces and suvernas at his death. After many years the poor man, in search of food and clothing. happened to come to the country where his father had great possessions. And when he was afar off his father saw him, and reflected thus in his mind: "If I at once acknowledge my son and give him my gold and treasure I shall do him a great injury. He is ignorant and undisciplined, he is poor and brutalized. With one of such miserable inclinations 'twere better to educate the mind little by little. I will make him one of my hired servants." Then the son, famished and in rags, arrived at the door of his father's house, and, seeing a great throne upraised and many great deal of the money given for his neces- followers doing homage to him who sat upon Instantly he fled once more to the highway.
"This," he thought, "is the house of the poor man. If I stay at the palace of the King per haps I shall be thrown into the prison." Then the father sent messengers after the son, who was caught and brought back, in spite of his cries and lamentations. When he reached his father's house he fell down fainting with fear, not recognizing his iather, believing he was about to suffer some cruel punishment. The father ordered his servants to deal tenderly with the poor man, and sent two laborers of his own rank of life to engage him as a servant on the estate. They gave him a broom and a basket, and engaged him to clean up the dung-heap at a double wage. From the window of his palace the rich man watched his son at work, and, disguising himself as a poor man and covering his limbs with dust and dirt, he approached his son and said: "Stay here, good man, and I will provide you with food and clothing. You are honest—you are industrious. Look upon me as your father." After many years the father felt his end approaching, and he summoned his son and the officers of the King and announced to them the secret he had so long kept. The poor man was really his son who had wandered away from him, and, now that he was conscious of his former debased condition and was able to appreciate and retain vast wealth, he was determined to hand over to him his entire treasure. The poor man was astonished at this sudden change of fortune, but overjoyed at meeting his father once more.

The parables of Buddha are reported in the Lotus of the perfect law to be veiled from the gnorant by means of an enigmatic form of anguage. The rich man of this parable, with his throne adorned by flowers and garlands of jewels, is announced to be Tirthagata, who dearly loves all his children, and has prepared for them vast spiritual treasures. But each son of Tirthagata has miserable inclinations. He prefers the dung-heap to the pearl Mani. To teach such a man, Tirthagata is obliged to employ inferior agents, the monk and the ascetic, and to wean him by degrees from the lower objects of desire. When he speaks himself he is forced to veil much of his thought, as it would not be understood. His sons feel no joy on learning spiritual things. Little by little must their minds be trained and disciplined for higher truths.

Red Jacket, whose memory was honored at Buffalo a few days ago, never in his life time forgot a thing he learned. Mr. Bryant, in his oration, said: "On a certain occasion, in a council at which Governor Tompkins was present, a dispute arose as to the terms of a certain treaty. 'You have forgotten,' said the igent, 'we have it written down on paper.' The paper then tells a lie,' rejoined Red Jacket. 'I have it written down here,' he added, placing his hand with great dignity upon his brow. 'This is the book the Great pirit has given the Indian—it does not lie!" reference was made to the treaty in question, when, to the astonishment of all present, the document confirmed every word the unlettered statesman had uttered."

Horsford's Acid Phosphate.

BEWARE OF IMITATIONS. Imitations and counterfeits have again appeared. Be sure that the word "Horsrond's

is on the wrapper. None are genuine without

### Woman and the Household.

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

### ANSWERED PRAYERS.

I prayed for riches and achieved success, All that I touched turned into gold. Alas! My cares were greater, and my peace was less, When that wish came to pass.

I prayed for glory, and I heard my name Sung by sweet children and by heary men; But ah! the hurts, the hurts that come with fame!

I prayed for love, and had my soul's desire; Through quivering heart and body and through There swept the flame of its devouring fire; And there the scars remain

I prayed for a contented mind. At length Great light upon my darkened spirit burst; Great peace fell on me, also, and great strength. Oh! had that prayer been first!

-Ella Wheeler.

THE POWER OF MONEY. One of the most remarkable and significant facts of the present day, is the power of money. What can it not do? It buys the press, the law court and the pulpit; it bribes genius, and openly sells the affections to the highest bidder. It corrupts public officials, induces speculation at enormous risks, and shakes the foundation of cities and States. For it the man of the world sells honor, integrity, manhood, and piles up vast possessions which absorb or overshadow the ordinary worker. A great fortune is often the product of transactions which on a smaller scale would be called theft and treated as such. A late writer has well said: "The worship of wealth means the triumph of cunning and villainy over unsuccessful virtue. means neglect and insult for the few who follow high views in life through evil and good report. The barbaric love of splendor still lives in man with the thirst for blood."

What is money? It should be the representative of labor, and no one has a right to any thing beyond the accumulation of his work of body, brain or heart. Its value ought to be based on the amount and kind of labor bestowed, and in this sense all men, though created free, are no more equal than they are equal in energy, application and skill. But there is a limit, even to the right of accumu-lation in this way. He who turns money over and over to garner that which others have reaped, who lowers the wages of the honest toiler, who speculates on the necessaries of life, to the detriment of his kind-he is a leech and a criminal. In the end we shall get our deserts, but the end is not yet. If money does not always symbolize honest labor, the man who grows rich by selfish methods becomes demoralized himself, and demoralizes his family. We all know the fate of the sons and daughters of the "shoddar". They are taught rething real in life. They are taught nothing real in life, neither in brain work or hand work. They judge others and value life by dress and display. They are vulgar in taste, looking with contempt on those noble ones who may be destitute of fashion or fortune. Their young men marry rich girls because luxury is dearer to their hearts than love. The girls themselves, no matter what they might be under other conditions, are made frivolous and superficial by their rearing, and perpetuate the weaknesses which all right-thinking per-

to all; culture of the intellect and affections, and self-discipline together with a development of the moral, until it blossoms into the spiritual-these are real riches.

Women of to-day! This mad greed for money it is our duty to discourage, where we can. In our households let us not forget brave, sweet souls who have lived and died royal queens, yet who knew no earthly riches. Let us not make the fatal mistake of valuing the shadow over the substance, the false over the real. We love the beautiful; let us see that it is so down below the surface; we must not sell ourselves too cheaply. Let us pray for the best gifts, which shall bring us "great peace and great strength."

He is rich who has what the Phrenological Journal calls

THE EFFECT OF MORAL CULTURE.

It says: "When the good ship Schiller was steered by a faithless captain upon the fatal rocks and went down slowly to her doom, a group of six people sat in the pavilion holding each other's hands, calm, praying, awaiting death. One was a girl, young, petted, surrounded with luxury; one was a scholar, trained in many tongues, a woman of science and skill, with a purpose and a career; one was a daughter, with life all before her; one was a wife and one was a husband, with their consecrated past. And there sat they, in the midst of the night, going down slowly into the shrouding waters, calm, prayerfully conquering death. And as the water rose around them they arose, still holding each other's hands. And, so, weak, helpless, they were engulfed in the awful depths, but sublimely triumphant, they passed out into the unseen universe. It is character that prevails. What odds whether it is music or medicine, or costume, or color, a man's unencumbering garb or a woman's multitudinous drapery that has occupied the mind, if that mind can encounter the vicissitudes of life with fortitude, and face death with tranquillity?"

A woman of large experience has said: "There are mothers, and they are among the best, who feel that to take an hour each day for study would be to deprive their child-ren of some necessary care. Perhaps it would, in rare cases, but children thrive on a certain sort of judicious neglect; and there is nothing a mother can do for a child that is so infinitely precious as the training she gives his mind and heart. No attention to his buttons can make up for a lack of sympathy in what he is soon taught to consider his chief concern: viz., learning. It is a sad moment to a child when he discovers, as he always does, that mother is not interested in books; and that the questions that delight and puzzle him she cannot and does not care to answer. A child's appetite for food is not more keen than his appetite for knowledge, yet many mothers feel they have done their whole duty when they have satisfied the bodily craving. After listening to a thoughtful and eloquent address, I heard the speaker and his merits discussed by some distinguished doctors of divinity who were his friends, and had been his teachers. "How perfect his use of words is," said one. "It is marvelous." "Ah," said another, "he has an exceptional mother, a rarely gitted and cultured woman, and he heard refined and thoughten conversation from his gradle. His mother ful conversation from his cradle. His mother, though a poor widow, gave him what money cannot buy or diligence procure."

"In Switzerland the Administration employs women in the Postal and Telegraph Departments. In fact, there are no greater difficulties for women to encounter in obtaining appointments in that republic than for men. In Switzerland it would be considered quite becoming were the daughter of a Director-General or of a Minister to take office as a clerk. The distinctions of class are maintained. Experience has proved that, in cases where the staff is composed partly of women, of men and of boys, the influence of women has a beneficial effect on their associates in official work. The Swiss Administration has work. The Swiss Administration has had cause to congratulate the country on the satisfactory manner in which the women it employs have performed their duties. Since 1873 ladies have been employed in Austria in minor functions, such as the sale of stamps, registration of letters, etc. Eighty ladies are employed at postoffices in Vienna in services of this character. In the rural districts of lower Austria, where there are, say 700 post-offices, about 150 of these are entrusted to ladies, who carry out the service independ ently and with promptitude..... They are, for the most part, remarkable for attention and application to their duties. In order to obtain these appointments, candidates must pass an examination of moderate difficulty. They must not be under eighteen, and while holding such appointments they can not marry. Their position in society is not affected by their occupying posts under government. Ladies are also employed in the telegraphic departments, and they can marry. In Italy, ladies work in the telegraph galleries; they are expected to pass an educational test. cational test.... Occasionally, indeed, these ladies belong to patrician houses, but this is rarely the case. They are not allowed to marry. The Government of Russia employs Tis a second Field of the Cloth of Gold. It ladies; but, as in Italy, only in the telegraph galleries. These ladies are usually related to officials in the service of the State. They must be acquainted with four languages They are well received in society.

#### A Ghostly Visitant.

Not a little excitement exists in Stairway, Pike County, Penn., over the appearance of a strange phantom which, it is claimed, is none other than that of the murderer and suicide, George Jacob Schmedlin. It is but a little over three months since a tragedy, which ended in the loss of two lives, occurred, and which is recalled by the ghost which now haunts the spot where the shot was fired that killed Frank Heitz. Heitz was a German, twenty-two years of age, a quarryman working for the Kilgour Bluestone Company, midway between Upper and Lower Stairway. Schmedlin worked in the quarry with Heitz, who hoarded with him. In March Mrs. Schmidlin died, the result of overwork and ill-treatment of her husband. Her husband made a rough pine coffin from an old drygoods box, and buried her without religious rite in the yard at the rear of his dwelling. A month later he secured at Castle Garden, the services of a newly landed German girl, Anna Schmitt,

to act as his housekeeper. Young Heitz formed quite an attraction for the new housekeeper, which was reciprocated, and a friendship sprang up between them. This displeased Schmedlin, who, af-ter quarreling with Heitz, ordered him from the house. Several days afterward Heitz and Anna boarded the afternoon train for New laid in wait for Heitz along the tracks of the Erie railroad and shot him.

The only clew to the murder was that Heitz recognized Schmedlin's voice in an exclamation made as the shot was fired. Heitz died in about a month after the shooting. Schmedlin was arrested and early in his trial made a confession. He was sentenced to be hung. On Sunday night, July 13th, the jail-or at the county prison at Milford, where Schmedlin was incarcerated, made the discovery that the murderer had made a rope by tearing a towel in two and tying the ends together, and hung himself in the cell. The affair, though it created a great sensation at the time, had almost been forgotten, when to-day the public heard the story of the haunting by Schmedlin's supposed spirit of the scene of Heintz's murder.

Oscar Somers and another resident of Stairway, came rushing up to Jacob Malzahn late on Tuesday night and stammered out that they had seen George Smedlin's ghost down on the track right where he shot Frank Heitz. They were terribly frightened and said that when they were coming up the track from Lower Stairway they had seen something moving along the track and on drawing nearer they saw what they thought to be George Schmedlin. A second glance convinced them that it was his ghost, and they ran away. A party was organized the following night, and they, too, were demoralized by the sight that met their gaze.

The railroad men are troubled by the strange presence, Several of them have seen the ghost, gun in hand, stealing along the track and hiding behind the stump where the assassin Schmedlin was secreted when the fatal shot was fired. Their associates laughed at them, however, and nothing was said about it until one of the men became so thoroughly scared that he proposed to give up his position if obliged to pass Stairway at the time the ghost made its appearance.-N. Y. Tribune.

Teach the Children to Think.

Strength of mind is not equivalent to perfect balance of judgment, of evenness of power. As a rule, especially strong minded persons are given to single ideas, which are held with great tenacity. Inventors represent this, as well as advocates of particular ideas.

What is called strength of mind is the result of independent thinking. Hence its basis is real thought. The first element toward it is inducing the young to think. Hence incorrect thinking should not be rudely reproved, but kindly and gently corrected. Every encouragement should be given children to think. Thought stimulates thought, and hence living ideas put before children in the home circle, at table, or elsewhere, has its value in this direction. On the other hand, the rude repression of an unguarded or incorrect thought is injurious. Encouragement to hold fast to an idea till it is disproven is another step in this form of education. The mere circumstance that some one does not agree with it proves nothing. Nor does it follow that the disagreement of an older person is to be accepted as final. Before an idea or opinion is abandoned it should be satisfactorily seen to be wrong. The moment one accepts or abandons a thought or opinion at the ipse dixit of another they betray weak-The following facts concerning the em- | ness. Leadership is one thing and dominancy

ployment of women on the Continent of Europe are from an article in the Quarterly Review:

another. It is well, if we have not the qualities of leadership, to be willing to be led; but to have our minds dominated and controlled is another and entirely different thing. The important lesson to impart to children is that of sound, independent thought. And it leads to strong-mindedness—that is, tenacity of opinion—it will be well—provided opinions are carefully and thoughtfully formed.

—Philadelphia Call.

#### Magazines for October Not before Mentioned.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: Within the Clasp; A Canoe Voyage down the Wharfe; The Cure of Rheumatism; Gretty's Trust; Some Curious Payments for Land; Savory Dishes: The Art of making Pictures in Stone; The Primark Wart High Litera Can Holitary. The Rose rose Way; His Life's One Holiday; The Best Estate; Aid for the Sick; Life in Old Virginia; John Ford; Remunerative Employments for Gentlewomen: The Garden in October; The Proctor and His "Bull-dogs"; Old Notions Concerning Bridesmaids; A Modern Pygmalion; Wanted—A Certificated Teacher; What to Wear; A Battle that All Must Fight; The Gatherer.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: Translations of part of a Paper by Dr. Steinheil on the Errors and Adjustments of Object-Glasses of two Lenses; Recent Peculiar Atmospheric Conditions; The U. S. Naval Observatory; Observations of Mateers, Papeling Problems of servations of Meteors; Pending Problems of Astronomy; Comparison of the Coast Survey Catalogue; Editorial Notes; Book Notice.

THE VACCINATION INQUIRER. (E. W. Allen, London. England.) This monthly has for its object the Abolition of Compulsory Vaccina-

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.]

THE HEALING VOICE a Monthly Journal, Devoted to Faith Literature and the Science of Healing. with the Sole Object of Proving to the World that a Living Faith gives us a Practical Christianity, By Mrs. A. M. Johnson, New York, 200 West 59th Price 25 cents. \$2.00 a year.

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God is not changed since the days of old,
When He healed the sick with His touch divine;
Heaven's not farther, nor Earth more cold
Than in our Savior's time.
"Lo, I am with you always," He said;
Can we, then, doubt His Word?
His Voice in the Present speaks life to the dead,
And sweetly its message is heard.

And sweetly its message is heard.

Mrs. Johnson has a sublime faith in God and Jesus, as pictured to the world through the orthodox churches, and to them she ascribes the power given to her to cure the sick. When in the course of the vicissi-tudes of life she lost her worldly goods she declares that she heard a voice, saying: "Be of good cheer; this is all right; God will provide." If she did, as she solemnly declares, hear a voice as indicated, she sne solemny declares, hear a voice as indicated, she must be clairaudient, and a spirit gave her the encouraging message. She gives many examples of cures she has performed through the instrumentality of faith and prayer. A lady who had had the skill of eight doctors exhausted on her case, with a bloody tumor, went to her. She had been tapped and eight appeal and eight corrected by the state of bloody tumors of bloody are said as the skill of ounces of blood extracted; after that her foot became numb, and the doctors said if the tumor was removed death would ensue, and they expected soon, at all events, she would die, and nothing could be done but give opiates. In this helpless state she was the weaknesses which all right-thinking persons deplore.

In the love of money, as in all things, moderation is the chief virtue. Industry, thrift, eration is the chief virtue. Industry, thrift, made the statement that they had been marfined, quiet elegance; courtesy and kindness | ried in Hoboken. This increased Schmedlin's | a carriage at the door, and drove through the Park anger, and on Monday night, May 12th, he for an hour. She sleeps good, eats heartly and walks with ease. The tumor disappeared. What can or do-physicians say to this?

> WOMAN. A Lecture Delivered to Ladies only by Mrs. Dr. Hulburt, on the Present Status of Woman, Physically, Mentally, Morally and Spiritually, The Divine Law of True Harmonial Marriage. Marriage and Divorce, Unmentionable Sins of Ommission and Commission, with an Introduction by Mrs. Dr. Richmond. Price, 20 cents; for sale at this office. The lecture throughout is thoughtful and suggestive and should be carefully perused by all women. It is eminently well calculated to do a good work.

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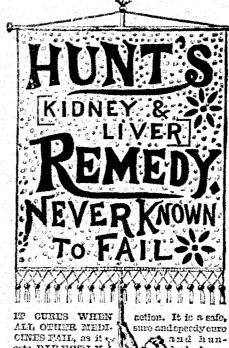
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CHICAGO, ILL., Saturday, October 25, 1884.

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### Promotion of Psychical Research.

Specialists, after equipping themselves with the most thorough training attainable, are in different countries devoting their lives to the study of the mind. As a result, each year brings valuable additions to the world's stock of psychological knowledge. But none of these specialists are giving to the phenomena of Spiritualism the attention they deserve. If perchance now and then one dabbles with Spiritualism, be it ever so gingerly, he is forthwith pounced upon by his brother scientists, and soon gives over the effort. This need not be so. There are competent men who will gladly devote their time and talent to the work when assured of proper backing.

The very scant allusions incidentally made in the editorial columns of the Journal and by its editor during his summer travels, concerning a society or institution for Psychical Research have been widely noticed and treated in a most friendly way in various non-Spiritualist quarters. A number of papers have quoted what has been said or published and seconded the suggestion; quite a number of scientific and literary people, together with many progressive men in the ministry have written the editor or approached him in person upon the subject. The very general encouragement of the plan is indicative of the universal interest in the matter involved and the readiness with which hearty co-oper ation will be forthcoming and powerful al lies obtained in quarters most influential and desirable. B. F. Underwood, widely known as one of the ablest thinkers of the Agnostic school, and associate editor of the Boston Index. devotes nearly a column of his paper to the suggestions made by the Journal for a Psychical Research Society. He says:

... We should be pleased to see such an organ ization effected for the thorough study of psychology in general, and for the close, honest and impartia examination of alleged spiritual manifestations in particular....We should be glad to unite with the solitor of the Journal and all other honest Spiritualists in bringing the least questioned and the leas doubtful phenomena alleged to be spiritual to the test of a rigid scrutiny, with a view to ascertaining the exact value of claims that are boldly made as to matters of fact, and the legitimacy of the conclu-cions which are by many intelligent and hones minds drawn from these alleged facts."

A leading Unitarian minister, whose genia face and hopeful, cheery words are familiar to the liberal people of two continents, when a project including as one of its chief activities a Psychical Research Department was broached to him, said with great enthusiasm: "Tell Mr. ---, the demonstration of a life hereafter and the return of spirit friends, in such a way as to meet general acceptance. will be the greatest achievement of the nineteenth century." Another Unitarian preacher. whose strong, brave words along the line of advanced thought have made for him a national reputation, writes us expressing the deepest personal interest in the success ful inauguration of a Psychical Research Institution. A talented Methodist clergyman has 'expressed the keenest interest in the work, and voluntarily offers to leave his little fortune to further its interests. A newspaper man of wide experience on the secular press, and a zealous Spiritualist makes the same offer; and these are only isolated instances selected at random from quite a numher who have written us. One of the most thoroughly accomplished and painstaking resayists and lecturers of New England wrote us immediately after seeing Mr. Under-

Religio-Philosophical Journal | wood's article in The Index of the 9th inst.,

"I do not as you doubtless know, have much confidence in the Spiritualist hypothesi be of service in explaining the various phenomena which it is sought to explain by it; but I am glad to see it tested reverently by every sincere person to whom it does commend itself. And permit me to say in simple frankness, that I know of no one else who is working in that direction with spirit and method so commendable and so interesting as your own. I am glad to see you favor the establishment in this country of a Society for Psychical Research, like the English Society. I should heartly welcome such a society as that, and I sincerely wish that Stanley Hall some other of our psychologists would take to

Very many representative Spiritualists, as well as people of wealth and prominence who, while believing in Spiritualism, have refrained from identifying themselves publicly with it, together with the body of acute, critical and fearless Spiritualists and investigators constituting the bulk of the Journal's constituency, deeply feel the need of more thorough scientific effort and the imminent importance of constructive work; which, thoroughly grounded upon a scientific basis shall steadily lead onward and upward, dealing more and more with the higher aspects of Spiritualism. It will be seen that in the movement for a Psychical Research Institution there is a community of interests among those who, while widely differing in many respects, are all equally anxious and ready to find the truth. The benefit of an Institution for Psychical Research will be realized as much by those already Spiritualists, as by the world at large; indeed, the intelligent Spiritualist will say that Spiritualism as a distinctive Movement will be the greatest gainer.

The average man is prone to assumption and the empirical method in his treatment of whatever comes before him; every party or sect has a majority of such people, Spiritualism being no exception. Spiritualists and Liberalists are much given to criticising the beliefs of their evangelical neighbors, yet are themselves equally guilty of dealing in dogmatic assertion and predicating views upon assumptions, which are too often but the assumptions of ignorance. This is plain talk, but it is just: and to whom should one talk candidly if not to those of his own household?

The class who steadily oppose the Journal's demand for test conditions and accuracy of observation and statement, will no doubt sneer at a Psychical Research Institution and raise the stock cry, "the spirits won't be dictated to." Those who raise this hue are such as once believed in the literal truth of all the allegories contained in the Bible. and who are now loud in their denunciations of those who can not see their way clear to accept Spiritualism upon the evidence so far brought to their attention. Such people are ever ready to fortify their positions when questioned, by quoting Prof. Crookes and other scientists in favor of the reality of the phenomena, yet these men they so love to quote are all sticklers for scientific methods: and because of this, and because their re searches were conducted with scientific skill, are the results weightly when brought for ward by those who at other times sneer at and discourage scientific methods. Professor Crookes, in writing of the phenomena, says: "We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute......No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of Spiritualistic evidence to fail." On the same page he gives such a perfect description of some who oppose the Journal, that our subscribers will be able to readily name them. Here is his picture: "The pseudo-scientific Spiritualist professes to know every thing: no calculations trouble his serenity, no hard experiments, no long laborious readings, no weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the inquirer with....a mere play upon words, showing ignorance rather than understand-

To match the all-believing, superstitious, incompetent observers who are always in a state of impassioned anticipation when witnessing manifestations, are those who loudly declare these phenomena never occur; that they are all tricks of the so-called medium, or delusions of the narrator. These two classes, though arrayed one against the other on the subject of Spiritualism, are both on the same intellectual level; both so completely dominated by preconceived opinions that supervening facts find no place in their minds upon which to impinge, no ingress even possible. Fortunately the promotion of Psychical Research depends on neither of these classes, and will be carried forward regardless of both.

Rational Spiritualists owe it to themselves. to the Cause and to the world, to take the initiative in psychical investigation and furnish the necessary means for its continuous and successful prosecution. There is no lack of wealth, and no good reason why the work should not be speedily begun. We can name off-hand twenty Spiritualists whose aggregate wealth exceeds \$60,000,000, and we can supplement the list with hundreds worth from \$10,000 to \$100,000 each. If the scheme is inaugurated with the money of Spiritualists, it is to be expected the Institution will start out with the assumption that a portion of the phenomena now generally acknowledged as occurring, are the manifestations of spirits once in mortal form. Naturally this would be assumed as a working hypothesis; but it would not restrict the most rigid scrutiny and thoroughly scientific methods. The patrons of the Institution would heartily cooperate, and follow the truth as fast as developed. To more fully set forth to the puba portion of a private letter written several months ago to one deeply interested may with propriety be published in this connection. It reads as follows:

In compliance with your request that I embody my views of a general plan for the proposed combination of activities. ... I now do so; though of necessity what I may say will be incomplete, somewhat crude, and needing modification and clarifying; as, even if competent for the entire task, which I am not, the pressure upon my time forbids that undivided aftention so essential to thorough

Spiritualism—that is the return and manifestation of those once living on earthproves the continuity of life beyond the grave. This knowledge is working a tremendous revolution in the religious world; and, in deed, affects man's entire environment, his social, political, business, and religious life. Spiritualism has been, by one of its most astute students, aptly called, "The Philosophy of Life," so all-embracing is its larger scope. In its narrower, technical meaning it may be defined as a synthesis of well at tested facts. The use to be made of these facts depends upon the individual receiving them; they may be the source wherefrom he will derive such grand lessons, and imbibe such high and pure inspiration as shall make him an exemplar of all that is noble and good, a benefit to this world and a wise and radiant denizen of the next, when his work on earth is done; or, he may prostitute them to evil purposes, use them to advance his selfish interests, to pander to his animal passions, thereby increasing his power for evil-doing and his deleterious influence over those about him. The world needs to know the facts; it needs still more to study this Philosophy of Life; for the potencies of temporal as well as spiritual happiness lie therein. The mere knowledge of the continuity of life and of spirit return does not, of itself alone, necessarily make men better. and often does make them worse, by removing theological beliefs which have before held them within bounds of seeming propriety, and opening the flood gates to a tide of wild vagaries, crude, illogical views, and vitiating axness of sentiment as to morals and relig-

Potent with beneficence and happiness. Spiritualism, following a universal law, is equally potent for maleficence and unhappiness. Hence the imperative importance of its being carefully studied and more fully comprehended by those accepting it.

Although thirty-six years have passed since the modern manifestations began at Hydes ville, and thousands of mediums have been developed to a greater or less—generally less-degree, and hundreds of tons of paper used in recording the observations and opinions of witnesses, yet beyond the one fact that spirit manifestations do take place, but little comparatively is known with sufficient certainty to cause general agreement, even

among Spiritualists. In order that the intercourse between the two worlds may continue uninterrupted and yield the largest amount of good to all, it is essential that it be reduced to a science. Already we have a Scientific Basis, as has been most convincingly shown through experiments supervised by scientific experts, and most cogently set forth by Epes Sargent and other writers. It is folly, worse than folly, in my opinion, for us to sit supinely watching phenomena and never reflecting upon or studying the cause, or endeavoring to utilize the power to its fullest extent. It has been truly said that "those who observe phenomena without reflection become superstitious.' and we need not go outside the ranks of Spiritualists to prove the truth of this. The Spiritualism of to-day is to that of the future what ancient alchemy is to modern chemistry.

Spiritualism in both its narrow and broad definitions is here: it is a fact. How can its notencies be best developed, how can we learn more ourselves and at the same time present the subject to an anxiously inquiring world so as to give it as clear and pure and effective as possible, how can we make it a leading factor in hastening the millennial day?... 1. AN EXPERIMENTAL SCHOOL OF PSYCHICAL

RESEARCH, is the primary step.

Essential requisites for the work of this

school are: (A) A sum of money adequate to secure the services of mediums and sensitives, to pay rent of permanent rooms if necessary and for such material as may be needed in experimenting; salary to a competent secretary whose duties would be to carefully record the working experiments and prepare the accounts for publication, and also to attend to the large correspondence which would inevitably grow up in connection with the work; and for incidental expenses. amount used would, of course, depend upon the supply, but in my opionion at least \$5000.00 could be profitably expended the first year and possibly more—yet even less would give some valuable data for use in generalization.

Competent Experimenters. And in se lecting these great caution and sound judgment must be exercised. The corps of experimenters must as a whole combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology. Electricity, Mesmerism, Psychology, Biology etc. Fach member of the corps or committee must be a fair-minded investigator who approaches the subject in the truly scientific spirit, to find the truth and not to confirm pre conceived opinions; and he must have the courage to stand by the record of experi ments and vouch for their accuracy to the world, when published. It is not essential that the members reach a unanimous conclusion as to the cause of one or all of the phenomena, but it is important that the observers of each experiment shall agree as to the methods used and the manifestations wit nessed. This corps of experimenters should be made up partly of experienced Spiritual ists. The general supervision and management of this Experimental School should be in the hands of a Spiritualist widely known and one in whose judgment and honesty the intelligent, reflecting class of Spiritualists has confidence, and who also has the respectful attention and confidence of the general

These experiments need not of necessity be confined to a single city or one set of investi gators, but if conducted in different locali ties, they should all be under one manage-

The thanks of the Journal are extended to Brother Wm. Skinner of Clinton, Iowa, for a splendid cabinet picture of himself.

Mr. and Mrs. W. H. McDonald will spend two months in Washington, then go to Florids for the remainder of the winter. We are glad to hear Mrs. McDonald has been greatly benefited by her stay at Saratoga Springs. We lic our views concerning such an Institution, shall miss them both very much this winter. great love, Amen."

Prof. Kiddle's Idiosyncrasies.

Correspondents occasionally call attention to the very strange spirit evinced by Mr. Henry Kiddle in his persistent misrepresentations of the Journal and its editor, and ask why public notice is not taken of them. In reply it may be said that the gentleman is rather to be pitied than blamed; his aberrations are usually best met by silence. They have force only with intellects clouded by prejudice or superstition, and consequently exercise no influence with intelligent, fair minded readers. Some time since the gentleman in his capacity as editorial contributor to an obscure sheet published and edited by one Dorus Morton Fox. took occasion to exhibit his animus in an article upon Mr. Bundy's remarks made last July at the Concord School of Philosophy. It would seem from indications that care was taken to have Mr. Kiddle's views in this instance brought to the attention of some not subscribers to the sheet referred to. A number of letters have reached the Journal office inspired by a perusal of the article, and the following private letter is, with the permission of the writer, given to the public as a fair expression of the views of many who have been Spiritualists from twenty-five to thirty-five years: DEAR BROTHER:-

While at Lake Pleasant, I first read the report of your visit to the Concord School of Philosophy, and your reply to the attack then made on Spiritualism. Of course it furnished a theme of conversation, and all who spoke of it, and there were many, distinguished in the cause, expressed admiration for your daring to brave the opposition in its strong-hold. and for the masterly manner in which you presented the claims of the philosophy of Spiritualism. An eminent speaker remarked. that considering the suddenness with which the matter was sprung upon you, the perfect answer you gave was evidence of its inspira

Entertaining the same views, I was greatly surprised to find in a late number of the Spiritual Offering, an editorial article by Prof. Kiddle, traducing your effort, and so garbling your words as to make it appear that you really sneered at Spiritualism, "be-littled and slandered" it "before this narrow tribunal." This rancor and enmity is so sharp and deep, he makes no mention of the RELIGIO-PHILOSOPHICAL JOURNAL, or of you by name; you are simply "the editor of a Spiritualist journal.'

From many other sources this attack would not merit a passing notice, but Prof. Kiddle is regarded by some as a teacher of Spiritualism, and a leader, and as such his opinions demand attention. He has made great sac-rifices for his belief; of position, honors, and emoluments; the friend-hips of his youth, the ties of riper years; all for what to him appears the truth. I honor bim for this, and because he has at times accepted manifestations on frail evidence, or circumstances which were not as satisfactory to others as to himself. I have said it was because the subject was new and as yet uncomprehended by him in its completeness.

The real point at issue, which especially angers Mr. Kiddle and causes him not only to lay aside the fraternal feelings workers in a common cause should entertain, but ordinary politeness as well, is the stand for pure and "clean" Spiritualism the Journal takes. This prompts the reflection made upon its dle, "appears to be to cover public medium ship with obloquy as 'mercantile Spiritual-

Prof. Kiddle may feel aggrieved, and have written honestly, but if he for a moment thinks he advances the cause by an attack so gratuitous, statements so erroneous, so unjust, he is most assuredly mistaken. If the RELIGIO-PHILOSOPHICAL JOURNAL has ever in a single instance published a single word against genuine mediumship or true mediuma, there might be some foundation for his assertions. On the contrary, it has from the beginning advocated the cause of mediums. and by its efforts to suppress the fraudulent and dishonest, been the strongest friend of the true and reliable. HUDSON TUTTLE. Oct. 5th, 1884.

### A Remarkable Cure.

A short time ago we gave an account of the remarkable healing powers possessed by Mr. Myers, of York, Pa. This week we have the pleasure of again chronicling another of his wonderful cures as set forth by the Philadelphia Times. Mr. James Kennedy of Philadelphia was the sufferer. When he called upon Mr. Myers, he was a complete wreck. For more than nine years he had been crippled by what eminent physicians of Philadelphia pronounced sciatica and for which they had applied all the known remedies without avail. Mr. Myers began by making a number of inquiries of his patient. After satisfying himself in regard to the nature of the trouble, he then began his treatment, which is remarkable only for its simplicity. After making a few delicate passes over the afflicted parts, the operator placed one hand upon the patient's forehead and the other upon the back of his head. This was continued for a few minutes and then the operator said, jocularly, but with an assurance which was indicative of his own confidence: "Instantaneously cured! I must now say, in the language of the Scripture, 'Take up thy bed and walk." Mr. Kennedy obeyed, hesitatingly at first, but more boldly when he discovered that the task was not difficult.

Marvelous as it may appear, it is nevertheless a fact that a man who has been for years a helpiess cripple, who labored painfully along with half paralyzed and useless limbs, now walks the street and promenades the office of the Central Hotel with the vigor and in his gait.

The white missionaries among the Fijis have succeeded in introducing some very peculiar usages of civilization among the nawith great energy. The rival clubs challenge | continued Jemmy, "that's just fourteen each other and the games are desperately glasses a week, and about sixty every month contested. Each game is opened and closed with prayer, and their challenges are embued | tak' sixty glasses it wud mak' me dead drunk with a religious spirit always ending "with | for a week. Now, you see, the only difference

GENERAL NOTES.

Henceforth the address of Giles B. Stebbins will be as follows: 164 Howard st., Detroit, Michigan.

Sidartha gave a lecture on Wednesday evening last, at 314 State street, on the Reorganization of Society, much to the satisfaction of those present.

Professor Mach, a scientific investigator of Prague, is reported to have carried the art of instantaneous photography to the point of securing photographs of a bullet in its flight.

It is said the English Claude Missionary Society has expended in thirty-three years upward of \$600,000 on "missions" to Jews and Mohammedans, in Palestine, without making a single convert.

Lyman C. Howe, who is now speaking at Springfield, Mass., wishes to make lecture engagements for November and December. He is to be in Kansas City, Mo., during the first two months of the new year.

Mrs. M. M. Lewis of 295 31st street, is one of the magnetic healers who has stood the test of time and proven well worthy of patronage. In addition to her medial gifts, she is a lady whom it is a pleasure to know.

Robert Buchanan thinks that America possesses in Walt Whitman the most original poet in the world, the noblest soldier in Sherman, the profoundest philosophic physiologist in Draper, the greatest humorist in Mark Twain, the finest living actor in Jefferson. and the wisest statesman in Lincoln.

Gen. T. L. Clingman of North Carolina continues steadfast and enthusiastic in his faith in tobacco as a panacea for the "ills that flesh is heir to," and reports several new cases in which remarkable cures of dropsy, sore throat, corns, warts, etc., have been effected by tobacco-leaf compresses.

A French Archbishop looked with complacency on the first railroad, on religious grounds. He declared that "railroads were an evidence of divine displeasure against innkeepers; they would now be punished for having supplied meat to travelers on fastdays, by seeing said travelers carried swiftly past their doors."

Dwight L. Moody and Mr. Sankey are at work in Brooklyn. Of the former it is said that "he brings tears to the eyes of the listeners by his word-pictures of the punishment of those who have transgressed." Mr. Moody has grown stouter since his last visit to the City of Churches, three years ago, and gray threads his hair.

Excitement has been produced in learned circles in Berlin by Professors Finkler and Prior, of the University of Bonn, who claim an equal share with Dr. Koch in the merit of the discoveries usually associated with the latter's name. Dr. Koch was forced to recognize the justice of their claim at the Imperial Board of Health.

In the rotunda of the capitol at Raleigh, editor, "whose avowed object," says Mr. Kid- N. C., is located a stone called Center Rock, upon which, if a man squarely stands, his words become inarticulate to those about him. This is upon the authority of the Raleigh News, which adds that several gentlemen, in experimenting recently with this peculiar stone, all experienced its curious effect.

Much interest has recently been excited in English engineering circles by the announcement of the discovery of a new motive power by Mr. Edwin Sturge, who has natented the means of application. According to report. the new motive power threatens to displace steam as the motive power for driving light machinery, and for all purposes of light locamotion either on land or water. Arrangements are in progress to give the invention a public test.

A dispatch to the Boston Globe of the 10th. from Onset Bay, says: "At a meeting of stockholders of the Onset Bay Grove Association yesterday, it was voted to stop further operations upon the building of the new association temple, now in process of erection at the grove, and a committee of five was chosen to prevent the erection if possible. The directors have seen fit to build contrary to the wishes of a majority of the stockholders, and no end of trouble is expected in con-

The arrangements for the establishment of an Irish colony in Utah are now all but complete. A tract of 100,000 acres are secured, and all that is wanted now is that the water rights should be guaranteed. Mr. John Dillon, late M. P. for Tipperary, who accompanied Mr. Parnell through this country, has thrown himself into the scheme with great vigor. At first it was intended that the settiement should be exclusively devoted to Irish immigrants. That scheme has been abandoned now. All poor people of all nationalities will not only be welcomed, but will be assisted until they obtain a footing, and be allowed to pay for the land they occupy " as soon as they can."

Not long ago a Scottish clergyman reproved a member of his flock for being drunk. 'Gin'it please ye," said Jemmy, "I dinna drink as meikle as yersel'." "Why how is that?" said the minister. "Aweel, dinna buoyancy of youth without a perceptible halt | ye aye tak'a glass o' whusky and water after dinner?" "Why, yes, Jemmy, sure I take a glass of whisky after dinner, to aid diges tion!" "And dinna ye tak' a glass o' toddy every nicht when we are ganging to bed? "Yes, to be sure, I just take a little toddy tives. They have taken to cricket and play every night to help me to sleep." "Well, I only get paid once a month, and then if I'd is that ye time it better than I do."

We have inquiries for the permanent ad. dress of Mr. Mansfield, slate-writing medium.

OGTOBER 25, 1881.

Mr. John McDougall of New Orleans, spent several days in Chicago last week, on his way home from his summer in the North.

We hear from Mr. Lyman C. Howe that Mrs. Howe is better, and they are encouraged and hope for her speedy recovery.

We publish this week an account of a seance, taken from a paper published at Rochester, New York. If the manifestations were the result of spirit power, they were very remarkable. We, of course, cannot youch for their genuineness.

It is expected that the People's Spiritualist Meeting at Martine's Hall, 55 Ada St., at 2:45 P. M., next Sunday, will be made very interestin g by the assistance of Mr. Ewin (a spirit artist), and test mediums. Music by Mr. William Nicol, Mrs. Faust and others.

Mrs. Hardinge Britten's address is changed to the care of John Lovell & Co., 14 Vesey St. New York. Mrs. Britten lectures for the Church of the New Spiritual Dispensation, Brooklyn, through November. She would like to make a few other Sunday engagements, at such places only where she can go from and return to New York, each week.

Our esteemed editorial brother, Luther Colby, reached his seventieth birthday on the 12th inst. He was the recipient, we see by the Banner, of a very encouraging message from a spirit purporting to be John Pierpont. The Journal congratulates the veteran, and trusts he may remain to edit his paper for at least thirty years longer, before climbing the gelden stair.

Dr. J. C. Phillips of Omro, Wis., writes: "I wish to announce to the readers of the Jour-NAL, that our next meeting will be held in Milwaukee, the 5th, 6th and 7th of December next. A. B. French is already engaged. Other speakers will be in attendance. Sometime during the meeting, Prof. Lockwood will give a lecture, entitled "The Scientific proof of Spiritualism." Fine music will enliven the occasion and a grand time is anticipated. Some of the railroads are to give reduced rates; others are expected to do likewise."

#### General News.

Gladstone, it is said, at one time in his life took great delight in singing negro melodies. The Berlin Neue Reichscorrespondenz hopes that Mr. Kasson will succeed in putting back into their former groove the friendly relations between Prussia and the North American Union. The report that President Arthur is engaged to be married to the daughter of Secretary Frelinghuysen of New Jersey is said to be rendered improbable by the fact that while the President has been the guest of her father the lady has been visiting friends in Lenox, Mass., and intends to remain there until cold weather. It is reported that the British Government will send 8,000 troops to South Africa to suppress the Boer insubordination. During Socialist riots at Brandenburg the mob tore up a pavement and attacked the police. The military was called out. Several persons were wounded on both sides. Many arrests have been made. There were ninety-three new cases of cholera at Naples, and thirty-one deaths in one day last week. Catania, Sicily, has been visited by a second cyclone, by which thirty persons were killed. King Humbert has contributed \$2,000 and the Cardinal of San Felice has sent a gold cross presented to him by the Pope to assist the sufferers. The London Times correspondent at Shanghai telegraphs that a riot took place in Centshu a few days ago, during which the mission house and Custom House were burned. The English Consul was not hurt, and no one was killed. An elephant was taken from India to the Zoological Gardens in London, and was called Buddha. Mrs. Beasant, often charged with Atheism, protested against the insult cast on Buddhists, by giving the name of their religious leader to an animal. To parallel this case she said a bull-dog should be taken to India and called Jesus Christ. It is reported that nearly 400 sugar estates in Cuba have been either destroved or abandoned by owners during the last decade. Buenos Ayres advices are that the Papal Nuncio left that city for Montevideo amidst hostile demonstrations of Liberals. The French Budget Committee has rejected the proposition of the Minister of Finance for equalization of the estimates without disturbing the sinking fund.

Earl Lytton is seeking to prevent by injunction the publication of his father's letters. Prof. Huxley has been ordered by physicians to take absolute rest from all literary labors for several months. Placards are posted in different parts of the City of Lyons calling a meeting of workingmen out of employment. L. Rouveir, the new French Minister of Commerce, promises to begin his Minister ial career by an investigation of the present commercial crisis, with a view to the adoption of remedial measures. The heavy dock gate at Havre has fallen into the sea in the harbor obstructing navigation. Until its removal it will prevent the ingress or egress of the steamers of the General Transatiantic Line. Several Socialist election meetings have been dissolved by the German Government. Herr Conrad, a prominent Socialist, has been expelled from Berlin. All foreign vessels at Stettin are searched for seditious pamphlets. The Perfect of Police of Peeth has opened an inquiry against the whole body of police. They are charged with connivance with Anarchists. A member of the force was made a spy upon his associates and he furnished information against them. The judgment rendered by the court at Darmstadt in the divorce case of Prince Louis of Hesse versus the Countess Kalomine holds that mutual disinclination is a sufficient reason for legal separation of Princes where there are no children by the marriage. It is stated that Queen Victoria has requested Gladstone to submit to the Cabinet for their consideration the question whether special powers cannot be conferred upon the Prince of Wales, to enable him to participate in the conferences of the sovereigns of Europe. After the celebration of mass, lately, in St. Peter's Church, Lon-don, England, the Bishop of the diocese and the clergy and congregation, numbering 500, proceeded to the shrine of Edward the Conlessor in Westminster Abbey, where they knelt and prayed for the conversion of England to the ancient faith. They were not disturbed by the vergers. The visitors at the abbey were much astonished by the proceed-

#### Religious Revolution in Japan.

Changes in Japan go on with a rapidity which surprises even those who have foreseen a significant modification in religious affairs. A remarkable movement, and almost without parallel in modern times, is that of the Japanese government, recently taken, which looks toward the breaking up of the long existing relations between the State and the Buddhistic religion. Buddhism and Shintoism have been really a part of the national life. And now the State declares practically that they are not necessary to it, and indeed are not entitled to the public regard. In and indeed are not entitled to the public regard. In that country such an act is next thing to the abolition by law of a venerable system which has been and is still most sacred in the popular mind. The government has prohibited Christianity, and seems to take a semi-atheistic position, but against all this seeming it is well understood that the State is well affected toward the religion of the western world. Indeed, and singularly enough, Christianity has become almost the "fashion" of the hour, the religion for high-toned and advanced monta to natronize. It come almost the "lasmon" of the nour, the rengion for high-toned and advanced people to patronize. It is rather a school of philosophy than a religion to these Orientals, making its way more as a theory than as, what the evangelical divines would call, "the power of God unto salvation." So true is this that it is said the missionaries are apprehensive that their work will terminate in religious apathy rather than in the more spiritual regeneration at which they

The third volume of Grigg's "German Philosophi-cal Classics for English Readers and Students," un-der the editorial supervision of Prof. Geo. S. Morris, Ph. D., will be issued about October 25th, from the press of Mesers. S. C. Griggs & Co., Chicago, This work will be a critical exposition of "Fichte's Science of Knowledge" by Dr. C. C. Everett, of Harvard, and will contain a careful and scholarly anal-ysis of Fichte's philosophy and methods of thought such as has never before appeared in English. The position of Fichte in the development of German philosophy from Kant to Hegel, his relation to Kant as the first great continuator and elaborator of the Kantian system, and his germinal relation to Schelling and Hegel, his great successors, these things added to the heroic grandeur of Fichte's moral nature, unite to render the study of his philosophy at once inspiring and indispensably important to all students of modern thought. Probably no man in this country has given to the works of Fichte so thorough and intelligent study as Dr. Everett; and the knowl edge of this fact, together with the author's wellknown eminence as a thinker and writer, will insure for his work a warm reception. The preceeding volumes of this series are "Kant's Critique of Pure Reason," by Prof. Geo. S. M. Tr., of the University of Michigan, and "Schelling's Transcendental Idealism," by Dr. Watson, of Queen's University, Kingston, Other volumes will follow shortly.

Dillon Bros., of Normal, Ill., have attended five fairs this season with their Norman horses, and were awarded fifty-four premiums; forty-five first, and rine second, seven of which were sweepstake pre-The class of fairs they have attended has brought them in competition with the best stock in the United States, and the large number of premi-ums they have taken speaks volumes for their stock. Horses that can carry away the prizes from the Illi-nois and Indiana state fairs, and the St. Louis fair, can compete successfully at any fair in the world. Dillon Broe, will have a number of their Norman horses on exhibition at the fat stock show in Chicago, in November, and from there they will go to the World's fair in New Orleans, where they will exhibt a number of their finest stallions and mares.

The B. & O. Red Book for Illinois is ready for dis tribution, and in more than one respect, is the most valuable of any of the editions hitherto based upon this State. As has always been the rule, the forward ing of a stamp to C. K. Lord, Baltimore, is all that is necessary to secure a copy, and in fact the only way, as the Red Book issues are all for mail circulation. The present volume is replete with political statistics and condensed data, not only as regards the latest Presidential, State and Congressional elections in this State, but relating as well to elections since admission into the Union. It would be difficult to imagine a more complete showing of past results in the State or a more neatly put together and printed little book

"Fisheries of the World" by F. Whymper, author of "The Sea," will be published at an early day by Cassell & Company. The book will be profusely illustrated with fine engravings.

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The Church of the New Spiritual Dispensation meets every Sunday at 8 and 7:45 a m., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coons, Sec'y.

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

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 r. m., at 171 East 69th Street MRS. S. A. McCRETCHEN, 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.

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The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs, Neilie J. T. Brigham will officiate.

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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, Ill.

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

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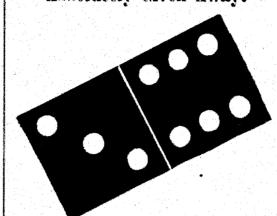
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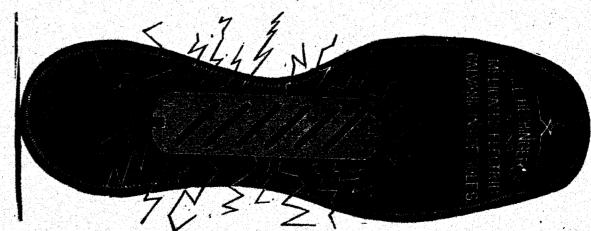
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### Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosoppical Journal. Old Mission.

BY SARAH GRAVES.

The old ancient home of the red man, Where he roamed through the forest so grand, With his bow and his stone-pointed arrow, He chased the wild deer o'er the land; In his birchen cance on the water All safely he rode o'er the bay, Decoying the fish for the wigwam Where squaws and their pappooses stay.

Grim Time has destroyed the old forest, The red men have gone far away; Where causes once shot over the water Grand steamers sail now o'er the lay; And a new stately forest is growing,
All dotted with wild flowers and ferns,
Fanned fair by the life quick'ning breezes,
To which the poor invalid turns.

And here to the quaint little cottage We journeyed for refuge and rest, Away from the noise of the city With dear friends, the truest and best. Here we drink in the spirit of nature, In health-giving breath of the air. That fits us for sweet inspirations, And lifts up the soul from despair.

We hear the fond voices of dear ones Who speak in sweet accents of love; Though their forms are laid low in the valley, Their spirits are living above. They come with their friendship to cheer us, Imparting the courage to live, Saying, "Even death cannot divide us," This sweetest assurance they give.

When we say our farewells to Old Mission The eyelids may drop a sad tear, In memory of sweetest fruition That we never can have again here. We can speak to the friends in the distance When the love wires reach out the heart, And we need not bewall separation For soul friends are never apart.

### The "Boy Preacher."

To the Editor of the Religio-Philosophical Journal:

Within the limits of about 5 feet 3 inches in stature, and surmounted with a little bullet looking head, measuring but 17 inches instead of 22, there is mental power, eccentricity, and mercurial restless-ness enough for any six full-sized men. He has visited almost every country in the world, civilized and savage, can speak fluently Hebrew, Greek, Ger-man, French, Hindustani and English. He is inti-nate with all their exercise religions modes of mate with all their several religions, modes of thought, complexion, habits and national characteristics; is full of philosophy, anecdote, jest, pathoe, argument and didactic reasoning. He says he is of Greek extraction. Shades of Plato the fair browed, and of Pericles the beautiful, is it possible this modern type of the Greek does decored from you? ern type of the Greek does descend from you? for his personal appearance would almost make the graceful Attic marble statues blush to acknowledge their kindred stock. But Socrates, the good and the true, homely in appearance, yet far in advance of contemporary bigots—the noble Socrates, could be revisit this earth would shake hands with the "Boy Preacher," and both cheerfully admit they were missing when dame nature dealt out personal beauty.

He began with an eloquent exordium on freedom of thought, and consequently the freedom of speech: on the dignity of the individual, and its right to think for itself, untrammeled by dictation of others, unchecked by persecution. He reviewed all the re-ligious of the world, and showed a great similarity in their claims to inspiration and in their origin. He gave approximate estimate of the number belonging to each kind of religion in the world, and also of pagars who have no religion. He contended that in-spiration, so-called, is limited to no period of time, but is applicable now as in former days long past. He pointed out that illiterate translators had caused a wrong construction to be put on some parts of the writings attributed to Moses, such, for instance, as that creation consisted in making worlds out of nothing in seven days. He contends that the Hebrew expressly says matter is eternal, and does not say creation was consummated in seven days, but leaves that an open question, assigning no definite period. He said the first scriptural account of the creation of man in Genesis makes him mortal, and the second account immortal, and that the same writer could not have written both. He adduced good arguments against the Bible theory of all the races of man, descendants of one pair, showing their great dissimilarity, irrespective of climate or latitude.

The writer regrets he could be present but one short hour at the address of so talented a speaker, who will be heard more at length to-day, Sunday, 5th. F. J. EMARY. Osceola, Iowa.

### "The Mistakes of Dawbarn."

To the Editor of the Religio-Philosophical Journal:

Under the above heading, H. Gaston writes to the Journal, challenging an assertion in one of my arti-Of course I claim no infallibility, but it is quite possible that Mr. Gaston has not grasped the meaning of my expression. The passage he disputes

"These facts clearly teach that very much we have been ignorantly attributing to spirits out of the body, springs from spirits in the body. The intelligence that writes on the slates, raps on the table, and voices inspiration from the platform, emanates from a spirit, it is true; but that may be and often is of he sensitive medium or of humanity yet in the mortal form, since as we have seen, such spirits have advantages in sensing earth matters impossible to spirits out of the body."

My critic coolly assumes this is a mistake, simply because he has had no such experience, and has evidently not yet learned to value a truth for itself, since he is lost in fear of what may be its consequences. With all due deference to Mr. Gaston, I place myself as a seeker after truth, leaving the consequences as a matter of secondary consideration. So the question is simply as to whether my assertion is based upon any, fact, and not at all as to whether the fact shall commend itself to Mr. Gaston. In the passage quoted above, and to which Mr. Gaston objects, I am dividing spirits into two classes, one emancipated from the body by death, and the other yet linked to the mortal form. I am not asserting that spirits out of the Dady cannot manifest through the form of some medium; and I am distinctly asserting that the spirit of a medium may be the author of phenomena at a distance from its mortal form, and for the pur-pose of this distinction, I speak of one spirit as out of the form, and the other spirit as in the form.

Now I will show the foundation for my statement that much phenomena may spring from spirits yet attached to mortal form. There is no experienced Spiritualist who has not either known or read with interest of those spirit appearances of mortals known as "doubles." But as Mr. Gaston must be either a young Spiritualist or have a limited experience, and probably has no files of the JOURNAL on hand, I will refer him to the work by Prof. Brittan: "Man and his Relations" (for sale at the office of the JOUR-NAL), where he will find this class of phenomena

treated at length The late E. V. Wilson often spoke of a well attest ed instance where his double visited a distant city, and ringing a door bell, left a message with the servant who answered the call.

It is obvious this class of phenomena must be rare, for it involves both an unusual freedom of spirit, and exceptional conditions . that permit materialization; but this freedom of spirit is much more often manifested through mediumship, where many of us have had occasional interviews with spirits yet attached to the form.

If these results trouble Mr. Gaston, his quarrel must be with facts of nature, which he will do well not to herald as the "Mistakes of Dawbarn." But I presume it is his habit to call his neighbor " mistak-en" whenever there is a difference of opinion, or he would have chosen a different heading for his letter to the Journal. CHARLES DAWBARN. New York.

Mary L. Mineer writes: The Journal, as a weekly visitor, cannot be spured. The contributions show learning, research and careful thought, and its whole make-up places it in the foremost rank of first-class journalism.

### Spiritualism in Oregon and Washing-ton Territory.

To the Editor of the Religio-Philosophical Journal:

To those of your readers who are deeply interested To those of your readers who are deeply interested in the cause of Spiritualism, a few items in regard to the above subject, taken from the standpoint of personal observation, may prove of interest. Several years before the era of railroads in Oregon, definite spiritual manifestations began, and Spiritualists existed as an organized body.

It seems to me that there has been more of disappointment them is common to other places in the

pointment than is common to other places in the early history of Spiritualism here. Seemingly unfortunate in its medial development, and particularly so in regard to the self-styled "test mediums" that have from time to time visited the State, Spiritualism in Oregon and Washington Territory is, perhaps, less advanced than in the Eastern, Southern, and what is however, as the Western States. I do by no means advanced than in the Eastern, Southern, and what is known as the Western States. I do by no means wish to be understood as saying that there are not advanced Spiritualists in this extreme northwest, for that would be far from true, but as an organized effective force, and as to the general character of its work, it has been very unsatisfactory. Societies have been organized, and after a brief, feverish existence have going down; and such has been the character. been organized, and efter a brief, feverish existence have gone down; and such has been the character generally of the work. So true is this that the more intelligent class of believers in Spiritualism (or at least some of them) are exceedingly distrustful of any organized effort, and others have expressed their doubts of the practical utility of Spiritualism as a moral force; and even to those who know spirit communication to be a truth, and are somewhat acquainted with its blessed philosophy, a review of past results in this part of the "moral heritage" is somewhat disheartening. However, of late this past results in this part of the "moral heritage" is somewhat disheartening. However, of late this aspect is changing. An organization of two or three years' standing, at New Era, composed as it is of the best class of men and women, shows signs of permanence and effectiveness. Another of the same character is at Salem, and a third organization at Ilwaco. All of these have done effective work this season, so that to-day Spiritualism in the North-west commands the respectful attention of its most culcommands the respectful attention of its most cul-tured opponents, and Spiritualists dare to hold up their heads and look that everlasting tyrant, Public Opinion, in the face.

As one who has contributed largely to this work, although he has been with us less than a month, is George P. Colby, of Orange City, Florida. His evidently perfect honesty of purpose and wonderful gifts of mediumship, is something that we are un-accustomed to in our experience with public mediums, but something we fully appreciate, and his work here has given tone and character to the cause, especially at the Ilwaco camp meeting, as will tell in all time to come. Of his several phases of mediumship, it is difficult to decide which is of the most practical utility, and most convincing of spirit presence. One of these that draws particular attention among the more thoughtful witnesses, is his ability, while under control, to answer, without a moment's hecitation and in the most satisfactory manner, the most difficult questions that can be propounded by his auditors, and in so clear and comprehensive a manner that his interrogators sit in utter astonishment. Your correspondent had to call attention to the fact, that the world itself could not produce a man, however learned, that would undertake such a thing, in his normal condition.

thing, in his normal condition.

Mr. Colby was engaged particularly to attend the camp meeting at Ilwaco, and having closed his engagement with the Facific Association of Spiritualists, is now lecturing and giving public and private tests in the leading cities of Oregon, and making hosts of friends to himself and the cause of Spiritualism.

The camp meeting at Ilwaco, though not as well attended as it would have been had the weather been more favorable, was, in point of interest and definite results, a great success, and from it there seems to have gone out a tidal wave reviving an interest in the cause of truth, that I trust shall have no "backward swing." Spiritualism has come to Oregon and Washington Territory to stay, and prove itself a power for good; and I hope the lives of its adherents may adorn its divine philosophy.

PAUL A. SMITH, Cor. Sec. P. A. S.

To the Editor of the Religio-Philosophical Journal: Improvement Circles - Useful Knowl-

accomplished with electricity, and the evident stimulus it has given to men of science to pursue more actively than ever the study of this great subject, I have thought it would be well to help extend the interest thus awakened, among the readers of the JOURNAL. To this end, therefore, I make the fol-lowing suggestions, with a view to induce Spiritual-ists and others to avail themselves of every means at hand to keep pace with the rapid advance being made in Electric Science:

1. Where there are a number of persons who can be brought together for the purpose, form an Improvement Circle, with such rules and regulations as may be necessary. Take a small fee for member-ship, or raise a fund in any other way thought best. 2. Purchase a few standard books of late date, with the most important recent improvements. Subscribe for some of the best periodicals on general science, and on electrical science especially. Such a circle ought to meet once each week at a room for the purpose, or at a private house; hold a sort of conference for considering subjects of interest pertaining; of course, mainly to the general object in view.

I shall gla ly aid in any way I can those who are pursuing such or a similar course for improvement, ither as single individuals or in circles.

There are a number of able periodicals published in the interest of Science that can be obtained easily, and at reduced rates, as follows: I will undertake to send to subscribers the following periodicals at reduced rates, as below, viz:

Religio Philosophical Journal, per annum, \$2.50, The Electrician (monthly), Beligio Philosophical Journal, per annum 2.50. for 4.50 Electric World (weekly). Electric work (weekly).

Religio Philosophical Journal, per annum, 2.50, for 6.25

Science (weekly). Religio Philosophical Journal, per annum, 2.50, For 6.25 Popular Science Monthly,

These are all handsomely illustrated, and are the ablest exponents of Science in America. Any other periodical of useful knowledge may be added as desired. Also any Scientific works that are wanted will be sent at publishers' prices. Address, with stamps for return letters, as below.

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

### Organize.

[The Worthington (Minn.) Advance.]

EDITOR ADVANCE:-While at Worthington, I was deeply impressed with the importance of Spiritualists organizing a society or spiritual church (if you please to call it so), in Worthington. No doubt there are many who believe in sweet communion with the departed. But we must not forget that this life has great and various duties that cannot be well performed by individuals standing alone. We can all be faithful sentinels, but we ought ever to remember that in "union there is strength," and that to be successful in fighting the armies of ignorance and superstition, we must enlist in companies A, B or C of the great army of Spiritualists who are striving to point every soul of man to a grand heritage of immortal progress. By joining such a society as this, we put ourselves in a position to more fully enjoy the companionship of all the great thinkers and reformers of history. In this church there would be better opportunities for clairvoyants to exercise that power of the soul to wander out (independent of the body) over the great realm of thought and bring to us the brightest visions and loftlest ideas of our spiritual nature that we are capable of appre-ciating. In such a church the highest order of spiritual phenomena would soon be developed, such as healing the sick, inspirational and trance speaking, and independent state writing. In our society we should also cultivate all there is of science, of art and literature, of music with all its claims to soothe and inspire, and by every agency we can, give strength and grace to the body, discipline to the mind and warmth to the heart. By this means we may be enabled to "ring out the old and ring in the new" and better religion of Spiritualism.—Laura A Counsel.

Two hundred cars are now in use transporting fresh fruit from California to the East. Sabine Pass, Tex., is the great alligator market of

the South. Last week 1,500 hides were sold at that

A. Crapecy.

#### Insanity.

It seems to have been left for an eccentric woman, under the bane of supposed insanity, to prove to English courts and people the dangerous state of their present lunacy laws. It appears that Mrs. Georgina Weldon, a London lady of considerable personal at-tractions, did not live on terms of perfect agreement with her husband. This gentleman, becoming tired of her peculiarities, suggested to Dr. Forbes Winslow, the proprietor of a private saylum, that his wife was not quite right in her mind, and that he was was not quite right in her mind, and that he was willing to pay a very pretty sum for her legal detention in his asylum. Dr. Winslow of course assented, and suggested that he call in two medical friends to visit her and gave an opinion on her sanity, for which they were paid \$125 each. Duly declared insane, Mrs. Weldon was sent to Dr. Forbes' establishment, and there remained for some time. After establishment, and they were the transfer of the service ment, and there remained for some time. After escaping, she brought suit against the examining physician, laying her damages at \$5,000, and, although she conducted the case personally, without the aid of lawyers, and before one of the highest courts in Great Britian, she has just won it all along the line. The jury have found that she was not insane, and the judge has stated that the state of the lunacy laws, as shown by the ease with which this lady was incarcerated, calls for immediate attention on the next of Parliament. part of Parliament.

Readers of the novels of the late Charles Reade will remember how persistently and vigorously he wrote against the evils of private insane asylums. Of course, there were men to call him and his assertions absurd, but there is no doubt that the abuses which he disclosed were very real, and that to a large extent they were remedied by his persistent agitation. That much remains to be done, however, is only too evident by the case of Mrs. Weldon. It is not every woman who has been unjustly imprisoned in an asylum, that is able to stand up alone

or her rights in a court of law, and win her suit. It is not probable that her case is unique in any respect. One day, several years ago, while visiting the principal insane hospital of London, my attention was called to an old gentleman whose conversation and quiet ways suggested anything but impaired intellect; and, after talking a little with him, I asked the physician-in-charge, under what particular form

of delusion his patient was laboring.
"Why,he has no special delusion," replied the doctor, "beyond extreme suspicion of his wife's fidelity

"Did she get him in here?"
"Certainly," said the doctor.
"But, how do you know that instead of a delusion, it may not be justifiable jealousy?"
"I don't know," replied the doctor. "That is a matter which of course I cannot personally investigate."

gate. This man is brought to me under proper medical certificates, by which I am assured that he is laboring under a certain delusion. I find that he does entertain resentments and suspicions, which I am told are without the least justification; and that state of mind is insanity. Yes, it is sometimes quite difficult to get people into this place, but once in, I have no trouble in keeping them here," he added laughingly.

The physician who made this remark has since been appointed, I understand, one of Her Majesty's Royal Commissioner's in Lunacy, whose business it to inspect insane asylums in the United Kingdom. I need hardly suggest in what direction his sympathies

There is little likelihood to day that a man without money or property, will find himself unjustly im-prisoned in an insane asylum. In fact, the difficulty lies in just the other direction; that with no money to waste, and no property to be protected, insane vagabonds may be allowed to wander through the country, until some crime attempted or perpetrated. calls the attention of society to them, as unfit to be at large,—The Laws of Life, for October.

#### · What do we Know of the Spirit-World "-Letter of Inquiry.

To the Editor of the Religio-Philosophical Journal: Will it be possible for me to obtain the name and address of the writer of a letter published in your journal of Sept. 27th, entitled: "What do we know of the Spirit-world?" or, if not of the writer, perhaps the address of the wonderful writing medium of whom he speaks. I ask this favor from the purest. motivee. I am an earnest investigator of the science of Spiritualism—led to become so by the death a short time ago of the one who was the dearest be-Having been very deeply impressed with the splendid success of the Electric Exhibition at Philamore mediums—some of them several times, hoping delphia in showing to the world the great things the way of a communication from some one, if not the one I had known and cared for here.

Up to this time I have received absolutely nothing, and in some cases was treated to such undisquised fraud, stupid tricks and charlatanism. that I began to despair. I wrote to the well-known Spiritualist paper of the East, asking what course to pursue in my search, but received no attention, because I gave an account of one or two of the gross as well as rauk impostures, to which I had been treated. The old chill which arises from agnosticism and materialism was creeping over me—the chill the more deadly than ever, because of the new and intense longing to believe so differently from any thing taught by either of these "isms," when I began reading your paper, and found to my delight that a healthy brain and intellect/was not incompatible with a perfect belief in Spiritualism, and that a sickly mentality was not necessarily a component part of such a belief. Your paper is, without doubt, in my opinion, and in that of many friends (non-Spiritualists) the paper for investigators. The persistent refusal of most Spiritualists to admit the existence of fraud, or to expose it when proven, is the greatest stumbling block to seekers who would always, I think, prefer to receive nothing whatever than to be confronted with the maudlin speeches and the insane credulity so frequently met with; and if all Spiritualists would be as fearless and at the same time as loyal as your paper is, and as your correspondents seem, there would be no possibility of using this most beautiful and wonderful belief as a "butt" in three theatre at one time in this (or any) city for ridicule and contempt, as is being done here now.

If there is any chance of my obtaining a sitting

with the medium of whom I have spoken I should be grateful, and hold every thing in all confidence. Or if you or any of your correspondents could refer me to any one here who could give me any satisfaction in this great matter, I should esteem it as a very great favor. H.R.M. New York.

### A Miserable Empress.

Berlin Letter: Strange and sometimes pathetic are the ways of those royal households of which only the cold, stately splendor meets the eye. How few, seeing the Empress of Germany fulfilling all the duties of her station, every inch a Queen, would guess that for eighteen months, since her accident, she has been racked with almost intolerable pain. Unable to walk or leave her chair, she had herself carried once a week to the Augusta hospital and to the Augusta fountain for the daughters of poor officers and those killed in battle; both these institutions are her own work, and she dispenses in person consolation, advice and commands. Every Sunday, well or ailing, she attends divine service, not in her private chapel or oratory, but in one of the public churches. Em-press in name—slave in fact—she shirks none of her obligations, even the most trying ones of her station, and astonishes the most experienced diplomats and ablest State ministers by the readiness of her wit, her unfailing tact, and profound erudition. Those who see her haut pas, covered with priceless jewels, robed in her purple mantle fringed with heavy sables do not realize that the regal train intentionally thrown over her feet hides the maimed, tortured limb as effectually as her sufferings are concealed under the smile which she turns on the Emperor on her right, on the mistress of the robes standing a little back on the left, or on the ladies bending low before her in a triple courtesy as they pass. She who could best reveal the truth and tell of noble endurance and brave patience is the old Silesian woman who was brough from her peasant home in the provinces to give the sovereign relief by her deft manipulations. She has done nothing else since her childhood, and the prolessional gift of healing friction is hereditary in her family, as it is with many of the Silesian shepherds. This aged woman rubs the Empress twice, some-times three times a day, according to the intensity of the pain, and is rarely away from her now.

W. W. Keith writes: I can't bare to lose a single number of the JOURNAL. I had rather live on subject number of the JOURNAL. I had rather live on two meals per day, if I were obliged to, than to go without the JOURNAL. I have buried my last child, four in all, and you can judge how much comfort the JOURNAL is to us in our loneliness. It is by far the best paper published on the subject of Spiritual-ism in the United States.

#### Dr. Spinney's Practical Way of Showing Where he Stunds.

To the Editor of the Religio-Philosophical Journal: It was with both pleasure and sadness that I read your editorial remarks last week in relation to our worthy brother, Lyman C. Howe. The pleasure was due to your high sense of justice and your bold, true words for him. The sadness is the result of the condition of Spiritualism, and the want of organic, systematic business methods and efforts in our ranks. This condition is so deplorable that our best speakers, most devoted and skilled workers, must either leave the field, or else be deprived of the comforts of life. Organization among Spiritualists upon a philosophic-al basis, with a desire to know and teach the philosoal basis, with a desire to know and teach the philosophy of Spiritualism, is the necessity of the hour, or else all that is grand and beautiful in our philosophy will be absorbed by the churches. The best, most sensitive and spiritual minded will unite their efforts with the churches of a liberal character, or engage in other forms of reformatory work, leaving the don't-care, phenomenal, visionary and free-and-easy love alaments to stand for Sulritualism. There is love elements to stand for Spiritualism. There is need of sustaining such men as Brother Howe, for while he recognizes the beauty and power of spirit communion and mediumship, he does not yield up his reason, individuality and conscience, to the opinions of mediums or spirits. He regards all the many phases of mediums or spirits. He regards all the many phases of mediumship and phenomena, as only stepping stones or proofs of a fact—the existence of immortality! He shows the people a more excellent way—the way to a new religion and philosophy and the adaptation of the same to practical things, giving every human soul greater love and devotion to the duties and work of this life. I feel it a duty and pleasure to help sustain all such teachers and work. pleasure to help sustain all such teachers and work-ers, for they are lifting the masses out of darkness, superstition and suffering into sunlight, freedom, truth and peace.

On the other hand we have mediums, lecturers and teachers, who, to my mind, are leading the people from one form of superstition into another. They each them to ridicule the "bear and whale stories of old, and to believe in ghost stories still more un-reasonable and frightful. They dende the immaculate conception and atonement and the foolishness of their Christian friends, who trust everything to Christ and special providence; yet marry and unmar-ry, govern children and manage business through the directions of fallible mediums. Then those who try to expose fraud or correct errors and who love principles more than individuals, must be crucified for their efforts to redeem the glorious truths of Spiritualism from ridicule, distrust and charlatan-

My letter is already too long, though many pages could not contain what I feel and see upon this subject. I have this day sent Brother Howe twenty five dollars. I wish I could have made it more. I hope every true, loyal, devoted Spiritualist that reads the Journal or this call will send him something, for every dollar that is given him will bind him to life and his work, and give him higher and more elo-quent inspiration; it will come back, perhaps, not to you or me, but to the masses, a hundred-fold Detroit, Oct. 14th, 1884. A. B. Spr A. B. SPINNEY.

#### For the Religio Philisophical Journal. The Right of Inquiry.

The idea that there is anything touching the fu-The idea that there is anything touching the future life that is too sacred or too mysterious for men to know, as assumed by one of your correspondents, is the old idea that was so seduously inculcated by priestcraft and the promoters of superstitiou. Viewing the subject from our earth side, why should there be? Why is man not qualified in his highest aspiration, and why has he not the right to demand our troubledge departs in the first to account. any knowledge appertaining to his existence here or hereafter. The view that he is to be denied what he seeks, seems to me to have its origin in the old notions that were imposed upon man in times past by theological dogmatists. They invented and set up certain relations that they thought should exist between a sovereign and a subject, and that yet obtain where the sacredness of royalty requires humiliating prostrations. M. Capel, in his exposition of the Catholic doctrine, dwelt particularly on man's obligation to God; and another prominent theologian, W. H. Mal-lock, declares that man's primary duty is towards God, and his secondary duty is towards his fellow man, and he tells us that this is a "holy mystery" that cannot be reasoned out.

It is about time we reverse these propositions and maintain God's obligation towards man, and that God's primary duty is towards man. Man is but weak and a mere infant in resources and knowledge. How do we characterize parents who, having brought children into the world, neglect and starve them, or shut against them the means of knowledge and improvement? Man's inquiring mind. - and more especially those possessed of confidence that has supplanted fear,—reaches out into the universe and demands to be answered. If the matter were possible, he has the right to confront Deity upon his throne, and in his manhood, unhumiliated, nor being overcome by the glamour of "holy mystery," ask, Why am I here? Where am I going? What is my destiny?

Perhaps some spirits yet hampered by their earth teachings are afraid to reply to such questions. But it is not so with all. Others tell some truths reluctantly because of their disappointment at finding the new existence different from the harp-and-crown concert that they expected. A friend asked some spirits who had been devout church members: Have you seen Christ?" Reply: "No, not yet: but we are seeking him, and hope to meet him in time." There are many spirits not yet out of the body that hold that we have no right to pry into what God has hidden. When it was first proposed to erect lightning rods in England, a prominent di vine declared that such an act was a challenge and a defying of God's power. Let the vall of the temple be rent that we may know what is behind it. There is nothing in the universe too sacred for inspection. Denver, Col.

### Slate Writing.

There is a grain of superstition in most men, and

anything pertaining to the revelation of supernatural mysteries excites interest. London Society tells of a new "medium" who created a great sensation. The late Duke of Albany was so much impressed with what he saw at one seance that he went to the trou-ble of having a special double slate made, framed in oak, with elaborate brass mountings, and fitted with a patent Bramah lock. Armed with this he presented himself one morning at the medium's apartments, and a small piece of pencil having been dropped between the slates they were locked (the key being attached to the duke's watch chain), and under these conditions—which would appear to pre-clude all possibility of fraud—the pencil was soon heard grating over the surface of the slate, and, when the key was applied to the lock and the sides opened there was a long message. The duke always considered this a crucial test, and from that day was a firm believer in the truth of "direct spirit-writing." He always maintained that the majority of the writ ten messages he received came from his lamented and favorite sister, Princess Alice of Hesse, and a man of the duke's abilities and attainments was no at all a likely subject to be easily imposed upon by a "clever conjurer," as suggested in some quarters. So convinced, indeed, was the duke of the possibility of departed spirits communicating in this way wit those on earth that before he departed on that fatal journey to Canes—with, perhaps, some foreboding of what was to happen—he deposited the slate he had made with the medium, promising, if anything happened, to communicate a written message on this particular slate, and thus establish direct proof of the correctness of the phenomena. For many days after his death attempts were made to obtain the promised message, but up to the present date none has been received, and the believers in Spiritualism, for a reason well known to themselves, confidently assert that none will be received until some long period has elapsed.—Chicago Datty News.

Captain C. B. Dix, of 47 South street, New York City, has received a letter from Captain Alex. Wilson f the bark Fluarine, dated Ivigtut, Greenland, Sept 2, 1884, saying that he has found another lot of art icles which he supposes to be from the wrecked steamer Jeannette. Wilson found certain articles some time ago about which there was much dispute as to whether they could have drifted from the Jeannette's location to the place where they were picked up. Captain Wilson now reports that since his last voyage the Esquimaux of St. Julian's Haab have found at Minarsoit, forty miles northwest, on a piece of ice, a slop chest of clothing, twenty overcosts lined with deerskin, twenty pairs of trousers, and other things which the captain, believes came from the Jeannette, as he will try to show when he arrives at Philadelphia.

#### Notes and Extracts on Miscellaneous Subjects.

In some parts of Georgia bears, wild-cats and coons are abundant.

John Van Wert, of White Lake, N. Y., was stung by a hornet at the base of the brain, and since that time has been blind and helpless

Dr. Blendmann, of the Boyal College of Berlin, claims to have discovered cities and towns in the moon, and indications of their being inhabited.

Mr. Bergh has in his possession wills giving half a million of dollars to the Society for the Prevention of Cruelty to Animals, which is now self-sustaining.

A medical enthusiast has started a peach cure near Wilmington, Del., similar to the grape cure of Germ-any and the pear cure of California. Miss Pora Ives, of Napa, Cal., while riding alone in the woods, came across a wounded deer, whereupon she alighted and beat out the animal's brains with a

The demand for opium as a nerve stimulant during the cholera scare in Europe is said to have advanced the price of the drug more than 25 per cent, even in the British markets.

One of the latest names given to articles with the apparent object of attracting attention to them is "liquid bread," a food supposed to have its sustaining properties upon a malt extract.

St. Vitus' dance is said to have yielded in every case recently treated by a Baltimore physician, who prescribed a wineglassful three times daily for a month of a tea made of the herb called skullcap. It was an illustration of Irish pluck when William

Irish, brakeman at San Jose, Cal., last week held up his hand, crushed in coupling cars, and submitted to amputation without taking an anaethetic. An English æronaut says ballooning has saved his life, and he believes that the pure, unadulterated ox-

ygen which exists about a mile above the surface of the earth would be of immeasurable benefit to inval-ids if they would make the ascent.

Professor Ludwig Mauthner, the famous Vienna oculist, has just succeeded in restoring sight to a colleague aged ninety-six. In another case he restored eight to a patient of 102 years. The cases are said to be unique in eye surgery.

There has been a remarkable increase in the number of small farms at the South since the war. In South Carolina there are now five small farmers where there was one twenty years ago, and the number is steadily growing.

Viscount Savernake has married Dolly Jester, an employe of the Westminster Aquarium. He is only 21, and heir to the Marquisate of Ailesbury. He exhibits his bride almost daily on top of his drag, but she is not countenanced by any of his relatives.

Lord Rosse, son of the famous astronomer, and owner of the largest telescope in the world, is in Philadelphia. The *Times* of that city says: "He looks about 40 years old, is ruddy, and has more the appearance of a jolly farmer than a stupendous Earl." The inmates of a lunatic asylum at Stockholm

have been taught the entire process of bookmaking, and they have lately written, printed and bound a book which, curious to say, is upon the subject of madness and the psychological condition of the demented. The latest indignity offered to the memory of Carlyle is to credit him with having invented the word "dude." In his journal on July 15, 1835, he wrote: "I seldom read any dud of a bok, novel or the like,

where the writing seems to flow along like talk, without a certain pain, a certain envy." Mrs. Henry Pott has organized a propaganda in England with the object of proving that Bacon, not Shakespeare, is the real author of the dramas foolishly credited to the Swan of Avon. At a recent meeting of the Baconites Mrs. President Pott abused poor

their epitaph. It is reported from Paris that experiments made in the hospitals show that sulphide of carbon is the less agent to restore the normal action of the bowels in cases of cholera. It has restored to consciousness in thirty seconds hysterical patients who, previous to its administration, were insensible to even the prick-

Shakespeare in a style to make his bones move under

ing of needles. Mrs. Mary Prayn want to China thirteen years a and since then she has established Christian schools at Shanghai and Yokohama, Japan. Returning to her native land last month, she is now critically ill at her old home in Albany, N. Y. Upon being aroused from unconsciousness a few days ago she refused at first to believe that she was not in China.

Every girl ought to know how to make good coffee. remarks the Rev. Alfred Taylor of New York. "Bad coffee," he says, "has made many bad men. Bad coffee has ruined many homes. Bad coffee has driven many husbands, and fathers, and brothers, to the drinking dens, where they picked up habits of drunkenness. The girl has a great deal to do with it."

A Parisian once remarked to Longfellow that there was one American word he never could understand or find in any dictionary. "What is it?" inquired the poet. "Thatido," was the reply. Presently a. servant came in to replenish the fire. After putting on a little fuel, Longfellow remarked to him, "That will do." "Ha!" exclaimed the Frenchman, "that is the very word which has troubled me."

The German Government is preparing for the expected invasion of cholera by ordering physicians from all parts of the empire to study the most improved methods of discovering the existence of mi-crobes through the microscope at Berlin. Dr. Koch, the cholera expert, has been ordered to personally investigate the first case that appears, and take measures to prevent the spread of the disease.

Mgr. Capel visited a grammar school in New York Thursday, and, among other songs, the "Star-Span-gled Banner" was sung. The visitor made some remarks, and asked the pupils why this country was called the home of the brave. One little girl raised her hand and innocently answered, in her treble voice: "Because we whipped the English, sir." The great man smiled and the teachers smothered their merriment in various way. Ignorance and superstition have rendered very dif-

ficult the task of fighting the cholera in Italy. Last month at Pesciano, a small village in Calabria, shots were fired from the windows of some of the houses in order to keep off the supposed distributors of the cholera poison. A small body of caratheers was consequently sent there, but they were received with volleys of stones and shots, so that the men were obliged to use their firearms in self-defense. Dr. George E. Post, medical missionary from

America to Belrut, Syria, has acquired an enviable reputation for skill among the Turkish officers, and would have a large income if he was willing to re-ceive pay for his services. But his work is almost wholly among the very poor. His numerous text books of medicine and surgery are printed in Arabic and he is now preparing a work descriptive of the flora of Palestine and Syria, which is said to be the first work of its kind on this subject in any language.

It is seldom that a cat is decently buried. Here in the streets they may be sometimes seen carefully laid out to be carried away by the garbage cart. In Japan the rich owners of cats have apparently a higher respect for defunct pussy. The report of a regal cat's funeral comes to us from Yeddo. The coffin was covered with a white silk pall, and a body of chanting priests followed the cortege to the grave. Later on a handsome monument was erected, on which was inscribed the many virtues of the cat,

The Swedenborgians have built in the university quarter of Paris, beside the Lyces Henry IV., a small temple known as the New Jerusalem. Adjoining it is a library restricted to the works of Swedenborg and the commentaries thereupon by his chief dis-ciples. A lady attired in black receives visitors and keeps watch over the books. The number of Swadenborgians in France is very small, and has shown a diminution for many years. At one time all the officers of the Twenty-third Regiment of the line became converts to Swedenborgianism.

A clergyman recently told his congregation, in describing heaven, that "it will always be Sunday there." This assurance ought to please base ball nines since the decision of a New York judge that there is no law against playing base ball on Sunday; and persons who devote the day to fishing may make extra efforts to get there; but the small boy, who is obliged to accompany his parents to church twice a day, and attend Sabbath school in the afternoon, will be apt to go in training for some other place, where a Sunday doesn't come oftener than once a year.— Norristown Herald.

### Only a Hair.

I. Only a hair, Beautiful, radiant, rare and red, Out of a musical maiden's head, Left on the seat of a railway-car, Carelessly shed by a "social star.".

Only a hair. Curled on the plush where she lately sat, Found by a "dude" in a "Derby hat," Treasured by him as a precious part Gleaued from the idel of his fond heart.

Only a hair,
Waxy and silky as saffron gold,
Hidden in many a perfumed fold
Of tissue-paper; to him 'twas more
Than ownership of the "Kohinoor."

Only a hair! Only a fragment that chanced to fly Into an innocent apple-ple— Found by a boarder, morose and sour, Just at the close of the dinner-hour.

Only a hair Out of a slovenly servant's head, Dusky and brown as a cotton thread, Kinky, and common, and somewhat short, Drawn from a mouth with a sudden snort.

Only a hair!
A pool of passion it quickly stirred,
And words ferocious and foul were heard;
Landlady wept, and the boarders went;
House-owner could not collect the rent.

III.

Only a hair! Only a hair from a female head, Yellow and bright as a golden thread, Gracefully coiled on a husband's vest, Close to the shoulder that head had pressed.

Only a hair
That a jealous wife one day espied,
Whose rage arose like an angry tide;
With furious fingers she scratched his face, And gave the lawyers another case.

Only a hair That quickly sundered the household ties, That shook the town with a strange surprise— A judge, a jury, a swift divorce— A separation for life, of course.

IV.

Only a hair Plucked from the pall of a spurious saint, Shown as a faith-cure for each complaint-Jealously kept in a jeweled case Carried by pilgrims from place to place.

Only a hair, Blown by a breath of the wind away, Yet making the strong man weep to-day; Slighter by far than the frailest flower, The proudest monarch has felt thy power.

Only a hair! The mightiest human passion springs Oft from the feeblest of fragile things, While life itself in the viewless air Hange in euspense by a single hair-

Only a hair! EUGENE J. HALL, in Chicago Tribune.

#### MAGNETIC SHIELDS.

We desire to call the attention of our readers to the advertisement of the Chicago Magnetic Shield Co, whose advertisement is displayed in our columns. This firm is doing a large and honorable business. Their shields, made from the best materials, are doing a grand, noble work for the sick. We know it is universally thought that we are sick because of sin; but the success attained by this company with their shields proves positively that we are cause of sin; but the success attained by this company with their shields proves positively that we are sick because of ignorance. The medical world has treated the sick with poisons, narcotics and stimulants so long that everybody is sick. Hence, the need of a remedy that is safe and certain. This company has printed matter which gives full description of their shields, and which contains much scientific trath.

truth.
We would advise all our readers who are sick with any disease, to write them, giving statement of diseases and get their advice. We can cheerfully recommend them and their shields to all our readers. True, there are many logus things advertised, but we can vouch for the integrity of this company, and the virtue of their shields, which are undoubtedly the best curative agent known. Readers, write them.

—From The Farm, Fletd and Fireside.

### The Clerical Party in Belgium.

The clerical party in Belgium is not allowed to enjoy its victory in quietude. From the day the liberals were overthrown to the present hour they have used every opportunity to make it uncomfortable to their exultant opponents. A fortnight ago they actually succeeded in breaking up the great street parade of the clericals in Brussels. The thousands who came up from the provinces for a demonstration, were not only greeted with hisses and howlings of the lookers on, but were interrupted in their march, and so roughly handled that they were only too glad

### A Popular Fallacy.

Many people think that Rheumatism caunot be cured. It is caused by a bad state of the blood which deposits poisonous matter in the joints and muscles causing lameness, stiffness and swelling of the joints and excruciating pains. Kidney-Wort will certainly effect a cure. It acts on the Kidneys, Liver and Bowels, stimulating them to a healthy action, purifies and enriches the blood and eliminates the poison from the system. Go to the nearest druggist, buy Kidney-Wort and be cured.

Santa Barbara exhibits an onion weighing one pound and fourteen and a half ounces.

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Among the specialities of Wide Awake the coming year is a familiar and historical series relative to Westminster Abbey, by Rose Kingeley, a daughter of Canon Kingeley. Than Miss Kingeley no English woman knows better the great Abbey, and the greatest of its Deeps Been Stepley. est of its Deans, Dean Stanley.

Professor Brinton advises patients with stiffened shoulders to bore twenty holes two and a half inches deep in a soft plank daily.

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Professor Moseley has discovered a mollusk which has 11,000 eyes.

Abigail S. Coles of Moorestown, Burlington Co., N. J., says:—"Eighteen months ago I had dropsy around the heart. The first bottle of Hunt's [Kidney and Liver] REMEDY gave me great relief. I feel I owe my very existence to Hunt's [Kidney and Idver] REMEDY,

Kossuth lives in a little attic apartment at Turin, having retired from his business as teacher of the English language, and is feeble in his old age.

Any lady who desires further information than can be given in the limited public space of newspa-per columns can obtain Mrs. Lydia E. Pinkham's pamphlet "Guide to Health" by sending a stamp to

The people of Wyoming Territory are to vote upon the 4th of November on the question of taxing church

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HON. FRANCIS JEWETT, Lowell, Mass.: "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of Blood Impurities.]

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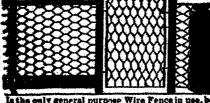
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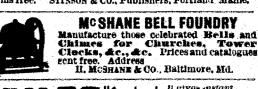
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Continued from First Page

and were convinced there was nothing what-ever about her which could be utilized in

"Now," said Miss Hill, please baste up the front of my Jersey with strong white thread, put mittens on my hands, sew them up to the Jersey and also sew the Jersey to the skirt of

While these instructions were attended to by the ladies the gentlemen of the party, under the pilotage of the host, were shown the arrangements for a sort of cabinet between the two rooms. An arch divided the sitting room and parlor, leaving a space between the two of about four feet in width. At each side of this aperture heavy woolen curtains were held back temporarily by loops, which were to be removed when the curtain dropped. In the sitting room a door opened out upon a stoop and walk, another into a bed chamber. Back of these rooms was the kitchen and

other rooms. On the return of the party to the parlor chairs were arranged in three rows across the room, the first row probably ten feet from the curtains of the arch. The front seats were assigned to the ladies and the reporters were of the number relegated to the seats back of all. The gas was then turned low, but a single jet burning, throwing out a flickering light which seemed suggestive of ghostly visitants. "Now as we succeed in getting a perfectly harmonious condition," Mr. S. said, "the better the manifestations will be. Music, however crude, is an excellent help in getting the circle in a condition. of relaxation and calm, when the electrical currents blend in assistance to the medium." A quavering soprano in a moment struck up "The Sweet Bye and Bye," in which all joined, the shrill tenor of the senior reporter balancing the lower F's of reporter junior. As the lines were repeated again and again, gradually softening to more mellow cadences. Miss Hill arese and approached the curtains, deeply agitated. As she turned and the curtains fell the spectators caught a glimpse of her face, distorted by wild emotion, with glassy, staring eyes like those of the dead. The senior reporter's tenor ended for a moment in a plaintive quaver and the rumbling melody of his companion's tune came to an equally abrupt end. The more experienced of the company kept on, however, when with. in probably ten seconds of the lady's disappearance within the curtains a beautiful white arm darted out at the side of the curtain followed by a larger one, a smaller one, then all together until dozens were presented, several at one time. We had every connecting door locked and the keys deposited on the piano within plain sight at any time, yet here were evidences of something, which, if juggling, was certainly of a skillful order.

There was then an interval of silence, almost painful in its intensity, during which every eye was bent expectantly upon the curtain. Suddenly without the faintest rustle, it seemed, the curtain was lifted and in the full view of the audience stood a little girl, clad in loose, gauzy drapery, long golden hair resting in showers upon her shoulders and falling below the waist. In a moment, with a quality of voice impossible from the lips of the living, one would think—so distant, yet pure and mellow it was—she said: "Good evening all," with a courtesy, and the

curtain fell before her. "That's Maudie, her control," somebody whispered, and another hymn was begun.

To one perfectly unfamiliar with alleged manifestations of the kind the simple presence of this child, thing or what the reader may choose to call it, was one of those rare sions behind. Certain it is that at least two persons present will never forget the indescribable sensations of that moment. More wonderful either as mysteries into which the mind has not penetrated or as most cunning examples of jugglery were the succeeding scenes of this strange spectacle, but the impressions given by the unexpected appearance of this apparition were of all most vivid. The form was that of a child of about ten years, delicate, angel-like it may be said, with features which, in the dim light, seemed wonderfully clear-cut and anything but suggestive of masquerading. As the second hymn ended a voice corresponding to that of Maudie" chattered away in an indistinct monotone behind the curtain, finally raising the tone first heard and saying in a beautifully childish way: "You don't sing good t'night 'tall, 'tall, and somebody here's scared just awful, I know there is."

Those persons present who were familiar with the sensations of such a time giggled. The representatives of a fearless press were discreetly silent.

"Can't you tell us who it is?" one of the doctors asked.

"Oh, he mightn't like it," the voice re-

sumed; "he's a stranger here, too, and -What was seen at that moment by the persons present will probably never be believed by others. Instantaneously three full forms. apparently flesh and blood, appeared together at the side of the curtain, a tall, broad-chested man in the uniform of a Russion officer, it was afterward concluded, a youth of possibly fifteen years in modern costume, and a girl probably younger, in filmy white. The pose of each was with right foot advanced and left receding as in taking a step, though with the crouch of limb as in a spring. The right hand of each touched the lips. Possibly for thirty seconds these figures remained in the position described, when, as suddenly as they had appeared, the curtain fell as with one gliding backward step they passed behind it. During that time not the slightest movement disturbed the quiet of the parlor and, however skeptical the beholders were. there was a common sigh of relief as the curtain rested at the wall and floor again. "That was a remarkable test," somebody said and the singing was resumed.

At the close of this ditty a weary groan rustled. "She is conscious again," Mrs. S. said: "I will speak to her," and approaching the curtains she drew them aside, returning in a few minutes with Miss Hill, leaning, as if in great exhaustion, upon her arm. More than this, if more was necessary, the reporters did not see, except ocular demonstration that the stitches in the dress and the condition of the alcove had in no way been dis turbed. This ended the scance which, the reader will agree with the reporters, was sufficiently out of the common to be worthy of description.

New York's crematory will be ready for bus-

iness Jan. 1. Dr. Tanner, the faster, has gone to Mexico to live on a ranch.

A cat story, in which it is shown that a fa vorite feline ran mewing violently from one bed-room door to another at midnight in a house at Hartford, Conn., until she succeeded in getting somebody to go down and close a street door that had been carelessly left open, is told in the Hartford Times. As to whether the cat feared an enterprising burglar or a stray dog, no opinion is ventured.

Address of Sidney Thomas, Esq., Delivered Oct. 18, 1884, at Weber Hall, Chicago, Before the Philosophical Society.

(An abbreviated report.)

The lecturer began by enumerating the programme thus far selected for the course, including a defense by an eminent prelate on philosophical and scriptural grounds, of the authority of the Pope; a discussion of theism by a distinguished heretic; a defense of faith on rational grounds by a celebrated jurist; the character of Marcus Aurelius; Whittier's rank as a poet; while the oil of "meliorism" would be poured on the dark sea of pessimism. The lamb of faith and lion of infidelity would meet in peace, while reason tried to reconcile them. Mr. Thomas mentioned Capt. Armstrong, Dr. Abbott, Gen. Buford, I. N. Arnold and Mrs. Doggett as members of the society who had passed away, but whose memory

would long be cherished The lecturer said he did not expect to show any marked difference between philosophy of any marked difference between philosophy of the present and past. The various schools were represented in Chicago: Roman Catho-lic, Profestant, Armenian, Calvinistic, liberal and secular. Here, as once at Athens, the philosophy of Garden, Porch, Lyceum and Academy were taught. The Chicago Philoso-phical Society, the only one of its kind here, stood for no school or method. It included stood for no school or method. It included disciples of Plato, Epicurus, Bacon, Schoepenhauer. Zeno and Kant, the adherents of the objective as well as the subjective method.

The speaker drew attention to the following considerations as being fundamentals in

philosophy:

1. Wisdom is the capacity to make due use of knowledge; knowledge, the apprehension of facts. Cowper says:

"Knowledge and wisdom, far from being one, Have ofttimes no connection. Knowledge dwells In heads replete with thoughts of other men; Wisdom in minds attentive to their own. Knowledge is proud that it has learned so much. Wisdom is humble that it knows no more.'

Ingenuity and wit both imply acuteness Ingenuity comprehends invention, and wit knowledge. Wit is seen in aptness of expression. Wisdom is the discreet use of understanding relative to causes and effects. Coleridge calls wisdom "Common sense in an uncommon degree." Solomon was deeply impressed with the superiority of wisdom, as Proversed with lawyed and order age has been comprised with lawyed and order age has been supplied with learned and eloquent men, but not so well with wise. How few of the 773,000 words of the Bible are words of wisdom. The wisdom of Christ is substantially contained in the 5th of Matthew.

2. Who are philosophers? Pythagoras, being asked in what art he most excelled, said he was master of none, but was a philosopher: that as in the public games some contended for glory and some for gain, while others were merely spectators; so in life, amid the pursuits of men some are indifferent to all pursuits, but apply themselves to wisdom. He who is engrossed with one art is necessarily a specialist; and this is the antithesis of the philosopher. Pope says:

"One science only will one genius fit; So broad is art, so narrow human wit."

If this is true of the sciences, with what greater force must it apply when one proposes to devote the mind to those universal laws by which alone phenomena of the universe can be understood. Pythagoras taught the philosopher was not only the most modest of all men, but the most independent, being in-different to both glory and gain. Anxiety to accumulate, or to retain popularity, takes from perfect independence. The philosopher, rather than surrender his profession, would

"Give me again my hollow tree.
A crust of bread and liberty;" or with another:

"Were e'en Paradise A prison, I'd leap its golden walls."

One may excell as a specialist, be eminent as a chemist, accomplished as a theologian, wonderful as a mathematician, comfortable as a millionaire, and still be no philosopher. The accumulation of details beyond a comprehensive knowledge and the possession of wealth beyond competency would be a hinderance to the philosophic mind, which has little time or patience to dwell on multifarious details. The scientist deals with nature concretely in its objects; the philosopher abstractly in its laws. Single phenomena are facts; grouped they are laws, and laws are the alphabet of philosophy. The known is history. Philosophy is not history. The philosopher pursues some new principle which shows the relation of the special to something more universal. When that is discovered, he seeks another. Were he to stop for profit from his discoveries, he might become an eminent scientist, mechanic or divine, but he would cease to be a philosopher.

3. No two philosophers have been able to define philosophy alike. The popular conception is, that it is a tangled mass of absurdities. It is like love—the more you have of it and the less you say about it, the better.

The lecturer gave Sam Weller's illustration of a philosophical mind; also that of Mr. Squeers, who regarded "measles, rheumatics, hooping cough, fevers, agers and lumbagers, all together as philosphy.

Philosophy is the love of wisdom; the knowledge of phenomena. When applied to any department it denotes the general laws and all the subordinate facts relating thereto. Thus when applied to God it is called theology; when applied to material objects, physics; when it treats of man, anthropolo--the science of things human and divine; of causes and effects; of things possible as much as they are possible; of truths and their application; the science of science.

While we may gain a conception of what philosophy is, its pursuit is sometimes attended with uncertainty; as instance Mr. Pickwick and Sam Weller experimenting in echoed from the alcove and the curtains an alley at night with dark lanterns, and the learned treatise of the scientific gentleman who observed the wonderful phenomena and endeavored to explain them on natural hypotheses. But the benefits derived from spec ulative philosophy are seen to-day in every department of human experience.

The lecturer said he approached metaphysics with awe. It is a wilderness where many minds have been hopelessly lost; a jungle whither superstition and intolerance have always escaped when defeated on the plains of reason. It is the science of the real as distinguished from the phenomenal. Some unknown metaphysician has simplified the matter as follows:

"Across the moorlands of the Not We chase the gruesome When, And hunt the Itness of the What Through forests of the Then.

"Into the inner consciousness We track the crafty Where; We spear the Ergo tough, and beard The Ego in his lair.

"With lassoes of the brain we catch The lances of the Was, And in the copies of the Whence We hear the Think-bees buzz.

We climb the slippery Which-bark tree, To watch the Thumess roll, And pause betimes in guestic rhymes To woo the Over-soul."

Is it strange that Newton exclaimed: "O physics, beware of metaphysics." The Popular Science Monthly recently remarked: "Are you metaphysicians quite sure you do not take words for ideas? To what increments of real knowledge can you lay claim? Have you done more than clothe old thoughts in new words? Have you not been engaged since the dawn of philosophy in doing much; accomplishing little? Can you point to unanimity of creed which shall demand as its right the world's acceptance? You disagree with one another. Shall we not in turn doubt you all? Did not Kant confess he could not master Spinoza, and declare Fichte's system untenable? Does not Schoepenhauer repudiate Kant? Has not Mill said Hamilton's characteristic was that he seldom adhered to any philosophical statement he had adopted? Do not the panegyrists of Kant aver he never understood the import of his aver he never understood the import of his own doctrines? Has not Berkeley admitted: 'We metaphysicians have first raised a dust and then complain we can not see.' 'Of all misfortunes to philosophy, metaphysics run upon the subjective plan is the greatest. Draper says that metaphysics and psychology and mental philosophy cultivated as they have been in Europe could yield no other results than they did among the Greeks. A lever is no mechanical power without a materier is no mechanical power without a material point of support.

In conclusion Mr. Thomas said that philos ophy comes to us friendless and alone. No attendant train ever heralded her approach. She has never been supplied with credentials from priest or king. She has crept along the alleys, dwelt in garrets, thankful if in so doing her life could be spared. You can read the history of earth in strata of rocks. So you can trace philosophy's experiences in the scars which intolerance, superstition and despotism have inflicted upon her. On its 50th anniversary the Philosophical Society of Liverpool, in a city of half a million, numbered only 150 members, and among those were few of wealth and leisure. Thirteen years ago, Chicago was destroyed by fire. Today it numbers 760,000 in population and in business ranks with the first in the world. No other has had such a rapid growth. Our society organized after the fire, and surrounded by such material prosperity has never exceeded a membership of 150. Our very atmosphere is suspicious of philosophy. It is believed with Colton that "Philosophy is to hope what old age is to youth; that the stern truths of philosophy are as fatal to the aspirations of the one as the chilling testimony of experience is to the happiness of the other," or with

"Such was the rigid Zeno's plan,
To form his philosophic man;
Such were the modes he taught mankind.
To weed the garden of the mind,
They fore away some weeds, 'tis true,
But all the flowers were rayished too,"

Keats said: "Philosophy will clip an angel's Tertullian, "that Philosophy is the patriarch of all the heresies." Our neighbors read the story of the deluge, and Campbell's words with satisfaction:

"Triumphal arch that fill'st the sky, When storms prepare to part. I ask not proud philosophy, To teach me what thou art,"

as though it were not the result of the operation of fixed laws. Philosophy has not received much encouragement at our hands. Two celebrated divines have rebuked the independent searcher after wisdom. Our churches open their doors not a whit wider than in medieval times. We have advanced alone in materiai tnings. is there nothing in than hogs, loftier than lumber, grander than grain, more precious than pork? The very names of the merchant princes of Athens have perished. The memory of their priests who conducted worship is lost, along with the superstitions they endeavored to preserve. Her philosophers rescued her from oblivion and crowned her the intellectual metropolis of the ages.

We trust in the future the walls of a Philosophical Temple shall rise in architectural grandeur in our midst; that with conceptions of life and duty which could not have been born of mysteries, society will at last enter upon its triumphal march. Then will the world understand with Pliny that philosophy is a modest profession; that solemnity and pretense with pride and selfishness are hateful things; with Voltaire that the discovery of the true and practice of the good are the two most important objects of philosophy with Burke that philosophy is the queen of arts; with St. James that the wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypoc-

Aristotle having taught thirteen years in the Lyceum with the highest reputation, was charged with irreligion and only escaped punishment by flight. May the time come when the charge of irreligion shall never again be made; when the brotherhood of mankind shall gather around a single altar—the altar of truth as revealed by nature and rea-

A Haunted Express-Car.

Sights and Sounds That Were Too Much for a Messenger.

Aaron Ross, the express messenger on the Central Pacific who recently made a demand for a new car, averring that the old one in which he had been on duty so long was haunted, sticks to it that he was not mistak en as to what he saw and heard in it. He is a brave and intelligent man, and the fullest credence is given the stories he tells. On two or three occasions, when attacked by robbers, he has shown such nerve that his employers would give him a new car each month rather than let him go. There are some bul-let holes in old No. 5, and on the floor is a stain made by the blood of a man who was murdered in it one night several years ago. Concealed behind a pile of boxes at one end Ross shot and killed a train robber last spring at Monticello, just as the bandit was forcing the door.

In talking about the case to-day, Ross said: I am usually alone in the car, and I make t a rule to go to sleep about 10 o'clock. One night about a month ago I was awakened at 12 by a crashing noise as if a box had fallen down and been smashed to pieces. I got up and looked around. The train was moving along at the usual speed, and everything seemed all right. My lights were burning, and the safe was all right. Thinking I might have made a mistake. I went to bed again. and slept all right.

"The next time I went over that part of the road the noise woke me up again. Once more I got up and looked around, but I saw nothing. When I lay down and closed my eyes the crash came again and again. By this time I was a good deal mystified, but I concluded to pay no further attention to the noises, thinking that some time the cause would be clear to me. I heard them after

that right along, but never even opened my eyes until one night, about a fortnight ago, an unusually loud crash caused me to sit up and look around. At the other end of the car, standing up at my deek, with pen in

hand, was the shadowy figure of a man. "The train was in regular motion, and the doors were all locked and barred on the inside. I was wondering how anybody could get in, and at the same time reaching for my rifle, which lay beside the bed. Suddenly the figure disappeared. I looked around, found nothing, gave the thing up as a mystery, and kept it to myself. Two or three nights after this I saw the same thing half a dozen times during the night. Every time I opened my eyes there would be the same man always at my deak writing. Well, I was getting uneasy nervous, and fidgety, and I made up my mind that I wouldn't stand it any longer; so I put in a requisition for a new car. I ain't afraid of any man that ever walked, but I can't fight devils, and I know old No. 5 has a devil in her."—Salt Lake Cor. New York Sun.

An ingenious inhabitant of York County, Pennsylvania, exhibits himself in a dress composed of rat skins, which he was collecting for three years and a half. He made the dress himself, consisting of hat, neckerchief, coat, trousers, cape, gaiters and shoes. The number of rats required to complete the suit was 670, and the person, when thus dressed, appears exactly like one of the Esquimaux as described by Ross. The cape is composed of the pieces of skins immediately around the tails, containing about 600 tails.

There has been started in Berlin a "share company for the removal of trichinæ from pork." A patent is being applied for to employ a recently invented process to that effect, consisting of pickling pork by means of a highly heated brine, in which muriatic acid forms a large ingredient, which process, it is claimed, will kill any trichinæ that may be in the meat, and preserve the latter per-

Horace Greeley never said "Good morning," or "Good evening," "How do you do?" or "Good by," or inquired after anybody's health. But he scrupulously answered every letter that came to him, and answered it on the spot, so that the writer generally got the reply in next mail. He probably wrote 20,000 letters that did not need writing and died the sooner for it.

The astronomers at Cambridge have recomputed the orbit of the Wolf comet, discovered Sept. 17th, and find it to be an ellipse, having the short period of only 2,429 days, or six and two thirds years. It will be in perihelion Nov. 17th, at which time it will be about 146,000,000 miles distant from the sun.

Dr. Hall has his church doors closed and fastened now when he begins his service, so that he and his congregation shall not be disturbed by late-comers. A student of history has discovered that

false teeth were quite common among the ancients, and this gives rise to the horrible suspicion that Cleopatra had some. The Methodist ministers of Wyoming Con-

ference, New York, have got excited about

roller skating rinks and adopted resolutions against them. A man living at Orville, Neb., says he has frequently heard the whistle of the railway

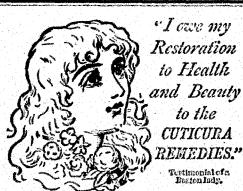
shops at Grand Island, twenty-eight miles A young medical student in Nashville has

been driven mad by the horrors of the dissecting room. Stanley, the explorer, says that on several

occasions he bought his life of wild tribes for

a pound of two shilling powder. Five millions of dollars of English capital has been invested in Montana stock ranches

during the current year.



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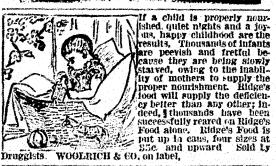
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