he Journal, are especially requested to it news. Don't say "I can't write for the he facts, make plain what you want to short." All such communications will inged for publication by the Editors. is, information concerning the organ-lettles 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 nossible.

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THE ROSTRUM.

Where Did To-Day Come From?

An Address Given through the Mediumship of J. Clegg Wright, at Lake Pleasant Mass., Aug 16th, 1885.

(Reported for the Religio Philosophical Journal by James Abbott.)

If I could stand a thousand miles from the earth and look upon the geography of this globe, I would see people living in India, China, Europe, Africa, and on this great continent. I would see them at work, and at their studies. I would behold the advocates of public reform. I would note the intellectual tastes and proclivities of the people that dwell upon the earth, and what a sight it would be! In China I would see a man who thinks that the institutions and civilization of the Celestial Empire are the grandest the world has ever seen Looking toward Hindoostan I would see a man there imbued with the same principles, views, and prejudices. Coming to Europe, I would find the same intellectual, philosophical and moral proclivities. If I came to America, it would be just the same.

"Breathes there a man with soul so dead Who never to himself hath said, This is my own, my native land?"

Our environment and education make us just what we are. If you had been born in Constantinople, you would have been Mohammedans; if in India, probably you would have been Brahmins; if in Spain or Italy, the chances are you would have been Roman Catholics; and if born in England the probabilities are you would have been Protestants The great majority of you were born in the Northern States of America, and your intellectual life has been developed by your circumstances, the educational influences and surroundings which environ you.

I want you to remember this, because it is not true, though often said, that right comes uppermost and justice is always done. I deny it. I shall try this afternoon to demonstrate that truth has to fight its way; that life is a battle, and cowards are not wanted here. [Applause.] The subject I have to speak upon has been selected for me, and it is:

WHERE DID TO-DAY COME FROM?

It came out of yesterday; yesterday came out of the day before, and the day before, and the day before—backward into the endless. There is, then, a chain of eternal evolution. The present is what the past has made, and what can live under the conditions of organization now.

I want to speak of the church of to-day, and the cause thereof, and I want to show it is not because the church of to-day is supposed to be founded upon truth, that it is strong. I want to show you the real cause of the success of Christianity; and I want, further, to show you the means by which that church will pass away from the civilization of to-day, and on its ruins will rise a brighter philosophy, a juster polity, a wiser morality, a broader justice and a clearer liberty through modern Spiritualism, than the world has ever seen before.

THE INSTITUTION OF CHRISTIANITY.

I'm going back to the institution of Christi anity. I necessarily have to take you through an elaborate historical argument; and it is to that historical argument that I draw your attention now. Consider the times when Jesus of Nazareth walked the earth—and I assume there was such an historical person. I will not stop to attempt its demonstration. I accept for the time being that there was an historical Jesus. Certainly there was an ideal one. There were two of that name, the

nies, and you have the George Washington who never told a lie. [Laughter.] Mankind will make ideals. Over the waste of two thousand years you pick up your ideals, and those ideals are the dream of your anticipation, the power of your hope. But when the historical Jesus walked this earth there was an established church in his country a church in his country a church an established church in his country, a church according to law, a church before God was made a man, a church before a virgin was overcome by a God; [Laughter.] a church, too, which had all the prerogatives, emoluments and glory which belonged to a church. This church which preceded Jesus was one that was to be set aside. He came as a reformer, and there was not a more among the pricate and there was not a man among the priests of that time that had any love for Jesus; and here is the correspondence and likeness between the church of to-day and the church of two thousand years ago. There are not many wo thousand years ago. There are not many ministers, not many priests in your country who like modern Spiritualism any better than they liked Jesus. This Church of State had all the emoluments, power and glory which belong to a political establishment. It stood behind the judge and God was supposed to stond hebind judge, and God was supposed to stand behind them all. This church was consistent. It appealed to God as the last arbiter. It accepted him as the final and only authority. But this church was doomed to be set aside in the course of civilization, and a reformed church established by the Nazarene. I made a mistake. Jesus never established a church, never anointed a bishop, and never made a priesthood. All that came in after ages; but clustering around that name came the Western church, and to some extent the Eastern church, which went down largely before the triumph of Mohammedanism.

Christianity as a thought, gathering power and volume as it went along by force of its political conditions, made it advisable in the Roman world to have itself selected as the symbol of political and sacerdotal power.

Christianity was not established by the design of a God, but by the design of a states-man, by the ruler of the Roman world. That establishment made a tremendous change in the ecclesiastical, the philosophical and religious conditions of Europe. Ancient learning declined. A new order of thought and education took its rise; and to me to day as I look upon those conditions, it is one of the wonders or history that should triumph over Rome and that the thought of the Nazarene should become the accepted symbol of the Roman world. Changes had come, and silently important principles had been at work. What made principles had been at work. What made the triumph of Christianity so easy? In the first place, political conditions which have fallen out of the view of the historian now, then existed. Seeing his insecurity and the likelihood of his family losing the inheritance of the Roman world, Constantine sought to secure the allegiance of the scattered tribes of the empire, east and west, by the establishment of what seemed to be a compromise with the old civilization and the radical reformers of that day not because it was true, but because it was politic, because it would tend to the unity or consolidation of the dynasty then in power. Men were the same then as now.

There are men in the United States who would sell the Republic if they could gain power and maintain it. There are men in your country wicked enough to establish an aristocracy now. There are men low enough to sell the highest honor they can have, a clear conscience, in the councils of your country; and there were such men living in those times. A priesthood existed then, and they had the emoluments of power. They had jurisdiction to a large extent over the Roman courts. Further, they had the tithes. Show me a church, true or false, with an established priesthood, who have their tithes collected from the industry of the country. and I care not who may be the generals or statesmen of that country—give me a tenth of the products of their industry and I will corrupt for ages that nation. It is there that the great power of the early church consummated and concentrated itself, and became the basis of the civilization of Europe. had the tithes, and the money with which to send its missionaries over the semi-barbarous provinces of Europe.

A MERCENARY PRIESTHOOD.

In the century which succeeded the estab lishment of Christianity, there arose in the Roman world a mercenary priesthood who, along with the legions of Rome, marched into the forests of the North, invaded Britain with their religious thought, and St Augustine at Canterbury raised the banner of the cross; and that civilization planted by St. Augustine became the infusing spirit of Saxon feudalism. I want you to note that period. In Holland men were living in houses built of mud, banking up their lit-tle dwelling against the German Ocean; men fighting for the necessities of life in the densest ignorance, unacquainted with the religious thought, the philosophy and the literature of the ancient world, imbued with the Scandinavian ideas of religion. The two civilizations came together by the treacherous sword of the adventurer, who marched by the side of the priest. The priest inspired the soldiers with religious enthusiasm, promising to those who died upon the battle-field a happy inheritance in the world to come.

Are not the devastations of the legions of Charlemagne written down in history for your instruction? Was not the faith of the real and the ideal, just as you are making men who lived in the North, in the forests two Washingtons. You have the George Washington who fought the battles of the cololand, shaped by the sword of Charlemagne?

hey were convinced, not by logic, not by he holy spirit, not by the divine impinging influences of inspiration, but by the sword in the darkness of that reign. You will not hear these sentiments from the pulpits. You hear only a one-sided statement of the case. You will hear that Christianity persuaded men because of the influence of the Holy Spirit. Why does not that Holy Spirit to-day descend on the soul of liuxley? Why does it not convert Tyndall? It is easy enough to convert a milkmaid in Massachusatts but to convert a milkmaid in Massachusetts, but men of science defy successfully the Holy

men of science dety successfully the Holy Ghost. [Laughter.]

We want phenomena. Ministers of the Gospel, give us some reliable phenomena. Moody, give us something else besides maudlin nonsense. Give us phenomena that we may know there is a Holy Ghost and a power divine behind Christianity.

WILLIAM THE CONQUEROR-WOMEN.

We now come to the 10th century, when that semi-barbarian, William the Conqueror, emerged from obscurity and led an army on conquest into Britain. The civilization of the heptarchy, with all its brilliant forms of thought and its ancient usage, were swept away by the descent of feudalism. And what was feudalism? What did it mean? It meant that a portion of the people of this world are to own the land, to rule the race, to hold all the offices and enjoy their privileges; that the great portion of markind are to tall the favr may recently recent are to toil that the few may reap the re-wards of their labor. It means struggling poverty, death and shame to the great ma-jority. Christianity through the weary ages of the past, has stood by the rich, defended their right of power, upheld their sword. It never stood for the poor, for the down-trod-den, for a cause that had the betterment of the world's laborers at stake in those dark

ages. [Applause.] In the age of William the Conqueror feudalism descended with its monstrous vices and crimes. Women, turn with me to the pages of history. In the days of the Apostle Paul, you hadn't a soul. Paul did not be-lieve you had. What did he believe? He believed you had a soul when your husband got baptized for you. [Laughter.] Why does polygamy exist to-day? Why have men in the East so many wives? Because they have not considered that women had an immor-tality. In the 10th century a woman had not obtained a soul. There was a time in the early history of Pennsylvania when women had hardly come to have an immortal soul at maturity. With the development of the idea of woman's immortality has come the civilization of the race. In the 10th century, if a serf got married, he did not see his wife first. The baron, the man who owned the land, had the preference. That has passed away, with the civilization which could tolerate it. Did not Europe blush with shame; did not the execrations of the world rise at the murder of Leitrim in Ireland? Why was he murdered? A few years ago he claimed the feudal rights of a Lord of Ireland. He claimed the married women of the serfs of Ireland, and died for his folly. I believe in murder when it means honor to humanity, and justice to outraged honor. In the time of which we were speaking these conditions existed, and the priests were silent.

ECCLESIASTICAL ESTABLISHMENTS.

Then there came a reform. Men were growing out of their necessities, out of their pains, out of their mud houses. They made houses of wood, and then came the age of stone. How did those changes come? I will tell you. They came out of two conditions. The lands of Europe were tithed, and in the 10th, 11th and 12th centuries legions of masons and architects went through Europe building those ecclesiastical establishments which are the charm of to-day. The different forms of architectural design wove their beautiful tracery up toward nature's sky. Who paid for them? Who paid for Melrose? Who paid for Walley? Who paid for the 254 abbeys which were destroyed by Henry the VIII., the so-called defender of the faith? Who built the vast abbeys and monasteries in the middle ages? The people—the labor of the people. It was drawn from their labor, just as your labor is taxed to day, but in a more unjust and rapacious manner. There grew up in the church asceticism. do not admire it. I am not an ascetic. think it is the maddest thing ever seen in God's world. Good men are wanted in society—not in the bowels of a mountain. They are of no use shut up in a monastery. Society needs all the good men-all the heroes. They are needed to-day, and always have been. But, then, the best men, best thinkers, the best scholars the country could produce, were to be found in the monasteries, and in the monasteries they cultivated learning. Outside all was ignorance and darkness. In the 11th century, were you to go into the monastery of St. Edmondsbury, what would you see? Outside was slavery and poverty of the darkest kind. Within lay the priests and monks drinking the finest wine from the vineyards of France, and the best ale brewed in England. They had a happy, lazy, grand old time. I wish you could have a peep into those sanctuaries of filthy debauchery. They, were sinks of corruption as well as patrons of learning; sinks of infamy and prostitution as well as models of asceticism.

Out of the monastic system, with its rites. its usages, its prayers and its beads, grew the Crusades. Those men were environed by their circumstances. They were honest. They believed in what they said, and prac-

son any day who does not. [Laughter.] He will point you to mansions in the skies, and picture paradise where the angels sing the hallelujah chorus, but he won't forget his dinner. Their practice is good theory this far, that we should live a day at a time, for to-day will make us ready for to-morrow. THE PERIOD OF THE CRUSADES.

But I must not lose the sequence of my argument. I was just coming to one of the greatest events in the history of Christianity—the period of the Crusades. We all owe a great deal to them. Saracen civilization was believed to be barbarism. The manners of the East, the civilization of Mohammedanism and the Oriental world was little. anism and the Oriental world was little

known in christendom during the 11th and 12th centuries. The Christians were thinking that Jesus was about to come again. Some of them are thinking so yet. In the 10th century you could not find a conveyancer who would make a lease of any property beyond the end of the century. He believed the and of the world was at lieved the end of the world was at hand Some men are so cracked, so crazy, to day that they are actually looking for the second coming of Jesus. I hope they may live until he does come. [Laughter.] I venture this remark, that never again in this world will Jesus of Nazareth make his appearance. If he comes in Massachusetts, your medical laws will put him in jail [laughter] in New York. I shall he better against defeated with your Fork. I shall be better acquainted with your statutes after a bit. I wish the adventists

who are looking with the telescope of faith heavenward might see Jesus, and what would they behold? Would they see God? No. They would see Jesus, to be sure; and who is he? A man like any of you. I saw a spirit the other day who was very much disappointed when he got to heaven. He was a bishop, and he thought when admitted into Paradise that he at one rate would require a Paradise that he at any rate would receive a welcome and a hallelujah and the blessing of the God of the universe, and whom do you think he met? He didn't meet Jesus, nor did he meet Abraham, or any of the prophets. Whom did he meet? His mother. [Laughter] And I would scener have you all when ter.] And I would sooner have you all, when you die, meet your mothers in the spirit world than 10,000 Jesuses, [Applause.] Look after your mother; she will look after you. IMPIOUS WICKEDNESS. I believe I had got down to the tenth century when I digressed. The career of implous

wickedness under the sanction of the church was going on. I say "impious wickedness" because it sanctioned all the property being maintained in the hands of the few. I sanctioned serfdom, and it had the ecclesiastics dragoon and drill the people in that kind of thing. Men were ground down by despotism at that time. They dare not think, and they were only taught to believe. Why, thinking was not even done by the priests. will tell you how they used to do it. In the early church for hundreds of years a minister was not allowed to preach his own sermon. The highest authority in the church wrote homilies. These were committed to memory by the priests, leaders and elders throughout Europe, and recited Sunday after Sunday in the fifth, sixth and seventh centuries.

Let me be correct. In the seventh century there were not five priests in England who could read. Think of it! God bless the peo ple when the priesthood can't read. [Laugh ter.l In the eleventh century it was a little better. The night was breaking, but still the priests were ignorant. They could scarcely read. Noblemen could not read. Go to a lawyer's office and look at those mysterious deeds on parchment, and there instead of a signature you will see a sign and a seal That tells a great deal. Go to Westminster Abbey and you will be shown the great chart er of Henry the VII. There is a seal. He could not write his name. A nobleman of those times thought it beneath his dignity to be able to write. A monk could write. A nobleman was too grand an arch-angel in society to be able to write.

Some of the Lords of England are too proud to make a speech themselves. They hire a man in a back room in Fleet St. to write it for them. And it is said that nearly half the clergy of the Church of England buy their sermons ready made at so much per dozen. [Laughter.]

Well, there is some difference between those fendal days when the priests were in their glory, and now. This is a great age but it is a gigantic sham. But what is it? There are sham men, sham, institutions, sham stat utes, sham legislatores, and sham churches It is a day of shoddy. Let us see if we can't remodel it into a better fabric.

THE CRUSADES.

The eleventh century, the mad crusade was fomented by Peter the Hermit. What a burning eloquence had he. When he spoke he stirred men's hearts. He was an agitator. He said the church at Jerusalem was in the hands of the Pagans, and what a job it would be when Christ came if he could not get back to Jerusalem. [Laughter.] Jerusalem must be in the hands of the Christians. That was all they had to talk about, all they had to think about for 200 years. Think of Europe crazed with this idea for 200 years, talking about nothing else, and thinking about noth-

ing else!
It is said that when Thomas Carlyle was writing his French Revolution that he talked about France at the breakfast table, at the dinner table, and at the supper table. It was France! France!! France!!! and he near ly killed Mrs. Carlyle. And so in the eleventh ticed what they taught generally. They century it was Palestine, the Holy Sepulcher. ture, glass and china, and were not designing men. They believed in Men at first in their incredulity looked upon other pieces of historical in living well down here; and show me a per- it as a mad thing. Then they thought, We writing desk of Louis XVI.

ought to have it." Then they said, "We will have it. We shall go to hell if we don't get and when you get hell planted in a man's soul, you can make him do anything. Fairly make a man think he is getting his foot into the flames, and he will jump like a live herring out of a stew pan. [Laughter.] They didn't get the sepulcher the first time, so they

went again several times to try to get it.
What a Europe that was.
Your American War with all its tragedies,
episodes of valor and deeds of glory, was
nothing like the Crusades. Imagine an army of great magnitude, less disciplined than-I will not tell you of Bunker Hill; less disciplined than the forces which maneuvered at Bull Run, crossing Europe like a procession of locusts. They are up and destroyed everything before them. The sacredness of women did not escape. Villages were pillaged, houses destroyed and the continent of Europe streaked with blood. That was the scene enacted again and again. For what? Thousands and tens of thousands were slain, millions lost their inheritance, property was destroyed, and countless homes made desclate -all for what? For the tomb at Jerusa-

We stand here to-day to condemn these things, that the foliy may not be repeated. What came of it all? Learning. What seemed to be darkness and chaos and crime actually benefits and chaos and crime actually. ally resulted in something great and good for the world. It made the reformation possible. It brought Christians in contact with Saracens. The Christians had never thought before that there was another idea of heaven besides their own. It opened their minds and enlarged their souls, so by their coming in contact with the Saracenic civilization, reformation in religion became a possibility.

I am giving you the philosophy of the Christian unfoldment—not that it was true, but that it was a development out of the political and philosophical and social condi-tions of the world. I want to emphasize this idea, that the Church in consequence of its property was powerful. It enlivated the al-legiance and secured the devotion of the people. Money is power. Lord Bacon said that knowledge was power. Sometimes I think the philosopher meant money. Money is power. Midas with his assess here is god. I want fairly, then, to realize that all the sucmaraments of the Molia, chalchismic and otherwise, have been successful in proportion to the length and breadth of the exchequer. It has been a fight for the survival of the fittest; and those best equipped with money are the most successful in an ignorant world. There is a new power to-day; the power of intelligence is recognized and the hurch must be subjected to criticism. Its theology, its creed, its condition, its zeal, are not above being subjected to a judicious and philosophical criticism. It is now undergoing its crucial test; and what are you doing in the mighty contest, this mighty fight for civilization, for the highest man can think of or wish to obtain? You have obtained a knowledge that man lives after death. You have that knowledge through phenomena. Are you prepared to pay for its propagation? The old systems of error and the days of tithes are over.

In Ireland, not fifty years ago, the priest marched with a regiment of soldiers into the farmer's fields to take the tenth sheaf, the tenth pig, and the tenth pound of butter. At the point of the bayonet the peasantry of Ireland paid their tithes in 1835. That was Christianity. That was the best God the world had at that time, collecting tithes at That was the best God the the point of the bayonet. Do they stand it to day? Will you stand it in this country? No! It is unjust, and you will not stand an injustice. Be as firm for justice, right and truth as you are for your independence, dignity and sovereignty.

Here the cause of modern Spiritualism needs your support, advocacy, tithes and time. Let your contribution be voluntary. Let it be according to your conviction of truth; and let this be a centre where you can gain light; where the truth of heaven can be born again in your thought and understanding. From here let the sunshine of your knowledge radiate. Let this be a centre from which socie-ties can be originated and invigorated, from which the agitator can start, from which liberty can grow, from which truth can expand. Go to your homes and investigate modern Spiritualism, if you have not done so before. If you find it to be true, accept it.

Those crusaders marched in legions across Bulgaria; they bared their breasts to the spears of the Saracens for what they believed to be true. Your liberties and civilization have cost somebody a great deal. What are you doing for the generations which are to come? Will you not wipe away your indebtedness, and have your escutcheon bright, ready for the service? Let us be a power that we may fill the churches with men of science; that we may smother superstition; that we may establish an order of benevolent right and progressive justice, which shall be an effusion of heaven, and which shall be an infusion of power and humanity, that pover-ty may cease to be a crime; that life may be more happily developed; that homes may have the more joyous confidence in their members and the light of civilization may dawn over the hill-tops of the world we love so well. [Applause.]

The property of France, stored in the Garde-Memble in Paris, is said to have a value of 30,000,000 francs. It consists chiefly of furniture, glass and china, and contains among other pieces of historical interest the bed and

Is the Law of Progress one of Harmony, or Discord!

A Paper by Rev. Antoinette Brown Blackwell, read before the Woman's Congress at

Des Moines, Iowa, October 8th. The important question proposed by the topics committee of this association: Is the law of progress one of harmony or discord? may be fitly included in a still broader inquiry: Is law a harmony or a discord? In other words, Is natural law an order or adisorder in nature? The question put in this inclusive form very nearly answers itself. Law is law because it is an order, is an inherent, continuous self adjustment, the established method of nature's working, her vast, uniform scheme of habitual process and progression. In the very constitution of things, no persisting mode of action can be destructive or can work out of concord with the general methods of the system with which it co-operates. Nature is and continues to be; her laws also continue, each uniform; but co-operative and therefore variable in joint outcome; which is equivalent to saying that natural laws all work to-operative appearance of the saying that natural laws all work to-operative appearance of the saying that natural laws all work to-operative appearance of the saying that natural laws all work to-operative appearance of the saying that natural laws all work to-operative appearance of the saying that natural laws all the saying the saying that natural laws all the saying the saying that natural laws all the saying the saying gether as a whole, despite superficial temperary conflict, in a steady and large harmony as eternal as the indestructible elements of the physical world. They are parts of one working unity, but co-operating so variously they may run partially across each other's pathway, and yet their roads all lead to the same ultimate goal. Then, is there an all embracing Law of Progress? Superficially, no; comprehensively, yes. In the narrow sense, the answer must be negative. In a vastly broader sense the answer can be made equally clear and sure in the affirmative, and with the advantage of being, as I think, on this large estimate, absolutely universal—so universal that all discords are swellowed up universal that all discords are swallowed up in the one grand harmony, are made literally to become part of one perfect success. To illustrate, a stupid toad who sleeps all winter in one hole without motion, probably without sensation, would hardly be described as making progress during that period; yet after years of alternate sleeping and waking he has progressed far beyond his tadpole birth, in size, in structure, in activities, in all toadly compensations and enjoyments. And even his annual torpor has contributed to that result. Suppose he has been kept one year without food and thus emaciated and made to suffer. That episode could not be called a progress. If he has been wounded and a foot torn away, here is positive retrogression. And yet, poor toad, finding himself hale and hearty at 30 years, in the full enjoyment of his simple life. existence on the whole has been a real gain, with still a goal somewhere beyond, toward which he is hopefully wending. His checkered life shows us that continuous progress is not always ensured, perhaps is never and nowhere ensured. to any one thing, animate or inanimate. As a unit his pilgrimage was a progress. Similar progress, universal and in various phases, becomes a hopeful probability. But progress is essentially social and co-operative. This is a co-partnership world. Like all live things, the toad finally reaches death by accident or decrepitude. His remains becoming food for other organisms, vegetable or animal, obviously promote a wide physical life. But especially consider also, that although he fed greedily on other creatures, using them and their stored activities for their own ends. that he only borrowed them temporarily, if forcibly; wasting nothing; but handing all tained with no cost to other life, where every again, largely from day to day, back to the general food store house, transformed indeed, but therefore the more useful to such of his immediately uplift mineral matter into live the interpretation of the story of the interpretation of the coheirs in the vast hierarchy of living things | ing flesh and blood. Unlimited power might as can best utilize the materials in the transformed and transferred state. He robbed on one hand, but he got the full benefit of the values himself and then he handed them yet again to others. The values have been kept in active progress. But the thrifty toad has been making profits besides. He has been helping to uplift dead mineral into living organism and to upbuild living improved tissue. If he has seized and appropriated unailing flesh, he has also utilized senseless air and water, and prepared them as more available food for others nearer the foot of the ladder than himself. The organic world seems to be a fraction richer and larger, and is able to mount a trifle higher in the cycles of change because of his contributions. The manifold relations of the biological kingdom, and of those to the inorganic, are still largely hidden from our knowledge; yet we know that every organism is a wonderful laboratory in which the inorganic becomes more or less permanently co-operative with the organic, and in part is itself organized. As we are taught, it is the plant which preeminently converts mineral substances into plant tissue. Yet it has not been found that plant or mineral can either begin this transforming process or can continue it without the aid of prior onec-living food. We nourish our plants with not yet quite deorganized refuse; then jointly with this helpful upward push, they are able also to appropriate the inorganic. Poorly fed from once-living sources they can make but a poor use of their vast mineral resources. All living things, vegetable and animal alike, grow and perfect their processes in absolute dependence upon an intimate alliance and close co-operation with the inorganic. Air and water are as indispensable as food; nor are mineral medicines yet diseredited for the sick. Every breath, every motion, every function is enfolded in this unorganized outer kingdom as in a bath, and the vital activities, here a little and there a little, carry the others up and over into their own realm. There is perpetual falling into or towards the inorganic, but the lower orders greedily arrest and variously utilize the result. Apparently the higher kingdom is forever growing, but the other diminishes. Every physical life contributes its own share to this advancement, and in this sense is a general benefactor, and a law of progress is established to this extent. But every thing, in its own degree, must be fed in part from the organic crib. Hence the struggle for existence, the hourly blighting of a myriad of lives before their prime, the unceasing, many sided conflict. If man himself is not the daily food of some creature larger, wiser and more masterful than he, he is set upon by an almost infinite, invisible host, to whom the breath of cholera, fever, pestilence and decay is the very aroma of life. If he cannot live well above their plane, shoving them hard to the background, he becomes partially their prey; or becomes prematurely their conquered victim. The personal loss on all hands is plain enough, is certain enough, is hard enough to bear. The suffering is sharp enough, and this great tramway of discord is admitted to be the universal highway through which all dish must need to be the through which all flesh must pass. Nor is it always a direct progress to the individual or to the race. There are vast tribes of creatures who were once higher in structure and in functions than now, but because they could find surer supplies in some lower grade of life, they steadily went down and back,

intent only to live. True, others are in their old places and the domain as a whole is only widened so much the more! The general progress has been secured. First min himself, and after him rank on rank the higher animals are all the outcome of the universal law: eat and live, carry up the lower organism to a higher level, up and up through long and often deviously winding cycles. Let the debris drop for the humbler folks at the foot again to remount. Yet it is not simply an endless round. The geological record shows engraved on every leaf, great geries of moving spirals never returning upseries of moving spirals never returning upon themselves, but winding on and up in all directions. Up and on. That way lies the goal, and so only can it be reached! Nature's endless prodding from behind means exactly this. Better to be a man, able, wisely to choose and prepare healthfully the needed food; better to be able to select and to beautify one's surroundings, to build artistic houses, to design and weave dainty fabrics for clothing, and, above all, to educate himself and his kind, to feel and think as the gods, than to kill a reptile, to creep on the earth, never to hop but a foot above the clods themselves, and to crawl alone ingloriously beneath his head coverlid to the black night of months-long torpor. So much at least the merciless lesson of get what you need, inexorably teaches. We have seen, too, that it secures a solidarity of progress which bears forward all individualities with uncompromising impartiality. Let us pause a moment to consider what has been the result as we find its general outcome among mankind to-day. The nations are farther advanced in almost every art and science and bodily comfort, and in health and numbers than any people of past history. There are shocking morals and fiendish crimes to horrify us; and the cries of that meanest human conflict, the strong against the weak, still vex the air. But we can find no time when these things were better than now. We must admit pro-gress as a unit. Call the method good or bad, we must accept its measure of success.

If we fix our eyes only upon the conflict we can blot out a whole heaven of sunshine be-yond. When we of the East have heard of the merciless tornadoes, the unsparing plague of grasshoppers, of the various unthought of reverses which have swept over different portions of this mighty West from time to time, it has almost seemed like a cruel smiting in wrath. But put these things in perspective. Fifty years ago a wilderness. To-day the grateful fields have just paid in their thousands of bushels of fairest wheat; the yellow corn is waiting for the harvest; the ranches are teeming with cattle; the farmsteads are homes that the daintiest kings of old would have envied; the cities are upspringing like mushrooms, but they are not withering away though the sun of prosperity shines almost cloudless. Cyclones and grass-hoppers are as the grains of dust with which the wind smites the face, to the whole solid earth beneath the feet. They are as the sparks which fly idly from the engines, to the vast net-work of railroad systems which Gulf, on this magic carpet.

will carry you from Boston to San Francisco, from the Queen's Dominion to the Mexican In this proportion are the conflicts of sentient life to its all enfolding harmony. An hour of sorrow-days, weeks, months of foy. Crimes even are only soil stains on the garments of a large, unresting progress in which there is no variableness, neither shadow of turning. Omnipotence might have ordered a world where physical life could be sushave made all sentient life run on in advancing parallel grooves, with no possibility of self seeking interference, with no conflict, no pain, and steadily increasing enjoyment. But that is not the established plan. The present one seems to be a good deal broader in its scope. The wise, small honey bee may not understand why men will persist in planting potatoes, cabbages, beans and apple trees instead of delicious white clover exclusively. The very lips which established as Christian law the mandate "Love thy neighbor as thyself," also set the daughter at variance against the mother, and the daughter-in-law against the mother-in-law. We know that that kind of variance is only the wholesome stir of motion, and the kiss of fresher air needed to keep the waters sweet. Nature's thorny goad, hunger-ever-recurring hunger -well-nigh enforces her first savage code: "Help yourself; choose the best!" The beginning lies far down in the blind unconsciousness of right or wrong. Yet what other instincts could have made inert, cloddish creatures equally alert, could so have aroused everything that lives into fuller life, stimulating growth, compacting muscle, compelling physical power and adroitness with ever widening methods of work and definiteness of function? What other could so keenly have stimulated intelligence? The recognition of this and that, the caution of avoidance, the skill toward success, the dawning knowledge of relationships between means and ends, the distinguishing of quantities and qualities. What other could equally have stimulated the pascent germ of choice between one thing and another, one method and another; and have organized sensation as a memory, an experience, a data for fu-ture action? These growing powers, phys-ical and mental, perhaps might have been established in their full present development, then the creatures could have used them in perfected activity; but only as alien gifts, as the automaton swings through his appointed round of motions. The physical power could not have grown as now the exponent of needs and possibilities. All of life would go out of life on that plan. Stimulus, incitement, adaptations of result to demands in all kinds and in all their wonderful shading of variety, all as imperative, as effective, as want-stirring and life making as gratification itself, would become but dead steel springs, doing their work with clock-like effectiveness, but also with clock like inaneness. Enjoyment means growth, new acquirement. The familiar, if it also is not a progress, a manifold of changes, becomes insipid. The very winds, if so chained that they must sweep on in grooves of direct benefaction, would become tedious. We should weary of them as of eating sugar and honey for an habitual diet. Better the chill wind and the blast, now and then, as a spur to the lagging prudence of providing against their ravages. Or could pain and penalty be dis-pensed with in the economy of uprising life! This would bring down all things at once to the sterile level of blank indifference. To do or not to do would be made to give equally severe results. There could be no standard set up for attainment; no motive available to urge one forward in one way rather than

another; and no inherent warning off from the inexpedient. At best there could only

be enjoyment on one hand and on the other

guide one up and beyond. It is Seylla and Charybdie both, threatening on either side the one channel of safe adventure. Finally, can we imagine life in any or in all orders to have developed more rapidly or more nobly without the ingrained physical antagonism; without the sharp spur of the universal, inexorable law, eat and be eaten? Any organism exempt from this latter fate would have lost one of the two most powerful incentives to a many sided growth. Hunger would still impel, but the art of self-defense, with all the ingenuity, the strength, the skill, the manifold clever adjustments on all sides, would never be acquired. The resulting disuse of faculty would lower its vigor, would narrow its range, its direction would lose in definiteness and sharpness of purpose, and with the one great occasion of conflict would go also the strength which arises because of conflict, and for this manifold loss there would be found no substitute to insure a corresponding gain. Individuals, they who are now pushed to the wall, might directly benefit by the new plan; but the race would lose immensely. The scheme as a whole would be a failure. Avoiding hungry enemies has promoted a growing advance in structure and function, in all kinds and classes of animals to a degree which is perhaps quite as marked as the corresponding growth impelled by direct food seeking. Among men, would heroic minds struggle on in their very dangerous, distasteful, experimental quest among the filth of various decay, if human life and its interests were not threatened by the microscopic devouring hosts? These puny hosts may slay their tens of tens of thousands, brought down in the prime of manhood, and yet they may prove to be human benefactors. They are the scav-engers of a needy planet. They beaten all the pathways of busy life. Above all they quicken the divine in human purpose and its results; they impel intelligence, which is equally Godlike to investigate, to discrimionward the human hope of conquest, of gaining the gratitude and admiration of mankind as reward for high services rendered. The overflow of good example spreads out on all sides around us, promoting courage and high endeavor in whatever hands, or head, or heart, can find to do. Time alone fails us in carrying these suggestions into abundant illustrations. As to the outcome of the social instincts, a few words only must suffice. The love of offspring, the instinctive unselfishness of the parent, has grown and strengthened, has become tender and brave, and it sprang from the ever present neces sity to defend the helpless baby against all its foes and to be the direct providence for the supply of all its needs. What other path way out from self could so adequately have begun to visit the perfect higher lesson: "Love 'hy neighbor." In the order of social development the unselfish care begins to aginative and to have been impressed with reach the other parent, the family as a whole, the craze, more current then than now, that the tribe, the nation, the race, all races, low and high. Even the eater shall learn to love the eaten, not as a sweet morsel under the tongue, but justly and divinely, willing gladly to do him good and not harm. Do we still halt very far from the ideal? Courage! When the despicable crimes of to day, which might pass unchallenged in mid Africa, begin to stir the throbbing pulses of even a small fraction of Christendom with shame, pity, indignant protest and new generous resolution, there is dawn already in the horizon of a brightening future. The moral sentiments gain foothold among the last, but once here, they come to stay. The mills of to work on and on, and ever onward through all ages. But what is this which has been increasingly arousing into new and higher consciousness, stimulated through whip and spur and manifold discipline; through rewards as various as the penalties! A growing structural fitness of nice adaptations has everywhere accompanied sentient results. Is there nothing beyond structure? nothing beyond the organism to emphasize gain, to dignify purpose? Is there nothing to make the long experiment anything more than a curious, hopeless, aimless, ages shaming fail-ure? There are many who can find no awakened consciousness which can outlive the responsive, helpful organism by whose aid it won its way toward a broadening life. But why not! When a chemical compound dissolves partnership its elements move on into new alliances. There is one unseen universe beyond the telescope. There is another beyond the microscope. Who has proved that there is not another beyond failure, beyond injustice, beyond despair? If the long, devious pathway of progress leads straight on thither; and if all the old patient methods of promoting growth are still in needful but kindred action, life has no ills. Its catastrophies, its hardships, its mistakes, all the conflicts which smote heavily, drop away softly, like night-dews from the awakening rose bud when the sun rises. Nature becomes an endless poem. It spreads wide around us an ever unfolding story, yet tender beneficence; leaving none other, amid all the rush and sweep of its mighty physical forces, for the growth of new-born sentience with its moulding discipline, even to the free play of selfish greed which beams only by failure and loss, and to the sore heart of innocence which is yet passed unscathed beyond its trials. The marvelous scheme becomes the far-reaching adequate, incarnated imbodiment of an Infl nite Love and Omnipotent Wisdom; of an Infinite patience also. And we are in the midst of the triumphal march of this unend-

ing stately progress! THE BOOK OF MORMON.

One of the Roman es of Fraud-Spaulding's Manuscript Found—An Old Story Well Related.

The report that the "Book of Mormon" has actually been found will be received with general and justifiable incredulity. This so-called "faith" has long been affirmed to be little better than an illiterate travesty of a novel written by one Solomon Spaulding. Hitherto, however, the assertion has rested solely on the testimony of people who read the romance fifty years ago, and none of whom are at present living. The book was never published, and the manuscript, which seems to have passed from hand to hand among Spaulding's acquaintances, was generally believed to have been destroyed by the "Latter-Day Saints" for purposes not difficult to

If the report that the manuscript has a last come to light prove well founded, all surmises on the matter are likely to be set at rest, though, of course, the Mormons will not be backward in asserting the document to be a forgery, just as they declare Solomon

wendrous tale of how Joseph Smith, the prophet, received from "an angel" the golden plates on which was written, in a language described as "reformed Egyptian" (whatever that may be), the revelation on which he founded a new "religion." The basis of this rambling narrative is sufficiently absurd, resting as it does on the assumption that the North American Indians are the descendants of Sertain bal Hebrews who migrated at some nuknown period to what is now the United States. They did not improve in their new home, and finally, in the year 384 A. D., a decisive conflict took place at the "Hill Cumorah" in Western New York, in which the "Nephites," or Christians—who seem to have obtained a direct revelation of their faith—were nearly annihilated.
Unbelief henceforward became supreme.

But shortly before this the Prophet Mormon had written an abridgement of all their prophecies and histories on certain plates, which he hid in the earth, where they remained until Smith found them, by the aid of the advice tendered him by "an angel." Heaven, no doubt, sometimes selects peculiar instruments. But even the Palmyra people were justifiably incredulous upon hearing that this Joe Smith (of extremely doubtful antecedents) claimed to be the latest of these messengers. They were still more critical when Smith's own father and his two brothers appropriate for his ers appeared among the authorities for his statements, since these relations of his had long been suspected of sheep stealing and other netarious practices.

These illustrious witnesses all declared. with one voice, that they had seen the golden plates. But, though thousands of other people loudly demanded the same privilege, they have not up to the present date been successful. All we are told is, that Smith, not being much of a scholar, sat behind a blanket screen, and by the aid of his "Urim and Thummim." dictated to Oliver Cowdery his nate, to learn; to carry the domain of quest translation of the golden plates. After this and resulting knowledge into invisible the sacred manuscripts fortunately disaprealms, once wholly undreamed of by all peared, no one except the witnesses mentiontranslation of the golden plates. After this realms, once wholly undreamed of by all peared, no one except the witnesses mention-dwellers upon the earth. They encourage humanity to believe that no mystery is unfathomable, no coil invincible. They point down from Heaven for the express purpose. But, if the skeptics were incredulous of Smith's story, they were still more inclined to scoff when they read the "Book of Mor-mon," and found Calvanism, Universalism, Methodism, and Roman Catholicism directly referred to by a prophet who wrote in the fourth century! Infant baptism was con-

demned; and so, strange to say, were polygamy and Freemasonry, which were just then beginning to arouse some animadversion among the more ignorant classes in the United States. Then came a fresh revelation in the shape of the assertion, which was made by scores of people, that the whole story (the Biblical passages interpolated alone excepted) was a mere parody of a novel written by Solomon Spaulding, a local preacher and blacksmith, who had died some nineteen years before. Spaulding was not an intellectual man. But he seems to have been imthe craze, more current then than now, that the Indians were the direct decentants of the lost tribes."

An earthen mound near Conneaut fired his fancy, and, being ignorant of the accepted theories regarding the mound-builders, he whiled away the days of a long illness by writing a novel, which, by all accounts was a rather dull affair. This was in 1812. In 1816 Spaulding died, but before that date various people had read the manuscript, and the book remained in the hands of his widow, who seems to have regarded it as a work of and partly like a wild animal.

genius. Before Smith was heard of as a "Prophet," Mrs. Spaulding had tried to get the book published; and with this object in buke of the wily Jesuit: After a few moments, printer, where a man named Sidney Rigdon was employed as a compositor. Rigdon had before this been preaching a crude sort of Mormonism; and in 1829, becoming acquainted with Smith, the two joined for the purpose of promulgating the new creed. A sacred volume was, however, necessary; and it is believed that Spaulding's novel, which Rigdon had copied and kept by him, was utilized

for this purpose. The "Book of Mormon" is a curious medley of decent grammar mixed with ungrammatical passages that bear the appearance of having been interpolated by another hand. The theory is, therefore, that the illiterate pieces are the work of Smith, while the basis of the book is the work of Spaulding, who was a man of some education. But it has always been as difficult to confirm this assumption by a sight of Spaulding's novel as it has been to confirm Smith's story by an examination of the golden plates. The "Manuscript Found," as the romance was entitled, was said to have been lent in 1834 to a Mr. Halbert, who, when "interviewed" in 1881, denied the statement. He admitted having borrowed a manuscript from the widow, but, finding that it was not the one in question, he said that he returned it through a friend, and it was burnt before it reached its proper destination.

This version of the story was not, however generally credited. There were obvious dis-crepancies in it; and in a curious correspondence on the subject, published four years ago, it was plainly insinuated that Hulbert got the real manuscript, but took care that a document of so much value to the Mormons was placed beyond the reach of hostile crit-The affidavits of people who heard Spaulding read the manuscript, or who read part of it themselves, are conclusive as to its identity with the "Book of Mormon." On the other hand, the "Saints" consider the whole story a scandalous fabrication, while some "Gentiles" are not disinclined to pronounce Spaulding's novel and Joe Smith's golden

plates to be mere inventions.

It will be well, therefore, not to depend too implicitly on the circumstantial account of the "discovery" of the Spaulding manuscript. So many "interests" are bound up with this notorious document that it is more than probable that the new story is not more authentic than the old one. This, however, is the story as it is offered to the public:

A Mr. Rice, who had for thirty years been a newspaper-editor in Ohio, took up his residence about four years ago in the Sandwich Islands. Only recently, in examining a box of papers which had not been disturbed for a long time, he came across a parcel labeled in his own hand-writing, "MS. Story, Conneaut," On opening it the manuscript proved to be the long-lost writings of Solomon Spaulding! The owner is unable to impring how it came late his nesserology. imagine how it came into his possession, except that, living as he did not far from Conneaut, the residence of Spaulding, "the novel" may have been put into his hands for perusal, or perhaps for publication, and forgotten in the turmoil of other affairs.

The Spaulding manuscript is described as not written in sham Hebraistic phraseology, like the "Book of Mormon," but in ordinary English. It contains no quotations from the Bible, which shows that the extracts be enjoyment on one hand and on the other spanding to have been what, in the vernaction. The quickening touch of inherent penalty is the wand of power to fraud." They will continue to repeat the always believed, interpolated by Smith.

Both books invent a number of uncouth names for the characters; both record desperate wars, and both record a voyage across the Atlantic, and describe an ancient settlement of Jews in America. There is, of course, even admitting that the account given is correct, a probability that the manuscript is itself a forgery, devised to back up the Spaulding story.

Honolulu is a long way from the center of civilization. One would like to see the "copy" to compare it with unquestioned specimens of Spaulding's writing, and to examine the paper on which it is written in order to satisfy oneself that it is of the date claimed. Should it be found to be written on paper manufactured later than 1812, and, above all, posterior to 1816, when the putative author died, then, without a doubt, it is a gross fabrication. And these points are all so obviously important that, unless the "Hon. L. L. Rice, late of Oberlin, O.," does not desire to be classed with the Psalmoanazaars and Macphersons, to say nothing of the Spauldings and Smiths, he should without loss of time submit his "find" to the scrutiny of experts.-London Standard.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomens of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensi-

in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

IGNATIUS LOYOLA.

A Remarkable Manifestation.

to the Editor of the Religio-Philosophical Journal

In the year 1853 or 1854 I attended a scance at the residence of Judge Edmonds in New York, at which were present Laura Edmonds, Doctor Dexter, Gov. Talmage, Mr. and Mrs. Gilbert Sweet, Owen Warren and three or four others. The whole party were seated in his Library in an upper room, and the Judge, his daughter, Doctor Dexter and Mrs. Sweet were the only mediums present. The rest of us were in our natural state, and inclined to be skeptical.

At first a spirit assuming to be the celebrated Ignatius Loyola, founder of the Jesuits, took control of Miss Edmonds and through her organs asked many questions, among others, "What this new truth would accomplish? What good would result from Spirit Communion?" He appeared very modest and uppeared and appeared to leave modest and unassuming, and desired to learn all about its mode of operation and the mo-tives of its advocates. The Judge did most of the talking with him and we supposed he was teaching an unsophisticated scholar.

At this juncture, Doctor Dexter was controlled by a spirit assuming to be Lord Bacon, and he said in substance to the other spirit: "Stop your hypocrisy. We have allowed you to deceive this party long enough." As this was spoken Loyola shrunk back, and a most terrible how! rang all through the room. It seemed partly human and partly like a wild animal.

view it lay for some time in the office of a Lord Bacon turned to us and said: "This whole place is filled with thousands of Jesuists who came with their leader. They appear dark and surround you as if occupying a large amphitheatre, watching intently the interview. They considered their great leader as almost omnipotent, and when they saw his hypocrisy was detected, with one accord they gave that howl of despair, which was so powerful that you all heard it with your

natural ears." Lord Bacon proceeded to state that this scene had been permitted as a warning to us to beware of false and fraudulent spirits; that if we were not very cautious and gave up our own reason and manhood, we would be deceived and led to ruin; that while the good angels would always be with those who intended to do right, yet we were equally surrounded by those who would lead us into temptation if we gave a listening ear; that Loyola was yet as ambitious as he had been in the world below, and his love of power and dominion over the minds of others, had

increased with his years in the other life. This is the substance of the interview, and it made a lasting impression upon my mind. As it has never been published, at the request of many to whom I have repeated it, I now put it on record for the benefit of those who have eyes to see and ears to hear. Several of the parties who were present are yet living, and although I have not seen them for a long time I have no doubt the matter is yet fresh in their memories.

EDWARD F. BULLARD. Saratoga Springs, N. Y.

Fears of a Toothless Future.

The American tooth, the dentists tell us, is something fast disappearing. What is to take its place they leave to conjecture. Whether a toothless race is on its way or whether a new animal is to be evolved from the present human creature on this continent is perhaps an open question. Whatever it is that may come to pass, the fancy recoils before the prospect. Children of 12 years often have \$100 worth of gold in their mouths, others needing as much quite as badly, but unable to afford the outlay. Children of 16 often wear com-plete sets of false teeth, and other children innumerable have teeth that are decayed before they penetrate the gum and that have to be filled as soon as they are in sight, the crumbling material and thin enamel, even

then, giving but little to work upon. At first it was thought all this resulted from ignorance, from candy eating, from want of care and cleanliness. But it is understood now that in most cases the fault is inherent in the quality of the tooth, and the only remedy so far suggested is a diet calculated with especial reference to the making of sound bone. This is supposed to be found in the coarse grains and food of a similar character, and the most confirmed beef-eater alive yields to the superiority at this point of the little kernel of grain that feed the grain itselt.—Harper's Bazar.

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 it.

Woman and the Kousehold.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

PROGRESS. That all the glory of the universe
May beautify it, not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources, Tear away
The blinds of superstition; let the light
Pour through the fair windows broad as Truth
itself And high as God.

Why should the spirit peer Through some priest-curtained orifice, and grope Along dim corridors of doubt, when all The splendors from unfathomed seas of space Might bathe it with the golden waves of Love? Sweep up the debris of decaying faiths; Sweep down the cobwebs of worn-out beliefs, And throw your soul wide open to the light Of reason and of knowledge. Tune your ear To all the wordless music of the stars, And to the voice of nature, and your heart Shall turn to truth and goodness, as the plant Turns to the sun. A thousand unseen hands Reach down to help you to their peace-crowned

heights
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths to grasp the whole.
—Ella Wheeler Wilcox.

VOICE OF THE PRESS.

Emma F. Carv has been reappointed a Prison Commissioner of Massachusetts by Governor Robinson.

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Gov. Pease, has charge of 6,000 acres of land in Texas. Her home is at Austin, with her mother, where, in addition to her other duties, she superintends the education of three children of her dead sis-

Mrs. Garfield is worth \$500,000, from which she gets an income of \$10,000 a year. Beside this she enjoys a pension of \$5,000 from Con-

Mrs. Spencer, wife of ex Senator Spencer. of Ala., has just entered the ranks of the book makers by the publication, through Carleton, of a novel called "The Story of Mary."

Maharanee Surnomoyec, a generous Hindoo lady in Calcutta, has given \$75,000 to found a Hall of Residence for native women students of medicine. The government has contributed ground for the building.

The great banking house of the Rothschilds is credited with helping the woman cause, because most of its employes are females, and it has been stated that they are more reliable than men. It would add to the value of the testimony if it could be shown that these female employes receive for their acceptable labor the same compensation that men obtain for similar work.

Mme. Seignobos, according to a Paris letter in the New Orleans Picayune, has opened a school of housekeeping for the instruction of young ladies. The points to be regarded in the selection of the couse, the proper management of each department and all its belongings, the supervision of servants, selection of wholesome food, and all the detail which relates to the conduct of the household, are included in the course of study. It is just what is needed everywhere.

There are in England 317 women blacksmiths, at work at the anvil; 9,138 women making nails for horse-shoes; 2,300 printers, and 10,500 book-binders. These are very unwomanly occupations, at least the first three, but it is not to be supposed they are under-taken for pastime. The number of women teachers in England is 124,000, and 7,162, are preachers and missionaries; 2 260 clerks in civil service; 1 180 painters; 51 engravers; 38,000 engaged in medical and surgical work and nursing: 452 editors and compilers, and 1,300 are engaged in photography. A good army of women at work in pursuits usually occupied by men, shows that necessity breaks down all barriers and knows no law but its

Matilda Joslyn Gage says of the invention of the art of engraving:

"The weight of testimony as to its invention, seems to point to the Cunio children, Alexander and Isabella, twin brother and sister, but sixteen years of age, who lived in Ravenna. Italy, in the thirteenth century, and who, together, prepared a series of eight pictures, representing the actions of Alexander the Great.

"They were executed in relief on blocks of wood, made even, and polished by Isabella Cunio. The remainder of the work was continued and finished together by the brother and sister. It is thought they must have printed the engraving by placing the paper upon the block and pressing their hands upon it. "From this first step to the new one called

cromo lithography, the gradation has been easy. All the world were enabled to make an egg stand upon end after Columbus had

"Raphael's immortal cartoons could not have instructed and delighted mankind as they now do; their value would have been confined to the few who could visit the palace where they are preserved; no Ary Scheffers could hang in our houses; no Goupil could foster and encourage a correct taste in art. by cheap copies of famous masters, and the development of the world would be centuries back without the aid of this invention of Isabella Cunio, which brings to our very doors the beauty, the wisdom, and the knowledge

Helen Hunt thus describes an ideal home: "The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; even the dull and common place man was lifted up and enabled to do good work for souls by the atmosphere which this woman created; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover leaf, which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the story she had on hand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of the mother, wife and

In a letter to the Pittsburg Commercial Gazette, Mrs. Mary A. Livermore calls attention to what she regards as a defect in the education of women. "They are taught little," she says, "concerning their own country, its marvellous history, its unprecedented prosperity, wherein its Government differs from those of European nations, or what are the political issues of the time. Indeed, this ignorance is considered creditable in some quarters, and women in our country boast of it. It is otherwise in England. The intellectual women of the middle class in Eng-land—the class with which Americans are descriptive articles and poems.

home-maker."

chiefly brought in contact—take a very lively interest in politics, know what are the public questions of the day, and are accurately informed concerning them. In the English drawing room, if politics form the topic of conversation among the gentlemen, you may expect the ladies to join in it intelligently, and with spirit."

In Dr. Holbrook's very excellent Herald of Health, are "Studies in Hygiene for Women, by Mrs. Chandler. In a late number she says: I do not maintain that girls should quite live like boys. They are to be the future queens of our homes, and it is proper for them to live more hours in the house than their brothers, but they go too far in this

matter....
"The reasons why girls ought to live out of doors a great deal, are these:

"They get more and better air, and, consequently, develop better lungs. A girl indoors inhales about half as much as one out-doors. In the house, doing ordinary work, she requires three thousand cubic feet of fresh air hourly, but she hardly ever gets over one thousand feet. Out of doors she can get just as much as her lungs will hold, a million gallons if she requires so much. I doubt if girls know the real value of fresh air. When they breathe a great deal their life is vigorous and energetie. Girls living in-doors most of the time become pale, feeble, dull, stupid, have head-

aches and become next to good for nothing.

"Another reason for out of-door life is they get the benefit of the sunshine. Girls differ from boys in their ideas of light. Boys, as a rule, love the light; girls, as a rule, do not leve it. The reason is they have been tought. love it. The reason is, they have been taught from birth to keep out of the sunshine. Their mothers tell them it spoils their complexions. I have a profound respect for mothers, but they err in this matter. I love to see girls with tanned faces; at least tanned enough to look ruddy and vigorous.

"Girls who live out-doors become muscular, and learn how to use their muscles. They lose that fear that makes so many of them scream at a mouse, and go into fits if a bug crawls upon their clothes."

Social and Industrial Reform.*

As the movement of society, at home and abroad, is toward an increasing concentration of wealth, and as this tendency is reacting injuriously upon the community in general, in reducing wages, depressing and contracting trade, and throwing out of employment hundreds of thousands of workers, it is of the first importance that a knowledge of operating causes should be obtained, in order to apply remedial measures to industrial life. To that end, a brief statement of existing conditions is of value.

The first feature of our present industrial

system is, that Labor is hired by Capital. The second is that the abundance or scar-

city of labor determines its market value. The first is the wage system: the second is the law of demand and supply in its reg-

ulation of the rate of wages. These are the laws that govern our industrial system. What is the condition of social life? In all the great business centres, the supply of labor is largely in excess of the demand.

The causes which have led to this are: first, the natural increase of population; secondly, the introduction of labor-saving machinery: third, immigration; and, fourth. the breaking down of small industries, and the conversion of employers of labor into

wage-earners. As the law of demand and supply governs the rate of wages, it is evident that, when the supply is greatly in excess of the demand, the price of labor, like that of any other commodity, must fall.

The need is, therefore:-First, Industrial Organization and Centralization, with a view to bring into organic union all the members of the industrial system, and also its political expression in both State and National governments.

Second,-(a) Legislation to shorten the hours of labor, in order to diminish the supply of and increase the demand for labor. (b) Legislation for the regulation of immigration.

(c) State and national aid for the formation of agricultural colonies.

Third,-The combination of the people into various co-operative enterprises, similar to those now being carried on in England, France, Germany, and to a growing extent in the United States. This would give to Labor the full control of its earnings, and also have the direct effect of increasing the demand for labor, by diminishing its supply in making the wage-earners their own em-

Fourth,—The indirect result would be to bring before the community a true way of conducting business, which would prepare the way for a system of Industrial Partnerships, and the organization of labor upon the principle of a right to its share in the IMOGENE C. FALES. profits.

* Read at the four Labor Conferences in New

November Magazines Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The November Popular Science Monthly leads off with an illustrated article by T. W. Mather on the subject of Flying Machines. It gives a his tory of the chief inventions of that kind, and information on the scientific problems and conditions involved. Modern Science and Modern Thought is a readable and vigorous article. J. M. Kenting discusses Twenty Years of Negro Education very instructively. The principal portion of Sir Lyon Playfair's address before the British Association at Aberdeen is given on the Relations of Science to the Public Weal. Two Wonderful Instruments is an ingenious chapter in optics. A Free Colony of Lunatics is an instructive account of the experiments at Gheel, in Belgi um, concerning the treatment of the insane. Professor Grant Allen discourses on the rural subject of Clover, and John F. Hume off-rs some points on The Art of Investing. One of the strongest articles is on The Problem of Higher Education. The Motor Centers and the Will is a very able paper. There is an unusually copious and varied mass of information in the several departments.

THE INDEPENDENT PULPIT. (Waco, Tex.) Contents: Current Theology; Orthodox Thun-der; Liberalism; The Judgment Day; The Evidence of Revelation; Is a Revelation from God Credible? etc.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York). Contents: Immortality; The Character of the Japanese; Gos-chel on the Immortality of the Soul; The Immortality of the Individual; Notes and

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The November issue of this popular monthly is at hand with its usual variety of attractions comprised of stories,

THE MAGAZINE OF ART. (Cassell & Co. New York.) For this month is found an unusually attractive contents. The frontispiece is a portrait of Lady Hamilton, and other portraits are given in the magazine, together with a description of her career. Burnham Beeches is an illustrated article on the recently acquired park in the London suburbs. The Myth of Perseus and Andromeda is illustrated from classic models. Philibert Delorme is the Seventh profile cut from the French Renaissance. The page devoted to poem and picture is Below the Sea. A very interesting incident in the life of J. W. M. Turner is told in the Romance of Art. The American pictures in the Paris Salon are deseribed and illustrated by R. M. A. Stevenson.
There is also an illustrated paper on the Medallists of the Renaissance. The department of American d foreign notes is full of

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The serials in the current issue, by Henry James, Mrs. Oliphant and Dr. O. W. Holmes, still maintain their interest. Some Testimony in the Case, a contribution to the literature of the negro problem, will appeal to the reader. An old time Grievance is eptertaining. The Idea of God, and Principles of Criticism, are thoughtful and scholarly papers. Thackeray as an art-critic contains some account of the novelist's notes on pictures. Tricksey Spirit, is a pretty sketch for bird-lovers. How Glooskap brought the Summer, is an old Algonquin legend. Good poetry, with the contributors' club and the books of the month, complete a valuable number.

NORTH AMERICAN REVIEW. (New York.) The Spanish orator, Emilio Castellar, contributes a suggestive article on the Progress of Democracy in Europe to the November North American Review. Other interesting articles are: Recollections and Letters of Grant: Slang in America; Statecraft and Priesteraft: Style and the Monument; Abraham Lincoln in Illinois; United Bulgaria; Race Prejudice; A Letter to the People of the United States on their Character as Employers; Shall Silver be Demonetized, and Notes and Comments.

THE QUIVER. (Cassell & Co., New York.) Serials and other stories with poems and illustrations fill the pages of this month's

THE BAY STATE MONTHLY. (Boston.) The usual amount of good reading is found in the November Bay State Monthly.

FASHION BAZAR. (C. Munro, New York.) A monthly devoted to Fashions, Needlework and Millinery.

New Books Received.

RAMONA. By Helen Jackson (H. H.) Buston: Roberts Bros.; Chicago: Jansen, McClurg & Co. Price, cloth bound, \$1.59.

THE ESSAYS OF ELIA. By Charles Lamb. New York: John B. Alden. Price, cloth bound, 56 cents.

Mason & Hamlin Pianos.

Mason & Hamlin bid fair to become as famous for their upright planes as they have long been for their world-renowned cabinet organs. The distinguishing feature about the "Mason & Hamin Upright" is an important improvement in the method of holding the strings of the plane, which originated in their own factory. The strings are secured by me-tallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wond-iful beauty and mus-ical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and dorability. Ma-son & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon for a very large number. Indeed, their plano department is now running to its utmost capacity, and the company is behind orders. So great is the demand that the company is now arranging for a large additional factory build-

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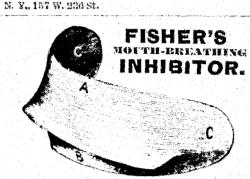
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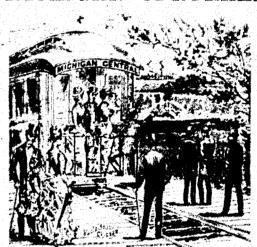
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 31, 1885.

What Presbyterians Think of the Heathen.

The Michigan Synod held its sessions in Detroit October 14th-16th, and a leading topic was the duty of saving the souls of the

poor heathen. Rev. Mr. McCorkle regretted that the Foreign Mission Board was \$57,000 in arrears, which surely shows a decrease of zeal. Rev. W. R. Ingersoll thought this deficit was "largely due to a practical unbelief in the condition of the heathen." To him the thought that "a thousand million were doomed to perish every thirty years was appalling" as well it might be! He said the ease and safety of preaching in pagan lands was greater than ever, "but the majority of Presbyterians in America did not believe the heathen were get to heaven," which called out loud cries of "No! No!" from the audience. The preacher had good ground for his statement. The spects, especially in morals, and the old revolting conception that eternal hell was to be the lot of all outside the Christian limits is fading out. But the cries of "No! No!" shows that some rigid bigots still keep alive the fires of everlasting torment-for other people. The Rev. W. F. Johnson, D. D., of Allahabad, India, told something of what he knew about the Hindoos. Many of these people, he said, were putting away their old faith only to replace it with modern skepticism. As a race they were reflective. Pantheism had more to do with shaping their daily lives than anything else, although even in families there was the greatest variety of religious belief. For argument they substituted illustration. Christianity had gained much from Hindooism, but Hindooism had gained much more from Christianity. Out of the contact of the two had grown many forms of improved Hindooism. The Hindoos were full of lying and cupidity. They were shrewd and not so coarse in their crimes as the Western nations. They were naturally a noble race, but had been lowered by idolatry. One custom that stood out glaringly against them was the killing of girl babies by the warrior classes. The government had submitted 5,063 families to surveillance for the purpose of ascertaining the extent of this abominable practice. The result was an increase in the girl population of from 21 to 600 per cent., according to the efficiency of the surveillance. One reason for this custom was the fact that it cost much to marry, and if the father became indebted his burden descended to his children. The people were so reckless of their lives that they sacrificed them on the slightest provocation. They frequently thought that by doing so they injured their enemies. This was due to the want of fear of future punishment.

The speaker wished he could perceive in this land as much willingness to bear shame and contumely for Christ's sake as he had seen in India. They gave three times as much money for religious objects as people in this country.

The personal knowledge of this missionary led him to give a better idea of the virtues as well as the vices of the Hindoos, and a more intelligent view of their condition and modes of thought. In justice he should have enlarged on "improved Hindooism" and given some facts touching that remarkable free religious movement, the Bramo Somaj; but he probably would hold that as a heresy outside the narrow pale of his orthodoxy. On the whole it would seem that this effort to make the beathens evangelical Christians is growing to be more and more an uphill work. They are gradually losing faith in their less and priests just as the Christian world is gradually losing faith in its old dogmae, is west in the interests of the Glasgo Thread ally the result, perhaps, of the JOURNAL'S and its clerry as God's vice-gerents on earth. | Co., of Worcester, Mass.

The coming religion of pagan and Christian will not be such as the creed of this Synod teaches, or as its missionaries preach in foreign lands; but with increasing ease of travel and better mutual knowledge, each will take the good of all others and we shall gladly learn that " the broadest religion is the best."

It surely is an honor to the Presbyterians that they actually begin to doubt that God has doomed three-fourths of the human race to eternal despair and awful torture-a purpose and plan malevolent and cruel beyond any depth of hardened human tyranny ever reached by the worst man on earth! Gloomy and narrow indeed are these old dogmas yet lingering in many minds. In the broad light of a spiritual philosophy they fade away; ignorance and perversion bring their fruits of suffering in time and eternity, yet good conquers evil and no dweller in the spirit-land comes back to tell us of eternal wrath.

That old word hell-hot and hissing, telling of concentrated wrath and persistent torment—has gone out of the revised Bible, and the gentle euphony of sheol takes its place—a word too soft to swear by. No wonder that even Presbyterians have more hope for the heathen and less zeal for their conversion. In due time their children will gladly learn pious lessons from good pagans, and as gladly will these learn of them.

A Free Methodist Free Lover.

Rev. F. W. Kent, Pastor of the Free Methodist Church at Marengo, Illinois, is the sort of a man to please Rev. Moses Hull, Dr. Juliet Severance, Prof. Susie Fletcher and other social-freedom shrickers. Rev. Kent is forty-five years old, and has a wife and four little children. In his church he also had a communicant, Alice Burt, a young woman aged twenty-four years. About three years ago Miss Burt was the heroine of a remarkable faith cure. She professed to have been raised from a death-bed by prayer, and has ever since led an apparently very religious

On Sunday the 18th inst., Rev. Kent discoursed to his flock most acceptably. His petition to the Almighty to guide preacher and flock in the straight and narrow path, was unusually pathetic. His sermon fairly blazed with the flery terrors he depicted for such of the wicked and adulterous inhabitants of Marengo as listened not to his preaching nor paid tithes to support his church. On the Monday following he harnessed his horse to his buggy, borrowed five dollars and drove to Belvidere, where he met Miss Burt and with her proceeded onward to Wisconsin. Having got within the borders of Dr. Juliet's territory, Kent paused long enough to write his deserted and destitute wife to the effect that lost, but that, by some process, they would once he had loved her but now loved another. and that she had better sell the cutter and his books, and with the four babies return to her mother. After sending this candid exstudy of religions in a fair spirit shows their i pression of sentiment and sound business adunity and sympathy in some important re- | vice to the "once loved," he seems to have | employers for trusting him and thus making been lost track of by the Marengoese. Through | it possible for him to become a defaulter. Af the Great Continental Psychophone Line, the ter he has made such restitution as lies in JOURNAL has later news, as will be seen by the following psychophonic message:

Hidebark, Mass., Oct. 25.—[Special.] On Friday last Rev. W. F. Kent, accompanied by his physician, Dr. Alice Burt, reached this village. After a thorough massage treatment, the reverend gentleman felt refreshed and started out to find the lawyer whose fame had reached his ears in the West. With little trouble Rev. Kent found his way to the comfortable home of Hon, Abouht Enufot Gulle. The gentleman was at home and greeted his unknown visitor with his regulation smile, mingled with a what-brings-you-here expression. Whereupon the following conversation ensued.

following conversation ensued.

Rev. F. W. Kent:—Most benevolent old Gent! I am the runaway preacher, Kent. I sold my horse, harness and carriage to help free me from a distasteful marriage. I knew my deserted wife would feel burt when she learned I had eloped with Dr. Alice Burt. I knew that babies, four, would watch from the door for their father at night. And though my soul is in a fearful uproar, yet I know I am doing right. For, only with Alice B. can I find liberty. Whatever way the statutes may read on this matter; however loudly and much the people may clatter: however loudly and much the people may clatter I'm bound to follow the harmonial way, though the very devil be to pay.

Now my dear, most learned, lawyer Gulle, don't tell me I've bitten a file! but so guide me that in my effort to dismarry, the plan may not miscarry!

Lawyer Abount Enufof Guile:—My Brother,
Dare to be right! Dare to be true! You have a work no other cau do. Your fate is the common fate of all. Into each life fresh love must fall.—How to get rid of your wife and babies four? Afas! that may prove to be quite a chore. However, your wife, with the little girls and the baby boy, are away off

in Illinois; so you need have no fears of being an-noyed by her foolish tears.

Your case touches the innermost depths of my heart. You are a noble struggler for freedom and true conjugal mate. For only one other have I had more pity; he, poor brave fellow, severed the cords that bound his heart to a wife and seven children and left England for America, the home of the free. Not counting the rotten marital tie in either case, you see I must, in order to be consistent, only bestow upon you four-sevenths of the amount of sym-

But you have not acted with circumspection. You have allowed your impetuosity to propel you with have allowed your impetuosity to propel you with too much previousness, so to speak. You should have indulged in circumlocutory contrivances, which if more trying and dilatory, furnish material better calculated for calsomining the shadowy spots in your record. Yet I will pull you through. I will write letters to the Marengo Commonwealth, the Boone County Banner, the Chicago Tribune and to My special organ O-spo-e.—Editor Digby can have no old grudge against you, and will allow the columns of O-spo-e to ald in manufacturing public opinion in your behalf. Be of good cheer! Within one year I'll send you back to Boone County, where you can start an independent Dispensary. You can deal out start an independent Dispensary. You can deal out medicine for the souls of that section and Dr. Burt-Kent can heal the physical allments. In the meantime you shall stay in my house—my wife's house, I should have said—and write a book. The title shall be, "A Free Methodist's Magic Method for Mendbe, "A Free Methodist ing Marital Muddles."

Rev. Kent:-Dear Counsellor! how can I ever pay Lawyer Gulle:-Pay me? Really enough. Help

some other poor preacher to free Psychophonographer cannot finish message. Psychophone operator has abruptly shut him off in obedience to message from headquarters, ordering wire to be cleared for Mrs. Beste, who has an important joint-message from Apollonius and Judes Iscariot giving advice on Silver Question to Secretary Manning. Switchtender is now connecting with

Mr. Harley B. Nichols, of New York, called

Breaking Down the Walls.

The sectarian walls are breaking down. A few years ago Methodists and Presbyterians quarrelled over creeds, and Baptists disputed with both, while Universalists, by common consent, were left out in the cold here, and condemned to everlasting fire hereafter. Now these evangelical sects differ but do not quarrel, and the best among them are looking out beyond the orthodox pale with a fraternal feeling toward the heretics of the old days. The Christian Leader wants a new word of wide scope. It says:

It is a misfortune that no comprehensive word ex-pressive of important beliefs held in common by Uni-versalists, Unitarians, and the New Orthodox, can be made available without great liability to serious misapprehension. Liberalism is, at this date, the one in most frequent use. But atheists, communications ists, nihilists, are liberals,—at least, assert them selves to be. It is certain that atheists and commun ists are as unwilling to be classed with religionist as religionists are with them. But the wide work will not give to liberalism a narrower application The word we need, and for which there is no substitute, is "rationalism." All who interpret and teac religion in the light of reason, who will accept noth ing that contradicts reason, are, or at least mean to be, rational. Such are the Universalists, Unitarians the Swedenborgians, the New Orthodox. Rationa ism, properly understood, would exactly embrace them. But the same wide world makes rationalism the synonym of skepticism.

It is difficult to find the right word, but not so difficult to find the right thing-the broad and truly catholic spirit. The day of dogmas is passing away; the day of eternal principles, of spiritual ideas is dawning. The Leader and its like will yet enlarge their borders and recognize and fraternize the great spiritual movement which they now ignore or misunderstand. The genius of Spiritualism is catholic and inclusive. Its facts appeal to all; its philosophy is too broad, its natural religion too universal for any limit of dogmas. It is to be the "chief corner stone" of the temple of a world-religion which men will build in the near future.

A Methodist Sunday School Superintendent Goes Wrong.

Only a few days after Mrs. Beste's exposure at Hartford, a prominent member of the Methodist flock in that wealthy city was detected in a \$10,000 defalcation. In this instance one A. L. Burke, for thirteen years superintendent of the Sunday-school was the poor sensitive who could not withstand the psychological influence of bad spifits who were tempting him in order to gratify their desires. He lived extravagantly; not because he wanted to. O no! but he was forced to serve as the irresponsible medium of spirit bummers who once lived on earth and had prematurely departed to a country where the passions and appetites of earth are only to be gratified by using some poor medium like Burke. Leastwise this would be the argu ment of some who call themselves Spiritualists, and who are now defending Mrs. Beste

We predict that the Methodist church will neither condone Burke's crime nor abuse his his power, and shown by an exemplary life during a reasonable period of probation that he is really repentant and striving to be a better man, he will, no doubt, be restored to fellowship if he asks the favor. In the meantime Beste's backers will be abusing some of the most respectable Spiritualists and citizens of Hartford for having detected and exposed a vile impostor. They will also flood the papers with all sorts of theories to prove her innocence, fill her seances with fresh suck ers, and cant about the "poor persecuted."

Prison Reform.

The National Prison Reform Association met in Detroit three days, October 19th to 21st, R. B. Hayes (ex-President of the United States) acting as president, and a goodly number of able men interested in the matter, and of prison wardens and superintendents, were in attendance. Addresses and discussions touching employment and treatment of criminals, and fraternal encouragement to discharged convicts, as help to a life of honesty and industry, occupied the time, with reports of committees and plans for future work. Doubtless there are faults in our present prison management, as in all human affairs, but great improvements have taken place. The spirit and leading ideas of this important meeting were certainly humane and wisely progressive, judging from the newspaper reports. The reform of convicts, the safety and peace of society, the spirit of humane fraternity with all needed decision and firmness in the personal care of prisoners, due regard for their health and mental and moral improvement, and a looking forward to their future good conduct in outside life, seemed to inspire all who took part in the meetings, and most of them were men of practical experience. A Baltimore gentleman said that in their Prison Aid Soclety "It was their pride that Protestant and Catholic, Jew and infidel and Christian took part," and his statement was greeted by cheers. Such applause foreshadows the coming "federation of man," irrespective of creed, of which the poet prophesies in song.

Geo. W. Morse, of Cairo, Ill., writes: "Your labors in behalf of honest mediums, and against frauds in mediumship, deserve the approbation of every lover of truth. Many persons, like myself, who know but little. personally, in regard to spirit manifestation, are thankful that such vile hypocrites as the one your columns present to the public, Oct. at the Journal office last week. Mr. Nichols | 17th, are brought to grief and shame, eccasion-

EVANGELICALISM.

Rev. R. Heber Newton Believes it is Dying Out. He Shows What Religion has Lacked, and Commends the Words of John Wesley.

On last Sunday morning, Rev. R. Heber Newton resumed the subject of "Evangelicalism," and delivered a wholesome address, a brief resume of which is here given as follows:

For one, he finds no fault with ecclesiastical views in themselves. These views he desired to spread until they lift the church out of its present petty provincialism, in which its chief occupation seems to be saving over that celebrated prayer: "Lord, I thank Thee that I am not as other churches." When he was a boy he claimed that the average evangelical looked upon a high-church man much as most good Christian folks still look upon a heathen. This spirit betrayed the fact that the evangelicals too commonly allowed their own ecclesiastical views to blind them to the worth of other forms of churchmanship. Intellectually evangelicalism no longer satisfies the intellect.

THE REVOLUTION OF THOUGHT.

Under this head Mr. Newton said that the

most astonishing revolution in thought which the world has ever experienced has taken place in our day. It is simply impossible to adjust the eyes to the old glasses and see that which our fathers saw. The landscape of earth has changed, as when the globe has passed from one geologic period to another. Who tries to keep school with the text-books that satisfied our fathers? . Every department of knowledge has required new primers -primers which give the new history, and the new geology, and the new chemistry. If thus it has been in all other departments of thought, why should it seem irreverence to admit the fact that a similar change has been rendered necessary in theology? It needs a new edition to bring it up to date. Every department of knowledge, in its own transformation, has changed more or less the data of theology. In particular, the firsthand knowledge opened to this generation of the other great religious of the earth, has given a grotesquely antiquated look to the philosophy of religion which, only a generation ago, seemed perfectly reasonable and conformable to fact. There would have been no trouble with us if our evangelical masters could have said to us: "Children, this, our interpretation of the mystery of life, is the best we have to offer you. Wait awhile, and we shall be able, in the advancing light of earth, to give you some better answer." Instead thereof these noble men felt themselves called upon to say what could not but be thus interpreted: "We know all about these matters which exercise your minds. We have received an authoritative explanation of them from on high; we speak oracularly, as the mouthpiece of infallible omniscience; thoughtful children from the old benches

which has actually taken place? The great preacher insisted that there was no need for him to show that facts do thus convict this venerable system of error. The thirty nine articles, Westminster confession, and all the rest of the evangelical symbols were not drawn up in heaven, but on earth -by men, not by angels-and hence, like all things earthly and human, were subject to the limitation of the age and of the individuals by whom they were constructed. Theology is a progressive science, if it be a science; yet, from the standpoint of evangelicalism, this simple, common-sense axiom of men elighting faith; the church anathematizing science as a religion, and science denouncing the church as superstitious.

BOLD AND CANDID STATEMENTS. Mr. Newton, in elaborating his line of thought, boldly asserts that this noble school of religion narrowed into ever closer folds its range of mental sympathies and shut itself up to pastures by no means green and to waters that, however still, were certainly not deep. It starved its own brain and has been slowly dying of intellectual ennui. Religion to live and grow must be free; faith must strike its roots down into reason; science-that is to say, knowledge-must yield to the contents of a true theology, and in the data of all true science will surely be found much material for hope, and trust and aspiration, and worship. The weakness of evangelicalism spiritually opens a curlous field into which we can only step-taking a glance at what would so well repay most careful study. If he were to sum up in a word these spiritual evils he should say that they were the offspring of exaggeration. Its intensity lacked extensiveness, its depth lacked breadth, its zeal lacked poise and moderation, and thus its very virtue ran to evil. It exaggerated the function of religion in human life; it counted culture as something hostile to that true aim. Cecil said at one time when sick: "If God should restore me to health again I am resolved to study nothing but my Bible." Thus its morality lacked robustness and virility, and religion grew unwholesome and morbid.

WHAT THE SAINTS PORGOT.

Under the above head, the distinguished divine closed his remarks, asserting that evangelicalism exaggerated the noble vision of a life to come, until the true proportions of the present and the past were lost. Its pictures of life were like the Chinese scepes, in which prospective is disregarded and an ob-

ject which ought to shrink in the background swells big in the immediate foreground. The church is something other than a celestial fire-insurance company. This concentration of purpose upon the individual turned the thoughts and interests of religion away from society, and in seeking to save themselves the saints forgot to save civilization. It exaggerated the spiritual sense of fellowship with God, until that idea became an irreverence. if not a blasphemy. Evangelicalism exaggerated throughout its own glorious Gospel, and thus corrupted it. John Wesley lived to write: "I find more profit in sermons on either good tempers or good works than in what are vulgularly called Gospel sermons." The term has now become a mere cant word. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon." Evangelicalism as a system or school is doubtlessly dying. Its truths have passed out into the life of the church, which it has truly made more evangelical. We carry with us the living truths of this noble movement, and leave behind us only the dead forms of their early incarnation. And they will find no nobler expression of their free faith than that given by John Wesley, the father of Evangelicalism: "We leave every man to enjoy his own opinion and to use his own mode of worship, desiring only that the love of God and his neighbor be the ruling principle in his heart, and show itself in his life by a uniform practice of jus'ice, mercy, and truth; and accordingly we give the right hand of fellowship to every lover of God and man, whatever his opinion and mode of worship may be, of which he is to give an account to God only."

Not a Wager.

The Hartford (Conn.) Post copies freely from the Journal's article on Mrs. Beste and introduces the subject by saying: "The editor, John C. Bundy, proposed to wager \$1,000 that she could not cause spirits to materialize in Chicago so that they could be recognized." The Post is wholly mistaken in its construction of the proposal. Such a wager would not only be in bad taste, but contrary to the scientific spirit which inspires the course of the Journal; and at variance with the judicial fairness for which it strives.

We are well aware of the risk of predicating the results of experiments for spirit phenomena. Indeed, the certainty with which Mrs. Beste and some others of her vocation are able to furnish an exhibition is, on its face. conclusive evidence of fraud, only to be avoided by giving the scance under such reasonable conditions as charlatans and tricky mediums never submit to.

The proposition to Mrs. Beste was for the reasons set forth therein, and for no other. That she would cheat was beyond question this answer which we give you is the final with any one familiar with her record. That and conclusive word upon the subject." What she might also be a medium for genuine could happen other than that exodus of the | form materialization was not considered improbable at that time, though the probabilities have been vastly diminished in the minds of most people since that proposition was

Psychical Research in Kansas City.

A Society for Psychical Research has been formed in Kansas City. The personnel of the management indicates that the organization means work. The following is the list of officers: President, Hon. George W. Mc-Crary; 1st Vice-President, Hon. R. T. Van Horn: 2nd Vice-President, Mrs. James Scammon; Secretary, Mr. Warren Watson; Treasurmental life was denied. The result has been | er, Miss Bertha Bain. Council: Rev. Robert the lamentable confusion amid which our | Collier, Prof. L. Wiener, Mrs. Coats, Mr. J. S. generation has found itself; on the one hand. | Crosby, Mrs. Dr. Todd, Dr. Todd, Mr. J. Scamdevout men depreciating reason; earnest | mon, Dr. J. B. Browning, Mr. F. Cooper and Dr. S. D. Bowker.

The JOURNAL is familiar with the antecedent qualifications of some of these charter members, and feels justified in asserting that the work of the Society will do much toward placing psychical research in Kansas City upon a plane where apocryphal stories, Punch and Judy shows and sentimental vaporings will not pass current as psychical coin. The JOURNAL is inclined to think that some members of the Society would have difficulty in substantiating the record of certain past experiences in their investigations. It is to be hoped that all future experiments will be under conditions admitting of no valid objection. Undoubtedly every report of the several committees will be rigidly examined by the Council before publication, and if found defective, returned for further proof.

"Black Sheep."

Ministerial black sheep trouble the churches, as speakers of doubtful character do the Spiritualists. Of these the New York Christian Advocate says:

The churches ought to devise better means of pro-The churches ought to devise better means of pro-tection for the innocent persons whom such unclean scoundrels afflict and destroy. Their field of opera-tions and their immunity from permanent expulsion from the pulpit grow larger with the increase of our population. Of course, in Methodism, our Methodist mark of Gain sticks to such a man; but nothing hin-ders his migration into some other deposits of the

ders his migration into some other denomination We honor the Methodists for their efforts to keep up the high standard of personal character among their public teachers. If others fall below them, from any lack of moral courage, misnamed charity, so much the worse for them.

On Sunday evening, October 18th, Berkley Hall, Boston, was opened to welcome Mrs. Maud E. Lord, Mrs. Ricker, of Chelses, and other mediums and speakers. The andiene? was large and enthusiastic.

Cardinal McCloskey's Synchronous Appearances.

Cardinal McCloskey appeared simultaneously, it is reported, at seven different scances in New York the other evening. At two or three places he materialized in full canonicals. This synchronization may strike some as astonishing, but to those familiar with the resources of such operators as the Hough-Stoddard-Gray Combination, Madame Beste and others of the same kind, it will not seem surprising. The farce played under the guise of spirit phenomena for the past few years is enough to bring the entire subject into contempt, even with those who are favorably disposed to Spiritualism. Sensible Spiritualists owe it to themselves and to Spiritualism to take such immediate, united and determined action as is necessary to mitigate if not entirely remove the evil.

Things have come to such a pass that horest, virtuous mediums who hold their vocation in due respect, refraining from all attempts either to simulate or supplement the phenomena and striving to lead honorable lives, are being driven out of the field.

Such mediums are at a discount with the wonder-mongering class from whom most newspaper accounts originate. Consequently the charlatans, thieves, prostitutes and pimps secure the newspaper notoriety necessary to advertise their business and draw in the hungry crowd. And mediums of reputable character suffer.

The course of the Banner of Light and its favorite correspondents is such as to put a premium on rascality and make it more desirable and profitable than probity and good morals. This is a grave charge, but it is not made carelessly, nor with heat. We stand prepared to substantiate it before any competent tribunal or commission.

Michigan Equal Suffrage Association.

This State Woman Suffrage Association held its annual meeting in Grand Rapids, Mich., October 7th, 8th and 9th, with good attendance and a feeling of hopeful harmony. Mrs. Lucy Stone and her husband, H. B. Blackwell, were present the first day, on their way to the annual meeting of the American Woman Suffrage Association at Minneapolis, and their speeches and suggestions added to the value and interest of the occasion. The sessions were occupied by business and made interesting by addresses and spirited conferences. Municipal suffrage for woman and school-suffrage were specially urged as stepping stones to equal suffrage, and the temperance element had fit consideration. The attendance was larger than last year and the feeling stronger and more hopeful. The following officers were chosen for the coming year: Mrs. Mary L. Doe, Lansing, President; Mrs. Loraine Immen, Grand Rapids, Vice-President; Mrs. H. L. Spring, Grand Rapids, Recording Secretary; Mrs. Pannie H. Powier Manistee, Corresponding Secretary: Mrs. C. A. F. Stebbins, Detroit, Treasurer; Mrs. E. L. Briggs, Grand Rapids, and Mrs. S. V. Emery, Lansing, Advisory Committee, and an Executive Committee of twelve from different parts of the State.

A resolution was passed commending the "Woman's Column," which is a growing department in many of our leading newspapers, adding to their value and interest and showing the growth of public opinion in favor of the movement. In the discussion of this resolution the value and merit of Mrs. Hester M. Poole's woman's column in the RELIGIO-PHILOSOPHICAL JOURNAL were especially and cordially commended.

The newspaper reports speak highly of the intelligence of the audiences and the superior womanhood of the leading members of the Association.

Poetry that is Poetry.

To the Editor of the Religio-Philosophical Journal: If any one ever doubted that Boston is the Athens of Americs, he can doubt no longer since her Poet Laureate hath spoken in melodious tones that must extinguish "the Sweet Singer of Michigan." The following rare gem of Miltonic inspiration has appeared in a Spiritual publication, and I must share my delight with impatient readers by laying it before them:

> THE UNION OF SOULS. By MR. LUTHER COLBY, Boston, Mass.

Genuine love is an excellent thing. Genuine love is an excellent thing,
As it to the front affection doth bring;
And hearts thus united no mortal can sever—
A union so holy abideth for ever;
'I is Nature itself, with no grain of alloy,
'The soul of creation, which never can cloy;
'I is the Alpha, Omega (beginning and end),
And doth with the godhead eternally blend.
Like angelic music, so sweet to the soul,
Love keeps the rude passions in perfect control.
When earth's mission is finished, by heaven's behest
We lay down the mortal and unite with the blest.

As wit provokes wit, so does poetry provoke poetry, and under the inspiration roused by the foregoing. I penned a feeble imitation, for which I crave the reader's kind in-

THE UNION OF FOOLS.

By DIGBY OF MOUNT PARN-ASSES.

Genuine humbug's an excellent thing,
As it to the pocket much money doth bring;
And fools when deluded will stand by you ever,
The fool from his folly, no mortal can sever.
We know the seft nature with no grain of alloy,
That never will sicken and never will cloy;
But swallows the Crindle, the Bliss, and the Beste,
Monk, Sever, and Keeler with infinite zest;
For humbug is Alpha, and fraud the Omega, you know
When we tell the good people 'tis certainly so.
The jingle of Silver is sweet to the Eoul,
And rules the dark circle with perfect control.
And when fraud has been shattered by Heaven's behest,
We'll hold up a curtain to hide Only my and Beste.
Boston, Oct., 1885. Boston, Oct., 1885.

Walter Howell lectured to a large audience last Sanday evening. He took for his subject, "Occidental Mediumship and Oriental Adeptahip, Contracted and Designwed."

GENERAL ITEMS.

Mrs. Carrie Tyron has been lecturing at Minneapolis, Minn., on Spiritualism. The Minneapolis Tribune speaks well of her lec-

Mrs. J. Anson Shepard who, we regret to say, has retired from the spiritual rostrum for the present on account of ill health, is visiting friends in this city.

Walter Howell's address is at 386 Warren Avenue, this city, where he will remain for the present. Wednesday of each week is his reception day-from 10 A.M. to 4 P.M. He will then be pleased to see his friends and inquirers after the truth. Mr. Howell's subject next Sunday evening, at 517 W. Madison St. will be as follows: "The Blessings of

Geo. H. Brooks writes as follows from Louisville, Ky.: "Our meetings here are very largely attended, so much so that we will be compelled to procure a larger hall. I find that Mrs. Hawks is a good independent slate writer, and one who has done a great deal for this society. Miss Baily is a fine clairvoyant, but owing to the tax of two hundred dollars imposed on mediums, she is unable to do anything."

The discovery of supposed prehistoric human remains near Shrewsbury, Mass., is of special interest. The shape of the skeleton's head shows that it is not one of the Adams family, and this circumstance, in connection with the fact that it was found with the bones of a mastodon, demonstrates the subject to be very old indeed. The skeleton is believed to be that of a woman, and there will be a great deal of talk about her as soon as the Boston thinkers begin a discussion of the

Times of India on infant marriage has sent another remarkable communication to the same paper on the subject of enforced widowhood. She writes bitterly of what she describes as the "brutalized human nature" that could lose sight of the difference between a child widow of six and a matron widow of sixty; and provide for the innocent mite that life of long misery which is the invariable lot of the Hindoo widow. She tells how directly after the husband's death the widow's hair is cut off and her ornaments are taken away; how she must thenceforth wear the coarsest clothes and eat the most unsavory food. Her presence is shunned and she becomes the leper of society, doomed to pass her life in seclusion.

The New York Sun states that Mrs. Albert Wilcox, a young woman much respected, living at Oneonta, has been afflicted for nearly a year with Bright's disease, and for several months she has been unable to walk. Friends and relatives who are religiously inclined, have frequently advised her to try the faith cure. Several days ago she refused to use any more medicine, and began praying. A few mornings ago a lady friend called, and the two prayed all day. In the evening Mrs. Wilcox arose from the bed and walked to the dining room and took supper with the other members of the family with which she is stopping, Mrs. Henry Potter on Maple street. The day before she had to be lifted from the hed. Since then she has steadily improved, and is able to walk with ease to any part of the house. She firmly believes she has been cured by faith, and all acquainted with the case say it is wonderful.

Some astonishing particulars of the extent to which the Scandinavian settlers in the vicinity of Mankato, Minn., believe in witchcraft have come to light. Mrs. John Solomon, who has been sick about three years, was informed by a witchcraft doctor, that her disease was caused by some old woman who came often to her house. She thereupon had her aunt. Mrs. Johnson, brought before a Swedish preacher, Anderson, and a regular trial took place one Sunday lately in the Swedish church, the preacher acting as Judge and the deacons as jurors. Mrs. Solomon testified that she frequently had pains after being touched by Mrs. Johnson. Other witnesses testified to their belief in witches and to having seen the "craft" flying through the air and striking people, who thereupon grew sick. After a good deal of such testimony, Mrs. Johnson was found guilty, but no sentence has been pronounced. A similar case happened at West Newton, Minn., some time ago. A child having disappeared, a clairvoyant declared that an aged couple knew of its whereabouts. The parents at once accused old Mr. and Mrs. Hokanson of stealing the child, and the accusation led the neighbors to mob the old people, taking them and hanging them to a tree until they were nearly dead, as a means of extorting a confession. The bones of the child were afterward found in a marsh near its parents' house, where it had wandered and died.

The Delano, Minn., Eagle of Oct. 15th, contains the following: "A great excitement is caused here by the mysterious falling of stones, potatoes, sticks of wood, etc., in the potato field on the farm of Mr. Crow on the shore of Swartout lake. It was first noticed as the family were digging and picking up potatoes; upon examination there would none fall unless their boy (aged about eight years) was present. There are parties there every day witnessing the strange phenomenon. Parties claim they have seen tufts of dirt taken right up in the air and carried twenty or thirty rods and then fall; potatoes taken from the heaps after they have been piled together and hurled in the air; stones fall and strike people on the head, but they receive no injury. As these manifestations are uncommon to people in this community, it is causing some alarm as to the chose; but the most candid and thoughtful citizens are positive that

it is the manifestation of Spiritualism, or in other words, the working of Satan. W.P. Jewett of Chatham visited Mr. Crow's to-day and carried home several articles that fell in his presence."

This seems a bad season for Sunday school superintendents. J. T. Jenkins, of Syracuse. N. Y., a prominent member of the Presbyterian church, superintendent of the Sunday school, and active in the Young Men's Christian Association, has just been discovered to be a defaulter to the amount of about \$20,000.

Declaring his Independence.

The Rev. Mangasar M. Mangasarian, for three years pastor of the Spring Garden Presbyterian Church, on the first Sunday in October, publicly renounced the dogmas of John Calvin, and to a great throng of enthusiastic hearers recited his reasons for abandoning the creed of orthodoxy. He says:

I have ceased to be a Calvinist. This evening I come to announce to you that after a long struggle of fear and doubt, God has given me the courage to declare that I am no longer a believer in the cruel dogmas of John Calvin. The hour of liberty has come, and with this sermon I strike for freedom and candor in the pulpit. From this moment I take down my denominational flag, and throw off my shackles. I stand on tip-toe and shout at the top of my voice that henceforth I am no longer a sectarian preacher, or the slave of a mediæval creed. entered the ministry when I was nineteen years of age, and ever loved the work of helping men to gain more light and a truer knowledge of the Inspired Word. But I came to find that in the Presbyterian church, I could not study and arrive at my own conclusions, although I could study all I wanted to, if I promised to arrive at the conclusions of the iron-bound creed.

Henceforth no creed shall bind me. No denominational lines, or sectarian fence "A Hindoo Lady" who wrote a letter to the | shall lock me in. I have leaped over the fence. I have escaped from my chains. I have the wide world to build upon and immensity to build into-the church of goodness and love. The simple words of Christ shall be my creed, and no doctrine that cannot be proven from the express utterances of Christ shall I preach as CHRISTIAN. Before was fenced in, and whenever I tried to investigate in any particular line, I could go as far as the denominational fence and then had to turn back. Did I once or twice dare to stand high and look beyond the fence. then I was suspected of heresy, and threats were made against me not to venture it again. But O! how glad I am, the fence is knocked down, and now I have just as much liberty to think, and speak, as any man whom the truth has made free." My future pulpit shall be honest and daring. I shall tell all I know and the best that I know. I shall fly as far as my wings can carry me. I shall welcome all who, independent of creed and dogma, "love mercy, walk humbly and do justly" before God.

Physical Salvation.

If salvation means anything, it means to save from suffering. The suffering on earth comes more from physical debility than from any other source. A wicked man is reasonably happy as the world goes, if sound and well. The noblest and tenderest soul is often full of gloom and sorrow, when the body is suffering from disease. Sickness comes because of violation of natural law. Wise men of all ages have been searching for a panacea. Almost every substance in nature has been

Magnetism, as applied through the hands of a strong magnetic healer, is believed by multitudes to be the most scientific and beneficial treatment known. But to always have such a healer present is impossible.

Dr. C. I. Thacher, of Chicago, has improved a mechanical arrangement which is claimed to be perfection. It is called the Magnetic Shield. These garments are made by the Chicago Magnetic Shield Co., No. 6 Central Music Hall, Chicago.

A JOURNAL representative has taken special pains to go to their factory and look the business over, and see the process by which magnetic clothing is made. Everything was first class. The process of construction seemed thorough and honest. The goods turned out are very fine as well as comfortable. Several members of the Journal's staff are wearing them and believe them to be good protection, while their gentle power seems to correct abnormal conditions in the blood and body. Dr. Thacher is a regularly graduated physician, and has been long connected with advanced thought on therapeutic science. He has made his Magnetic Shields for five years and tested them, and the results have been marvelous. He is the consulting physician in the Chicago Magnetic Shield Co. From all parts of the civilized world come inquiries about "Magnetic Clothing." These shields, it is claimed, keep one warm in the coldest weather and comfortable in any climate. From personal experience it is found these shields will wear from one to three

We have read letters from all parts of the country telling of the astonishing benefits derived from the use of this remedial agent, letters which tell of cures after the best medical talent had given up the cases as hopeless. The most skeptical critic cannot inveetigate the results of the use of these shields without being staggered by the favorable testimony. We have known Dr. Thacher for years, and know him to be an enthusiastic believer in all that he claims for the goods of the Magnetic Shield Co. We publish the foregoing in answer to numerous inquiries. For further particulars we refer those interested to the Magnetic Shield Company, No. 6, Central Music Hall Building. Chicago.

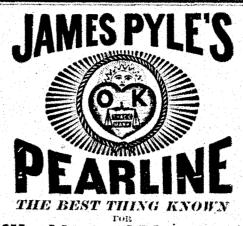
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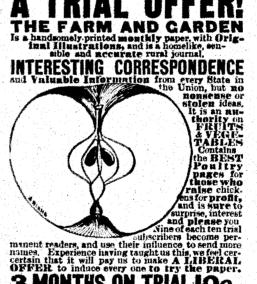
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Toices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

All's Well.

BY D. A. WASSON.

Prophetic Hope, thy fine discourse
Foretold not half life's good to me;
Thy painter, Fancy, hath not force show how sweet it is to be! Thy witching dream And pictured scheme To match the fact still want the power; Thy promise brave

From earth to grave Life's bloom may beggar in an hour.

Ask and receive, 'tis sweetly said;
Yet what to plead for I know not; For wish is worsted, Hope o'ersped, And aye to thanks returns my thought.
If I would pray I've nought to say But this, that God may be God still, For him to live Is still to give, And sweeter than my wish his will.

O wealth of life beyond all bound! Eternity each moment given! What plummet may the Present sound? Who promises a future heaven? Or glad, or grieved, Oppressed, relieved, In blackest night, or brightest day,

Still pours the flood Of golden good, And more than heartful fills me aye.

My wealth is common; I possess No petty province, but the whole; What's mine alone is mine far less Than treasures shared by every soul. Talk not of store, Millions or more— Or values which the purso may hold—

But this divine! I own the mine Whose grains outweigh a planet's gold.

I have a stake in every star, In every beam that fills the day; All hearts of men my coffers are, My ores arterial tides convey; The fields, the skies, The sweet replies Of thought to thought, are my gold-dust;
The cake, the brooks,
And speaking looks
Of lover's faith and friendship's trust.

Life's youngest tides, joy-brimming, flow For him who lives above all years, Who all-immortal makes the Nov,

And is not taken in Time's arrears; His life's a hymn The seraphim Might bark to hear or help to sing, And to his soul The boundless whole

Its bounty all doth daily bring. "All mine is thine," the sky-soul saith;
"The wealth I am must thou become,
Richer and, richer, breath by breath, Immertal gain, immertal room!"

And since all his Mine also is, Life's gift outrun's my fancy far, And drowns the dream In larger stream As morning drinks the morning star.

The Old Woman.

Ed the Editor of the Lieligic Philosophical Journal. She does not know till she hears some young per-on call her so, that she is growing "old." Her hair, o be sure, is somewhat gray or sprinkled with silver, which "is beautiful," a younger friend tells her, and at the same time wishes her own was of the same int. Well, if there is color in her face, the silvery resses are beautiful, and a good many times, too, when the roses have departed. In one view they are al ways beautiful, for they are in harmony with the ading complexion, the increasing lines in the face, he spare or infirm figure. How admirable is this atural hair when we compare it with the black silk fillet" worn under the cap, in the days of our grandmothers (though my grandmothers never wore them) or in comparison with the artificial fronts of hair worn within twenty-five years or less. Within a few years they have been dropped, and the thin white hair, so infinitely more becoming, appeared under the soft cap. It is the maids and young matrous who wear nowadays the hair structures called waterfalls; but it is a repulsive, untidy and unnatural fashion, and carries with it an effect and association that only a woman of pure taste and innate refinement, perhaps recognizes; an expression of a strain of character that reflects no honor on the

But contrary to our code of politeness, we are making our "old woman" wait. We bid adleu, and attend to the door, the young and would-be charming one. We love the society of the woman who has the stores of experience and knowledge; yes, and of stored up light and sweetness in so many relations The old woman who may long have been vigilant and scrupulous in regard to good dressing, and with due observance of the prevailing modes, as they served her tastes and individual needs, we will gladly excuse if she gives less and less thought to them, and con-cludes to dress mainly with reference to ease and comfort. There are many weighty considerations ripening in brain and heart. These are questions of great import, teeming in the ever inspired and ever-living soul. She feels, as never in youth, the value of time. The earthly life is short, and she has work that is precious to her heart and mind. She loves her books and her thoughts. The lives of wise men and women are greatly instructive. The writings of an Emerson are manna to her enlightened, but still hungering spirit, day after day. Has she any literary tastes that compare with those of her young friends recently from our excellent schools? "Knowledge comes, but wisdom lingers," and the young some times mistake one for the other. Are her literary judgments of value? A few years will increase the respect which her children and her grandchildren may have for them. How incredulous sometimes is the flippant and external woman when she is told that the literary attainments of our heroine are of a superior order, and that she never had keener enjoyment of intellectual things than now; that a fine magazine paper or a trenchant and witty review are relished as much as ever, and a charming story or really fine poem has an ideal meaning that only the education of a lifetime can reveal.

But on the domestic side she may go back to her early pursuits, and cater for the changed appetites which are fed by daily bread. She goes to market and buys the food which relishes (two or three dishes) and comes to the home fire to prepare and cook it. She cares not always for a servant, but loves the willing service of him who has so long been by her side. She can give an added relish to every delicious flavor, and with "a dinner of herbe" make pleasant the feast of "Love." Like Thorwaldsen's

aged pair we see them keeping warm at the home altar, by the hearth fire which like the flame in their hearts, has never been suffered to go out.

When she was young, she almost flew as a bird, for the very love of life; now if health smiles upon her, her heart sings like a bird, for the intellect and the heart are so alive. She loves Tennyson's thoughts and rhythm, and the universal sentiment and power of Shakespeare, with the spiritual and natural and humane songs of our pure and beloved Whittier. Longfellow's pictures, and visions of the heavenly visitante around us in our homes, are a source of

constant hope and comfort.

There is still romance in that aged breast. The old Indian chief said to the young braves, that "the old men had all the bravery of the forties and the sixties in them;" so the queenly old woman has the stored romance and sweetness of all her years; the beauty of her own ideals, with the heart confidences and interchange of friendship, and intellectual exchange of thought along the path way of life. There is the ideal still reigning, and it has more and more concern with the life that is permanent and enduring. It is connected with her husband, children and included in a father with her husband, children and is, in a future re-union. It is natural, yet full of beauty, for " whatever is beautiful is so by participation of the supreme beauty." "This is the same beough all time." E. GLEDA.

Lours E. Moyer writes: I am much ple with the JOURNAL. Hardly see how I could get

Woman and the Bible.

In the New Englander for July, Rev. W. W. Patton says that "an element of ingratitude appears in this unbelief [of woman], as one reflects upon the special indebtedness of womanhood to the Bible." He declares that the influences that have brought woman "out of ignorance and dishonor, to occupy the throne upon which she now sits," can be traced mainly to Christianity. "Lecky, himself a rationalist," he saye, "admits that primitive Christianity, be fore it was corrupted by ascetic notions [the Italics are Mr. Patton's], contributed largely to this result." Then Mr. Patton quotes a few fragments of sentences from the historian, like the following: "Christian sentiment is chiefly a glorification of the femi-nine qualities of gentieness, humility, and love." Lecky is here speaking, not simply of "primitive Christianity," but of that "Christian seutiment," largely based upon reverence for the Virgin, and which was strongest during Catholic ascendency.

The quotation is from a sentence in which Leck mentions as the true reason, in his opinion, "why sculpture has always been peculiarly Pagan, and painting peculiarly Christian," that "sculpture is especially suited to represent male beauty, or the beauty of strength, and painting, female beauty, or the beauty of softness, and that Pagan sentiment the design of the mercelling qualities. was chiefly a glorification of the masculine qualities of strength and courage and conscious virtue, while Christian sentiment is chiefly a glorification of the feminine qualities of gentleness, humility, and love." Michael Angelo, whose genius loved to expatiate on the sublimity of strength and defiance, falled signally in his representation of the Christian ideal and Perugino was equally unsuccessful, when he sought to portray the features of the heroes of an-Pursuing the same line of thought, this historian says: "It can hardly, I think, be questioned that, in the great religious convulsions of the sixteenth century, the feminine type followed Catholicism, while Protestantism inclined more to the masculine type. Catholicism alone retained the Virgin worship, which at once reflected and sustained the first...A religion which prescribed to the distracting mind unreasoning faith in an infallible Church and to the troubled conscience an implicit trust in an absolving priesthood, has ever had an especial attraction to a feminine mind. A religion which recognized no authority between man and his Creator which asserted at once the dignity and the duty of private judgment, and which, while deepening immeasurably the sense of individual responsibility denuded religion of meretricious ornaments and of most cesthetic aids, is pre-eminently a religion of men." Although this author argues that Protestantism strengthens character, love of truth, the sense of duty, liberty, and self-assertion, and has purified and dignified marriage, and "conferred a great benefit on woman," still, he says, "it must be owned that neither in its ideal type nor in the general tenor of its doctrines or devotions is it as congenial to their nature as the religion [Catholicism] it superseded."

Thus, we see that, according to Lecky, the Pagan type of character predominates in Protestant countries, while the essentially Christian type predominates in Catholic countries. Does Mr. Patton think that the condition of woman in Catholic countries compared with her condition in the Protestant por tions of Christendem, affords any proof of the super-lority of the Christian over the Pagan type of character? An impartial and fair-minded man like Mr Lecky can see that these two types of character con-tain elements of excellence of which the other is deficient, that the extremes of one have been corrected by the influence of the other, that the ideal type is one that combines all that is noble, beautiful, and levable in both, without the defects of either. But Mr. Patton is incapable of taking a judicial view of this subject; and, in his eagerness to make a point in controversy, he misrepresents the authors he quotes, as in the instance given above.

Since Mr. Patton is so fond of quoting from Lecky, it is strange that the following passage from the "History of European Morals" escaped his notice: "The types of female excellence exhibited in the early Jewish history are, in general, of a low order, and certainly far interior to those of Roman history or Greek poetry; and the warmest eulogy of a woman in the Old Testament is probably that which was beslowed upon her who, with circumstances of the most aggravated treachers, had murdered the elec-ing fugitive who had taken refuge under her roof. The combined influence of the Jewish writings and of that ascetic feeling which treated women as the chief source of templation to man was shown in those fierce invectives against this sex which form so conspicuous and so grotesque a portion of the writings of the Fathers, and which contrast so curiously with the adulation bestowed upon particular woman the door of hell, as the mother of all human ills... She should live in continual penance on account of the curses she has brought upon the world....Their women's] essentially subordinate position was coninually maintained. It is probable that this teaching had its part in determining the principles of legislation concerning the sex....But, in the whole feudal legislation, women were placed in a much lower legal position than in the pagan empire."

Mr. Lecky adds that Christian legislation rendered it impossible for women "to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage or a nunnery The complete inferiority of the sex was continually maintained by the law; and that generous public opinion which, in Rome, had frequently revolted against the injustice done to girls, in depriving them of the greater part of the inheritance of their fathers, totally disappeared."

Women "arrived during the empire," he says, "at a point of freedom and dignity which they subse-quently lost and have never wholly regained"; and Sir Henry Maine thinks that "no society which pre-serves any fincture of Christian institutions is likely to restore to married women the personal libert conferred on women by the middle Roman law." I is idle to say that the subordinate position of woman upon which legislation inimical to her has been based has not been encouraged by Christianity, when i was expressly taught by Paul, and when, as Mr. Holland, in "The Rise of Intellectual Liberty." says. precisely the same words are used, not only in the Greek text of the Epistles, but in our English versions, to command the obedience and subjection of wives to husbands, as of slaves to masters, and of all men to God."

St. Paul was the principal author of the Christian theology, formulated into creeds by Augustine, Cal-vin, and other theologiaus; and his views of woman have prevailed, and still prevail, in all Christian countries, in proportion as they accept the Bible as an authority. Christianity in its origin and doctrines s an Orientalism; and only where it has been modified by Roman and Germanic influences, and by modern extra-Christian and anti-Christian though do its representatives regard woman's position other than one of subserviency and subordination, and where it exists even in this modified form, every effort made to improve the condition of woman is constantly opposed by appeals to the Bible.

During the decay of ancient institutions, Christian-ity put itself in opposition to a strong tendency of the times by emphasizing the duty of chastity and marital fidelity; but its teachings in regard to woman caused her to be regarded as impure, and led to an unhealthy a ceticism, which proclaimed war upon nature, and produced a revulsion toward its opposite extreme, while the independence and intel lectual culture of woman were discouraged, and for centuries she ceased to figure in history except as a devotee. It is as true of the advancement of woman as of progress in general, during the past three hundred years, that "the decadence of theological influence has been one of the most invariable signs and measures of our progress." Some there are who recognizing this fact, attempt to defend Christianity by making a distinction between Pauline Christian-ity and the moral precepts of Christ; but the influ-ence of a system must be judged not so much by its precepts of virtue as by its doctrines which have been widely accepted, and have been favorable or otherwise to the practice of these precepts. That Christianity, like the older religions, has been neces sary to the attainment of the present social condi-tion, such as it is, and that it has met certain wants and contributed some elements to human progress is as true as that in other respects it has b tionary and has retarded progress. Christianity would long since have become extinct in every enightened, progressive country but for its modificaions in the popular mind and in practical life, making it agree largely with the requirements of science and industry. If we should ascribe all the art, literature, science, virtue, and freedom in ancient Rome to the pagan religion, we would not be more unreasonable than are theologians like Mr. Patton, who, whenever they speak of anything worthy in our modern civilization, ascribe it to the influence of the Bible and Christianity.—B. F. Underwood in The

Reception to Mrs. H. J. T. Brigham.

To the Editor of the Heligio-Philosophical Journal: At the Church of the New Spiritual Dispensation Brooklyn, N. Y., Saturday evening, October 17th, a reception was given to Mr. Brigham by our Society. An invitation was extended to Mr. A. B. French and Mr. and Mrs. J. J. Morse to be present and take part.
Mrs. Brundage, Mrs. Kipp and other ladies of the Society, had embowered the platform with flowers.
Mr. French, who speaks at Conservatory Hall the mr. French, who speaks at Conservatory Hall the current month, was accompanied by quite a delegation from that Society, including Mr. L. E. Waterman, its president, Mrs. Waterman, Mr. and Mrs. Capt. I. David, Capt. Martin and wife, and others. Mrs. Brigham's friends are confined to no Society, State or country. For twenty-five years she has been doing a great work, clearly, forcibly and well. Thousands have been converted to this new faith by Thousands have been converted to this new faith by inspirations that flow so freely from a fount that is never arid or parched for lack of vitality. Love is the ruler in this inspired evangel's kingdom, and ove from supernal rivulets flows down from the hills of progression through her organism into hungry. half-starved souls who rejoice in this influx of love and harmony which seems to permeate through every act, word or deed of this glorious teacher of the new religion.

Mr. John Jeffrey, the President of the Society, in vited Mr. John Slater to sing, after which Judge A. H. Dailey gave words of cheer and welcome to the H. Dailey gave words of cheer and welcome to the people, and paid glowing tributes to the character and priceless value of Mrs. Brigham's public work. He spoke of her womanly virtues and character, honored, loved and respected wherever Spiritualism had become known. He referred to the work that had been done by Mr. J. J. Morse as a trance speaker, both in this country and Great Britain, and also gave greatly for planuary work by Mr. J. P. Franch gave credit for eloquent work by Mr. A. B. French. He alluded to the part that phenomena has in the cause of Spiritualism, and spoke favorably of the psychic powers of Mr. John Slater, who has been doing effective work at our mediums' meetings for two

months and in private scances, to bring this truth to the agnostic, skeptic and Christian.

He alluded to a recent interview with Henry Ward Beecher, in which Mr. B. said that he would be glad to know, and also to have proof positive of immortal life. The speaker also referred to a call from an attack. orthodox clergyman, who asked for aid in the building of a new church in his neighborhood; and when told that he was a Spiritualist, the minister said he had seen much of the phenomena, had heard Mrs. Brigham speak frequently from the platform, and had no criticism to make of her discourses.

After getting a small contribution from Judge Dailey, he promised to be at the reception of Mrs. Brigham, but failed to make connection, and hence

was conveniently absent.

After a recitation by Miss Thompson, an elecutiont of rare power, which brought a hearty encore Mr. A. B. French was invited to speak. He traced briefly the character of the new gospel, which he defined as a new science, a new art and a new re ligion. It took its painters from the workshop or the farmhouse. Its phenomena are universal. It has revolutionized the thought of our century, and is creating and formulating a new science and a new religion. Spiritualism had come to stay.

He paid a glowing tribute to the guest of the evening, and also mentioned in commendatory words the work of Seldon J. Finney, Prof. Wm. Denton, Lyman C. Howe, Mrs. Watson, Mrs. Lillie, O.P. Kel-logg and others. He spoke of the trials of the itin-erant lecturer; how William Denton had travelled through Ohio and the West on foot, that this new truth and this new science, so closely akin to Mother Nature, could be heard and welcomed by the great heart of the common people. In conclusion, the speaker spoke of the pioneers in our cause, and paid a grateful tribute to their memories, embalmed in the love of many buman souls, who had been brought out of darkness into the light by their teachings, He said he had fraternal fellowship for the workers in this Society, and for all other earnest men and women, and asked all present to remember the virtues and to try to forget the errors and faults of our teachers.

Miss Middleton, and very warmly applauded, Mrs. Brigham was invited to speak, and with a heart full of emotion she thanked the friends present for their words of love and cheer, and paid tribute to the labors of Mr. French and Mr. Morse, saying that each one had his work to do. She also spoke in affection at a terms of the practices who expedienced our Association. ate terms of the workers who sustained our Associations by their efforts and money, and that they, too, were important and necessary factors to establish our faith among the people. She closed with an in-spired poem, full of imagery, pathos and loving words, which seemed to touch every one present as with a divine benediction.

Mr. J. J. Morse said that he felt grateful for the kind words that had been given by the previous speakers, and was glad to again meet Mrs. Brigham after ten years absence; that his work in the cause was as a trance speaker, and if there was time his guides would probably use him for the purpose. He spoke of the work of William Denton and of other old workers, and said he hoped to aid the cause in this country, and that the words of sympathy and cordial welcome to him and Mrs. Morse would strengthen him in this work.

Mr. John Slater was invited to give public tests and after a few words by Prest. Jeffrey, the formal exercises were closed. The friends lingered in the hall to clasp Mrs. B. and the other representatives of our faith by the hand, and give them words of cheer for their efforts in upbuilding the cause of Spiritual-S. B. NICHOLS.

Brooklyn, N. Y., Oct. 18, 1885.

Appreciative Words.

To the Editor of the Religio-Philosophical Journal Last spring I sent a small sum of money, request ing you to send me certain pamphlets. I received all but one ten-cent pamphlet which you stated was out of print, and requested me to mention some other in stead. I felt that I had received more than my money's worth in the valuable reading matter sent, and should not have thought of the small amount again had I not been kindly notified to send for it. Of course it is a small amount, but it is but another proof of how thoroughly conscientious you are in small matters as well as large.

I thought to answer immediately and say if you would I el better satisfi d about it, to send me a couple of your excellent papers, as I was so anxious to read a JOURNAL again. I preferred them to aught else. But time passed, and being hurried with work and care in so many directions. I neglected to write. Imagine, if you can, my surprise and delight when handed a package last evening, which, upon being opened, proved to be two copies of the BELIGIO-PHILOSOPHICAL JOURNAL! Well, Mr. Editor, if my eye-sight seemed suddenly to fall me—if the printing seemed all a blurred mass, allow me to say the first was not owing to old age nor the latter to poor print-

Do you know, Mr. B., what it is to feel mentally starved? To be reaching out for ald and evidence, and apparently receive neither? To live where there are many good intelligent people, and yet fre-quently hear of their making the remark, "What a pity she is a Spiritualist?" the last, however is the least of my trouble. Quite intelligent as they are in some directions, they are ignorant, and often willingly so in this. Then, too, one must try to be charltable, therefore I remember before I became interested in Spiritualism, there were those living here who claimed to be Spiritualists, who were ignorant of the first principles of it; whose lives were a repreach to all pure-minded men and women, using one of the noblest of all gifts for base pur-poses, and covering their actions with the convenient cloak of Spiritualism! What a vast amount of evil

such contribute against any cause.

One cannot but defend self a little, by asking how many societies would be in existence to-day it only the good, pure and true were found in their ranke? True, this should be the object aimed for, and with-out being considered egotistical, I think it safe to assert that Spiritualism, with all its frauds, hypocrites and fanatics, has as many intelligent, good and respectable advocates, as any other class of people of like numbers.

What a noble work is yours, sifting the wheat from the chaff. Your manly efforts should be re-

warded with thanks by every loyal heart. The many noble workers in the field also deserve our gratitude. It is a mental feest to read the productions of such minds as Mesers Crowell, Wilder, Tutile, and many others. Mr. Coleman I often think must be a living combination of all the cyclopedias Has he any idea how we lesser minds admire and feel proud of his scholarly attainments? How I rejoice that he has knowledge of the truth of immortality, and the manhood to proclaim the same. I wish it were possible for all to realize how many grateful, eilent hearts cherish and appreciate the many good words and deeds of those above named. Then, too, there are Mrs. Watson, Mrs. Allyn, Mrs. Brigham, and last, but not least, dear Mrs. Poole. Grandly is she lifting earnest, thoughtful women to a higher level, so graphically in word painting does she present the needs of the day of her less cultivated and asserts. ed sisters. She easily reaches the hearts through sympathy, while she so eloquently appeals to them to live in such a manner as will enable them to cultivate their higher, nobier natures. I fail to see how her sentiment can be other than an inspiration to the mass of toiling women. May choicest blessings

rest upon her in unstitued measure. Please notice I have not mentioned more names of illustrious women than men. We only ask for equality. Do not wish to appropriate all the praise -all the advantages—all the benefits. If the efforts of some of the brothers in the past (do any exist now?) who labored zeal usly to keep women in her proper sphere, were horror-stricken, lest as a sex we become demoralized if allowed to think and act for ourself—have taught us anything—have thoroughy impressed upon our minds any one idea—it is the injustice of selfishly ignoring every right but the one belonging to self! May the time speedily come when the foolish pre-

judice shall be wholly of the past, when men and women give due credit to the rights and talents of each. The decendents of such, a few generations hence, will reach a standard of virtue, intelligence and kindliness of heart, possible for humanity to

If the vast cares and responsibilities resting heavily upon you weary the physical, depress the heart, and cause the over-taxed brain to ache, be more careful. You are earnest, anxious, and your whole soul devoted to your work of uplifting humanity, Your thoughts and ideas are far reaching, even be yond the comprehension of many of your ablest contemporaries; but save yourself in every possible way

that you may be spared to the people!

The raging billows of jealousy will not engulf you, the dead calm of inaction not delay you, the changing currents not mislead you; but standing at the helm, firm, just and fearless victory shall be yours! Your noble efforts are not in vain. A feeling of gratitude impelled me to write. I feel

sure you will judge me to be sincere. Flattery and deception I despise; equally despicable is the idea one must never express grateful, heart-felt praise, where it has been so justly earned. Kind words and appreciation are all too sparingly used in this lifesaved, bottled up, to be lavishly poured over the inan-imate form when the wearled worn out spirit shall have passed to where earthly praise and kindly rec

ognition are no longer a necessity!

An earnest advocate for the cause, in an adjoining village, is trying to raise a club for the JOURNAL. shall send for a copy if they succeed. If not, shall send the amount for a year's subscription soon. I hope to be a constant subscriber; I will not say. while the JOURNAL maintains its present high standard, for while it is under present management there will be no going back!

I hope never to be obliged to deprive myself of its useful lessons, or the cheer and comfort which its pages always bring. Mrs. ELLEN SUMMERIL. pages always bring. Mrs. Monroe, Wis. Oct. 9th, 1885.

Christ or Anti-Christ, Which?

Io the Editor of the Edigio-Philosophical Journal:

In calling attention to the lecture by Rushton through Mr. Wright, published in the JOURNAL, you call it a "radical discourse." I think that will be conceded by all thoughtful readers. Truth is always radical when fearlessly and clearly presented in the very strongholds of opposing errors of the most fearful and gigantic nature. I, for one, propose a vote of thanks to spirit Rushton for his bold, fearless, timely and very clear and emphatic statement of very important truths bearing upon the relation of Spiritualism to Christianity. (I propose to confine myself at this time to that one theme, though there are many other important points clearly stated and ably treated in the lecture.)

The first sentences of the lecture give the keynote and has no uncertain sound. "Modern Spiritualism s necessarily revolutionary in its character. It has nothing in common with Christianity." I ask any candid person who has declared his or her independence and feels free to receive and follow the truth to go through that lecture carefully without prejudice and say if Rushton does not sustain this bold and radical statement fully and fairly. In dealing with this subject we must, as Rushton says, deal with "the Christianity of authority, the Christianity of theological literature," not the Christianity of Beecher, Thomas or Newman. They are heretics and would long ago have died at the stake if the Christian Church had the full sway unchecked by

It is time that we, as Spiritualists, began to call things by their right names, and to sail under our true colors, not trying to curry favor by attempting to give forced definitions to decaying institutions and then seeking shelter and protection by them, from the unjust persecutions of their adherents and fol-

It has seemed clear to me for many years that a true Spiritualist was necessarily anti-Christian, having absolutely nothing in common with the system or its horrible doctrines. I have said this in sub-stance in a previous communication, and am glad to find so able a spirit as Rushton has shown himself to be, speaking out thus plainly. I quote:

"You are told that Jesus died upon the cross and that his blood can wash all true Christians from their sins."...." This central idea, 'Believe on the Lord Jesus Christ and thou shalt be saved,' is being echoed through the corridors of ecclesiasticism in all the civilized lands. This is Christianity. What have we, as spirits and as Spiritualists in common with this gigantic Traud?"..."It is, and I say it now from the domain of the spirit-land. I have no compromises to make with it. Men with backbone are reeded to-day. Plain speaking is wanted in every age. Mealy-mouthed reformation never did any good. You are revolutionists if you are Spiritualists. You are against the ancient thought."

These fragments are but scattering gems from a grand chain rich in facts, reflections and deductions which it behooves every Spiritualist to consider well, lest he be found to fight against the truth and in the interest of our greatest foe. I say it understandingly and deliberately, that Christianity as a religion and as a system of doctrines, is "our greatest foe," and does not hesitate to so declare through its recognized leaders. I am content to let the builders and unkers of the figuratic france? Adapta it them. and makers of the "gigantic fraud" define it them-selves, and to take them at their word. We have no right to make Christianity something else than what t really is and ever has been, and then seek to build it up and extend it. Rushton well says, "It is no that man's Christianity over there, nor that man's over there, but the Christianity of authority," that we have to deal with. Then let us be frank and honest with ourselves and with the world, and fearlessly accept the designation, anti-Christian, and stand before the world as progressive reformers, ready and willing to move on in the grand and glorious march of truth and the evolution of new and better systems adapted to the age in which we live, and not forever be clinging to the dead or dying past on account of early associations and valued friendships, or for fear of social ostracism.

I would like to call attention to Mr. Wright's leo ture on "Spiritual Democracy," reported in a previous number of the JOURNAL. In that lecture the controlling intelligence in his briefest respect, beautifully covers this whole ground in a few terse sen-tences. "Christianity had a miceion: It was a reformation. But there can never come a time again in this world, when men can believe that a God can be incarnated. That day is past. There can never be a civilization in the future based upon a divine in-carnation. That I ea is eternally finished." Again: Mohammed could never come again any more than Jesus. There can never be a prophet again in this world who can speak by the authority of God." These few terse sentences bring out clearly the grand fact of the evolution of truth and the fitness and adaptation of systems of thought to the times in which they originated. If Spiritualism does not include the progressive thought of the age and em-brace all truth and adapt itself to the wants of man's progressive nature in the light of immortality, and of the divinity of humanity, then it is not worth talking about. If it is thus a religion and science of the present, based upon facts, and welcoming all truth to its friendly embrace, and ready to wage a war of extermination upon all fraud, superstition, oppression and error, then it is worthy of our highest admiration and best efforts for its promulgation defense and support, and is "auti" every thing false uescome and support, and is "anti" every thing false, every thing impure, every thing unjust, every thing contrary to reason (our highest tribunal), and I am willing to stand holdly by my colors and accept all the addition that can attach to the term "asti-Christian" and am content to be known and designated simply a Spiritualist. A. HIGHLOW.

Notes and Extracts on Miscellancous Subjects.

No less than 18,601 young wo men are at college in this country.

A recent cyclone in India destroyed 500 villages and 10,000 lives.

A preacher who shook hands with an Illinois girl broke her arm.

The children of Israel now number about 6,377,-000 the world over.

Mr. Burgess, designe r he Puritan, has orders for a dozen yachts. A silver windpipe and larynx enable a cancer pa-

tient in Buffalo to talk. There are fifteen cows in Ohio that are slumping around on wooden legs.

The Burlington County, N. J., cranberry crop will aggregate 50,000 bushels. In the vault at Washington are \$50,000,000 in gold and \$30,000,000 in sliver.

H. G. Shaw (Josh Billings) made a snug fortune of \$100,000 out of his foolery.

A firm at Bartlett, N. H., turns out 1,800 bushels of shoe pegs each working day. Mr. Browning, the poet, in search of health and

inspiration, walks five hours a day. It is with ton upon ton of canned rabbit that No-

vada hopes to regain a lost fortune. The mane of a mare rescued from a burning stable at Manchester, N. H., turned white.

J. T. Perkins, of Lackawanna, Pa., has a tame frog

that can clear twenty feet in a single hop. The two candidates for Mayor of Nashville are Re-

publicans, although the city is Democratic. Fashionable people on Murray Hill, New York, employ a man by the year to feed and take care of

their cate. An English paper reports that during recent ex-plorations at Nineveh a petrified umbrella was found

in one of the temples.

According to a Philadelphia museum manager counterfeit freaks of nature are crowding genuine oddities out of the market.

Thirteen and a half inches is the length of the feet of a man living on Indian farm, Lewis County, W, Va. He is but seventeen years old. There is a law on the statute books of Pennsylva-

nia which requires housekeepers to scrub their pavements every Friday. It was passed in 1767. A new system of drying lumber by surrounding it with common salt is just now attracting attention. The peculiar power of salt for absorbing moisture is

well known. At Fairview, W. Va., on Monday, thirty-five head of average sheep were sold for 55 cents a piece. Five years ago the same grade of animals readily commanded \$3 to \$4 a head.

The Board of Supervisors of Cochies County, Arkansas, has offered a reward of \$500 for the Apache Chief, Geronimo, dead or alive, and \$250 for any of his band, dead or alive.

A Philadelphia lady says that if you will trim your finger nails every Friday you will never have the tootbache. She has practiced it for over twenty years, and it has never failed.

Posters have been appearing lately in some of the Pacific coast towns where difficulties with the Chinese exist, warning firemen not to respond to alarms of fire from the Chinese quarters.

Two men have just lost their lives in Paris in attempting to drink a litre of absinthe each for a wa-ger. Before they could accomplish their task both fell to the ground and nothing could bring them to.

A St. Louis physician cured a case of opium habit by the use of cocoaine, but found when the cure was complete that the cocoaine habit had been formed, which was as had as the original disease.

The amended game law of Colorado forbids the killing of mountain sheep for ten years from April 7, 1885. It is thought this will prevent the extinction of one of the noblest and most characteristic of animals.

An extensive cave has been discovered in Snake Spring Township, Bedford County, Pennsylvania. It was brought to light by some men while blasting in a stone quarry. The cave has been partly explored and a great many curlosities found in it.

A remarkable poodle has been amusing the people at one of the English watering places. Shown a watch it would, after studying the face for a mcnent, proceed to tell the time by selecting the p er figures from a row of Arabic numerals placed be-

Dakota has a school teacher who is worth her weight in gold. Her name is Belle Franklin. Recently she saved a neighbor's wheat stacks and house from the prairie fires by harnessing the horses to the plow and turning over several furrows, which ereated a substantial fire brake.

The Czar of Russia has bestowed upon Alvan Clark, of Cambridge, Mass., the golden honorary medal of the empire "in acknowledgment of the excellent performance of the great object glass" made by Mr. Clark for the chief telescope in the Pulkowa Observatory. This medal is given very rarely, and only for extraordinary merits. Only one other has been granted by the present Emperor.

The Duke of Abercorn, who celebrated not long ago his golden wedding, now lives almost entirely at his home, Baronscourt, in the north of Ireland, in a sort of patriarchal style. He has no neighbors, scarcely, as he owns every acre for miles around, but the immense mansion is always full of his children, grandchildren and great-grandchildren. The Ham-liton family are looked upon by the people as semi-royal, and are very popular by reason largely of graclous manners and good looks.

An orator at the K. of L. meeting at Toronto, in speaking of monopolies, employed the following unique illustration: "If a man owned a cow and took care of her, he was entitled to the milk of that cow, but no man owned one cow and milked three, unless he took the milk of some other man's two cows. When a corporation watered its stock to three fimes the amount of the original cost, then the dividends shared by the incorporators were the milk of three cows, two of which did not belong to them."

Pasteur has so fully measured the strength of his attenuated preparations of inoculative virus against hydrophobia that he is about to commence their application to human beings. But Pasteur is an hon-est investigator, and acknowledges that even with the most powerful lenses he has not been able to discover a microbe of hydrophobia. He says that a section of the brain of a person who had died of hydropho-bia did not differ in appearance, microscopically, from that of a brain affected by a disease that had not infringed upon its substance,

Rev. Colon Anderson, of California, and his mother, living in Scotland, were lately reunited, after a separation of thirty-two years, by means of a jack rabbit. The minister had been taught to believe that his mother was dead. He was going home, hat his mother was dead. He was going nome, lantern in hand, one night last winter, when a jack rabbit, frightened by the light, allowed itself to be taken up by the ears and carried off. The story was written up by local papers, copied into Canadian journals, and one of these was sent by a friend to Mrs. Anderson, who at once wrote to her parson boy. A week or two ago the two had an affectionate meating in Scotland. ate meeting in Scotland.

Cremation is making rapid progress in Europe. In Germany the Gotha crematory was opened in 1878, and 200 bodies have burned there. There are 362 crematories in Italy. In Milan there are 6,000 members of a single sciety. In France the topic has been much discussed, but the practice is still illegal. The Committee of the Belgian Chamber has favorably reported upon a petition for a law making cre-mation optional. In Austria opinion is about evenly divided for and against the practice. In England Lady Hanham and the wife of Captain Hanham were cremated in 1882, but they set no fashlon, although they brought the subject prominently for-

Some of the most popular sougs of the day are very ancient. "Sing a Song of Sixpence" is as old as the sixteenth century. "Three Blind Mice" is as the sixteenth century. "Three Blind Mice" is found in a music book dated 1609. "The Frog and the Mouse" was licensed in 1580. "Three Children Sliding on the Ice"dates from 1633. "London Bridge is Broken Down" is of unfathomed an-Bridge is Broken Down" is of unfathomed antiquity. "Girls and Boys Come Out to Piay" is certainly as old as the reign of Charles IL; as is also "Lucy Locket Lost Her Pocket" to the tune of which the American song of "Yankes Doodle" was written. "Pussy Cat, Pussy Cat, Where Have You Besn?" is of the age of Queen Besn. "Little Jack Eferner" is older than the seventsense century.

Spirits of Eminent Men.

To the Editor of the Beliefo-Philosophical Journal: Will you permit me through the medium of your valuable Journal to offer a few remarks in reference to the introductory paragraph of Mr. W. G. Haskell's pointed review of a lecture given through the mediumship of Mr. J. Clegg Wright? Your critic begins his able remarks by admitting the fact that there are mediums who are inspirational, while at the remarks the averages graphs doubts that the the same time he expresses grave doubts, that the spirits of such eminent men as he quotes, have no other employment than to appear at the summons of any medium on earth.

My experience in this connection has been extensive and quite at varience with your esteemed correspondent's doubts; not, indeed, that wise spirits, either ancient or modern, are to be commanded at any moment by mortals any more than if they resid-

ed in the material form upon earth.

In a work entitled, "Strange Visitors" (dictated through the mediumship of Mrs. Horn), the spirits, whose remarkable and intellectually consistent communications are there recorded, were by pre-arrangement requested to give their views, which they did in a polite and as earnest a manner as they might have done in the furtherance of any object for the

welfare of humanity if living upon earth.

Apropos.—As having a bearing on this interesting subject, I am happy to state that the long deferred work, "The Next World Interviewed," by the same melium-author, will, in a few weeks, be offered to the public, who will have an opportunity to form their own judgment as to whether spirits do, or do not present for perusal messages of "verbosity and tangled phrases.

I regard Mr. Haskell's criticism of the lecture otherwise, as exceedingly appropriate and just needed at this present time. Saratoga Springs.

The Increase of Insanity. Boston supports 800 insame, says Mr. T. B. San-

born, not 75 of whom will recover!

This is frightful! Insanity has increased 40 percent in a decade and most of the cases are incurable. Whatever the individual cause may be, the fact remains that Uric Acid blood sets the brain on fire, destroys its tissues, and then comes some form of fatal

Nothing is so pitiable as a mind diseased. Most brain troubles begin in the stomach; then if the blood is filled with uric acid, caused by failure of kidney action, and the consequent destruction of the blood life—albumen—you have, the fuel and the flame and a brain in full blaze as when one raves, or in slow combustion, as in milder forms of insanity. Rev. E. D. Hopkins, of St. Johnsbury, Vt., a few years ago was confined in an asylum. He took a terrible cold while aiding in putting out a fire in a neighbor's burning house, and for twenty-five years that cold was slowly filling his blood with uric acid and finally the deadly work was done. The case looked hopeless but he happily used Warner's safe course and received. That was three years ago and cure and recovered. That was three years ago and having ridden his blood of all surplus uric acid, he

has remained well until this day.

It is indeed a terrible thing to lose one's mind, but it is a more terrible thing to suffer such a condition when it can be so easily prevented.

The labor problem will be discussed in The Century during the coming year by several writers of prominence. The first article in the series is by the Rev. Dr. Lyman Abb. tt. It will appear in the November number, with a full-page engraving of a picture by a young American artist, Robert Koehler, called "The Socialist." This picture will be remembered as attracting attention in the last annual exhibition of the National Academy.

Since last October I have suffered from acute inflammation in my nose and head-often in the night having to get up and inhale sait and water for relief. My eye has been, for a week at a time, so I could not see. I have used no end of remedies, also employed a doctor, who said it was impure blood—but I got no help. I used Ely's Cream Balm on the recommendation of a friend. I was faithless, but in a few days was cured. My nose now, and also my eye, is well. It is wonderful how quick it helped me. Mr.S. Georgie S. Judson, Hartford, Conn. Easy to use. Price 50 cents.

A Japanese Romance.

Lee & Shepard of Boston have in press a Japanese story entitled "A Captive of Love," by Edward Greey, author of "The Golden Lotus," "Young Americans in Japan," etc., and one of the translators of "The

Gunn's Newest

(Revised) Home Book of Health or Family Physi-(Revised) Home Book of Realth of Family Physician: 210th edition, just ready, gives ninety freshitems; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary aliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See ad-

Wirt Walton runs a newspaper at Clay Center, Kan., leads a brass band, manages a base ball club, and runs the fastest team of horses in the State.

" Work, Work, Work!"

How many women there are working to-day in various branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to those complaints to which the weaker sex is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. To such Dr. Pierce's "Favorite Prescription" offers a sure means of relief. For all female weaknesses it is a certain cure. All drug-

Codfish are swarming in Shasta River, California, where they were never known before. They bear a remarkable resemblance to salmon.

A Bargain in Corner Lots

is what most men desire, but to keep from filling a grave in a cemetery lot ere half your days are numbered, always keep a supply of Dr. Pierce's "Golden Medical Discovery" by you. When the first symptoms of consumption appear lose no time in putting yourself under the treatment of this invaluable medicine. It cures when nothing else will. Possessing, as it does, ten times the virtue of the best cod liver old it is not only the chestost but for the pleasantest. oil, it is not only the cheapest but far the pleasantest to take. It purifies and enriches the blood, strengthens the system, cures, blotches, pimples, eruptions and other humors. By druggists.

Samuel Kissinger, of Williamsport, Pa., recently killed a rattlesnake that was 15 feet in length and

Young and middle-aged men suffering from nervous debility, premature old age, loss of memory, and kindred symptoms, should send 10 cents in stamps for large lilustrated treatise suggesting sure means of cure. World's Dispensary Medical Association, Buffalo, N. Y.

A drinking fountain has been stolen bodily from the park at Rockville, Conn. The place is a great dairy centre.

In the human economy the nose performs several important functions—the chief being that of a respirator. It purifies, moderates the temperature and moletons the air before it reaches the sensitive larynx and lungs. If you breathe through your mouth you are depriving the nose of its rightful work and contract disease in both. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

An Englishman has demonstrated that a snall can creep 200 feet between sunrise and sunset.

Do you snore in church? With the use of Fisher's Mouth-breathing Inhibitor you can sleep in church and not snore. See advt.

The King of Denmark has a wart on his chin, to remove which he has offered \$10,000.

Didn't our girl graduates look lovely? Yes, in-deed; they all use Pozzoni's Complexion Powder. For sale by all druggists.

The German "kaffee kiatch" is superseding "blgh tea" in New York fashionable circles. The latest novelty in men's wear is a cuff that can also be used as a collar.

Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected. This remedy is, in the highest degree, curative, and for Laryngitis, Bronchitis, Asthma, Quinsy, or Catarrh, no other preparation is so efficacious. We further state, with all confidence, that Ayer's Cherry Pectoral

Cures Incipient Consumption.

Consumption is the blighting plague of In all cases of sudden ailments, affecting our nation. In its silent march through the throat and lungs, the immediate use of and emaciated, and coughed incessantly. I Pectoral. His instructions were followed. procured a bottle of Ayer's Cherry Pecto- and the result was a rapid and permanent than twenty years since, when a young Pectoral. In three months I was well." man, I had a terrible cough, for a long Horace Fairbrother, Rockingham, Vt., time. My system was run down, and writes: "A severe cold affected my cline. By the use of Ayer's Cherry Pec- doctors finally gave me up. Ayer's Cherry toral, the alarming symptoms disappeared, Pectoral relieved my lungs, and, by its and I speedily recovered my health."

the land, it is stealing away from our Aver's Cherry Pectoral is of the highest homes thousands of the brightest and importance. It may always be depended best of their immate. If, however, the upon in such cases, and for the effective disease is taken in time, its terrible rav- treatment of these maladies, occupies a ages may be prevented by the use of place, as a household remedy, that can be Ayer's Cherry Pectoral. Prof. F. Sweet- filled by no other preparation. Mr. zer, of the Maine Medical School, Bruns- Samuel Bement, Principal of Bartlett wick, Me., writes: "Medical science has School, Lowell, Mass., writes: "I have produced no other anodyne expectorant used Ayer's Cherry Pectoral for several so good as Ayer's Cherry Pectoral. It years, in cases of severe cold, or throat is invaluable for diseases of the throat and affections, and always found it a speedy and lungs." George E. Wilson, Battle Creek, effectual remedy." Mr. H. E. Simpson, Mich., writes: "Twenty-nine years have Rogers, Texas, writes: "I contracted a been added to my life by Ayer's Cherry severe cold, which suddenly developed Pectoral. I had been given up to die, into Pneumonia, presenting dangerous with what my physicians and friends and obstinate symptoms. My physician at supposed was Consumption. I was weak once ordered the use of Ayer's Cherry ral, and, before it was all taken, I was cure." H. H. Woodal, Editor "Demoabout my business. I have been a strong crat," McConnellsburg, Pa., writes: and healthy man ever since." Mrs. S. H. "Ayer's Cherry Pectoral has saved my life. Jackson, Far Rockaway, L. I., writes: After having suffered for some time from "Ayer's Cherry Pectoral saved me from a disease of the lungs, induced by bad Consumption, many years ago." A. C. colds, and, when my friends thought I Bell, New Glasgow, N.'S., writes: "More could not recover, I tried Ayer's Cherry my friends thought I was going into a de-lungs. I had a terrible cough, and the continued use, effected a permanent cure."

Ayer's Cherry Pectoral,

Dr. J. C. lyer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

THE INDEX

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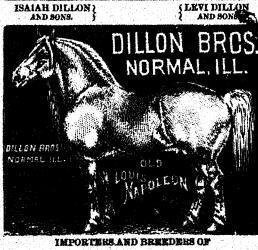
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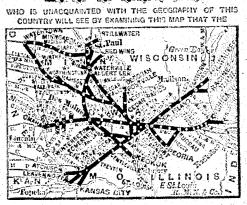
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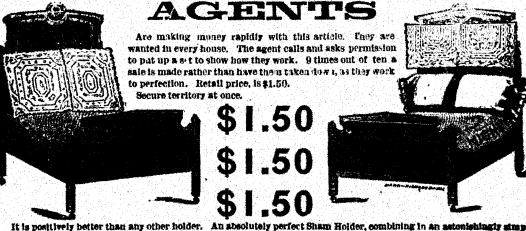
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BY SARAH WILDER PRATT.

Father, I look to Thee, Oh! give relief; Thy love alone Canst soothe my grief.

My aching heart will own idol more; My heavenly Father now Will I adore.

From Thy bright home above, Care for me still, And in my soul I'll bow To Thy sweet will.

For gifts of grace from Thee I'll search Thy word, And with Thy Heavenly love My life accord.

Materialization Phenomena at Glasgow.

Along with the present intellectual out ouring noticeable in Spiritualism, and which like the afflatus of an angel of strength is carrying spiritual teachings into many new quarters. I desire to place on record the ex-periences I had at a materialization scance held in Glasgow a few weeks ago. I always feel inclined to direct the thoughts of others to points of progress, as an incentive to perseveringly pursue the work of reformation so energetically carried on under the agis of Spiritualism. Before I proceed with my narrative I would simply say that all the parties, sensitive included, move in private life.

Being in Glasgow at the time to which I refer, an old and valued friend invited me to attend their weekly sitting, and having been a stranger to such meetings for some time, I gladly availed myself of the opportunity. The scance room I found supplied with arrangements such as I had not before met with; indicating the care and attention bestowed on the production of good phenomena, and evidence also of the earnestness of the sitters. The arrangements to which I refer, were the extension on each side of the cabinet of frames covered with dark cloth, so that they could be moved about to suit the light, and admit thereby of a clearer view of the psychic forms that visit the circle.

We sat down in the form of a half-circle, a small lamp shining through beautifully tinted blue glass affording a soft and pleasant light in all parts of the room. The proceedings began by one of our number manipulating some good music from an instrument called a cabinetto. During this time the sensitive or instrument, through whom the psychic forms gained power and the means of admittance to our presence, sat in the circle. After a little general conversation, we observed the sensitive under the control of some spiritfriend, who made it known to us that the meeting was well constituted, having favorable elements, and that good phenomena would probably be elicited; a statement which filled our minds with a cheerful expectancy of the spiritual feast in store for us.

At length it was suggested by the control ling intelligence that the sensitive take his seat behind the curtains of the cabinet. In some quarters very much is said of the difficulty of distinguishing spirit-forms from the medium, and it is inferred that if you see the medium you see the form, and if you see the form you see the medium: the effort being to create much doubt and confusion of mind, casting dust in the eyes of the investigator, and perverting the vision of the searcher after truth. In this instance the sensitive or medium was never wholly out of ken during the entire scance; for the keen eyes of the sitters saw him reclining in his chair while the curtains were being moved about to allow the psychic or spirit forms to come unmistakable signs of his being in his proper place were afforded while the forms were in

The first indication of the real work of the sitting was the presence of a spirit standing within two feet of the lady occupying the seat at the right hand corner of the circle. It presented the appearance of a tall lady, moving rapidly and gracefully to different parts of the room, as if scrutinizing the sitters and the arrangements, and, to my mind, performing the part of a forerunner to the approaching manifestations to be witnessed

There appeared simultaneously with this spirit, a tail form with a magnificent beard, and altogether different in movement and proportions to the first spirit, whose radiant outline was still perfectly visible. This mas-culine personality, now clearly defined before us, was ponderous in his composition. the boards of the floor vibrating beneath his tread; and certainly for a time the characteristic features of matter were seen portrayed in the transitory garb of the spiritform which stood before us. There was evidently a strong desire on the part of this spirit to manifest clearly and bring the great fact which he was demonstrating home to the minds of the spectators; the same eager desire to quench our doubts as I have seen manifested by "John King" at Mr. Williams's scances in London; so anxious to wipe out all unbelief, and afford perfect satisfaction on the most momentous question of existence.

This spirit desired to manipulate the cabinetto, and that instrument was handed over to his care. The little table on which it stood was placed in a favorable position, and the spirit came forward and enveloped table and instrument in a white cloud, which appeared gradually indrawn to himself. His arm was then extended, but the necessary hand to manipulate the instrument was not visible. Another movement, and the hand, perfectly formed, laid hold of the handle of the cabinetto, and began to play. But the music was now altered in tone,—the notes were sweeter and of more sympathetic expression, and again fuller and more powerful, beyond the normal capacity of the instrument, yet in strict artistic harmony with the proper rendering of the tune. This evidence of the musical ability of the spirit made a favormarked contrast to the mere mechanical forts of our kind, social, mortal brother, who had previously turned the handle.

A desire prevailed to know the name and individuality of this spirit-friend. He came up to me, put his hand over my head, and the thought vividly passed through my mind that he was "Sir Michael Scott." an account of whose posthumous actions has already graced the pages of the Medium. This ight on my part proved to be correct, and licited a very cordial response from our vism. We all obtained a close inspection of he face and entire form, as he came near to every sitter, and with the aid of the black wered frame that has been already alluded the light was made to fall direct on his waen, enabling him to be seen to the very ent positions, so as to afford one of the

sitters a satisfactory look at him. During this crucial episode, the sensitive within the cabinet was clearly seen through the open curtains, and his voice was heard, speaking under the influence and control of another pirit. This was a conclusive and beautiful illustration of the mysterious abilities with which we are endowed, and which only require spiritual unfoldment on the part of mankind to be universally recognized.

Thus I have described the advent of this spiritual being, so suddenly amongst us in material form. His indrawal to the sphere or state from which he emanated, was to us a lesson equally instructive. As he stood in the centre of the circle, in full view of us all, the stately proportions of the form began gradually to diminish. Part after part rapidly dissolved into invisibility, quickly as it had attained material solidity; and in about one minute's time, this ponderous, solid, material, sentient, and in every way human form, was resolved into the impalpable elements from which it had, only a short time before, been derived.

"Sir Michael Scott" was no sooner out of sight, the last vestige of him apparently sinking into the carpet, than he began to grow up again in the reverse manner to which he had disappeared. Having attained to the proportions in which he had previously been seen, he bowed "Good night" and retired behind the curtain that formed the

cabinet. Another female spirit, well-known to the circle, materialized and stood before us. Presently the medium was controlled by a male spirit to speak to us. The medium rose from his chair, the female spirit took his arm, and thus they stood while the medium under control talked to us.

Another spirit also came into view, and from appearance it was at once judged to be of the female sex. She had large, lustrous eyes, and an exuberance of dark hair falling in graceful curls over her shoulders. She was at once recognized, and greeted by name, as she frequently manifests to the circle. I remembered the name, as belonging to one who had long ago left earth-life, but who is still retained in kindly remembrance, because of her goodness of heart and many benevolent acts. Notwithstanding these marked peculiarities of person, the name in addition, this spirit had not been recognized by the circle all through a long course of materializations, though she was known to the sensitive. To me the likeness was perfect; and I alone realized the presence of her who had been known by the same name and possessed the same personal characteristics years ago in earth-life. This manifestation came home to me with a peculiar force, and I received it with joy, thus rewarding our faithful spirit-friend for long waiting, during which period she had nevertheless folfilled an important function in the work of that circle. This spirit, though not so demon-strative in action as the previous one, yet met a requirement, which appealed more significantly to the faith we have in individual spirits coming back for recognition to those who have known them while in the

At this point the curtains of the cabinet were drawn aside, and the sensitive, with the chair on which he was seated, was brought to the front, and quite close to the sitters. He began to converse with us under influence, on the nature and conditions of a good scance; pointing out the philosophy of, as well as the teachings derived from, the facts of spirit manifestation which we had that night witnessed. This induced a somewhat serious mental condition of the surroundings, which the control felicitously removed by stating that the visible presence of the spirit in the circle was a demonstration of a novel idea, being nothing less than an effect before a cause. One of the sitters obout before the company; at other times his jected that such an arrangement could not voice was heard within the cabinet, and other in the order of things be possible. The control answered that in the common affairs of life, such a reversal of philosophic order frequently occurred, instancing the case of a man pushing a wheelbarrow before him! This climax to our philosophical disquisition produced a general burst of hilarity, which put all in good humor and produced those easy conditions favorable for the successful closing of the seance, when the spirit, that had been recognized in material form, passed away from our view by what might be called vaporization. Certainly her form was not that of the sensitive, who remained firmly seated in our presence while the spirit disappeared, and who soon afterwards took his place beside us in the circle.

We unhesitatingly advance these facts as demonstrative evidence of man's immortali ty. Whatever may be urged by theorists, as to the power for characteristic manifestation leaving the spirit soon after parting with the material body, does not apply in the case of the spirit whom I have so minutely described and recognized. The well-known features of earthly personality were not only unmistakably present, but there was breathing through them a power of characteristic individuality, which did not find expression in such an intense form during earth-life. Our long and varied experience in spirit communion has enabled us to observe, that the individuality becomes more pronounced in spirit-life. Old age returns with the freshness of youth; ignorance gives place to penetrating knowledge, all the mental powers are active, progress in all forms is stamped on the resurrected powers of the returning spirit. There is no decay of any attribute, no diminution of ability, in those who under proper conditions manifest to us from the New Life to which they have attained. Though thus far we can gather satisfaction from spirit-communion, still our feet have scarcely made their impress on an altogether unexplored territory, abounding with infinite changes to the spirit of man, and embracing the glorious possibilities of an endless etern-

The opposition of the Christ'an sects to spirit-communion is a strange proceeding, seeing that they profess to promote the spiritual elevation and happiness of man. Unfortunately they deal in mystery, as regards man's spiritual state, which is a necessity of their ignorance of the subject; and in cases where they attempt to teach they mislead much more than they enlighten. Though under the bane of priestly intolerance, yet Spiritualism speaks words of generous comfort and strength to the human soul. Our experience on the occasion described above afforded evidences on this important point. A cheering and invigorating influence was experienced by each sitter; no exhaustion of physical power or depression of feeling, as may arise from ill-conditioned sittings; and here comes in the question of spiritual law defining the use and abuse of such sittings. It is strictly a private circle; the same sit-ters, no interlopers. The traffic in mediumship, the promiscuous attendance, the unprepared sitters, are the destruction of the pow er to manifest, the degradation of the medium, and too frequently end in disgrace to the

CAURE. These considerations I would in conclusion

press home on all interested in the promotion of Spiritualism through this form of manifestation. This gift of the Spirit is of such unspeakable importance, that it should be received with gratitude and put to sacred use. In the brief space of time, of which I have supplied an imperfect chronicle, we re-ceived a mighty volume of revealed truth, ontweighing the textual superstructure of the whole Christian Church.—ALEX. DUGUID, in Medium and Daybreak, Eng.

Witche aft - Wonderful Manifestations.

To the Editor of the Religio-Philosophical Journal:

In your issue of September 26th, is a very interesting scrap of the unpublished history of Massachusetts. As a history of the lineage of the Morse family, and of the first prosecu-tion for witcheraft in this country, it is a success; but as an explanation of the phenomena on which the prosecutions for witch-craft were founded, it is open to criticism. It is in no spirit of captious criticism that this article is written; but in the endeavor to find a clue by which these phenomena, and similar mysteries which have occurred in various countries from time to time, may be solved. The troubles occurred in the house of William Morse, of Newbury, a man of nearly seventy, but still able to support him-self by shoemaking. These phenomena were such as to cause the sentence of death to be pronounced against Mrs. Morse for witchcraft, but after lying in prison a long time, she escaped by being reprieved by the Governor and a higher court.

The writer of said article has an easy solution of these mysterious occurrences which caused so much trouble. He says: "The belief in witchcraft was universal at that time, and afforded a solution of every thing strange and unintelligible." The old shoemaker. of course, also believed in witchcraft and was made an easy dupe of a mischievous grandson's pranks who lived in the house with the

It is certainly putting a low estimate upon the intelligence of the several courts before which the case came, and the long list of witnesses who testified on the trial, that the tricks of this lad were never detected, nor even a mention made that he was suspected, except by the smart Yankee schoolteacher who laid claim to a knowledge of astrology and superior learning. He also was tried for witchcraft, but for lack of evidence was acquitted, but made to "bear the shame and

I will now quote some of the testimony upon the trial of Mrs. Morse, and afterwards a detail of some mysterious occurrences upon a ranch during the present summer, in the foothills of the Sierras. I do this in the endeavor to find a clue to unravel the mystery. Mystery does not inhere in the nature of things, but is simply expressive that the causes and relations of occurrences are not clear to us.

Mr. Wm. Morse, in the trial of Powell which was repeated on the trial of his wife, said among other things:

The next day, Sunday, stones, sticks and brickbats came down the chimney. On Monday, Mr. Richardson, the minister, and my brother were there......In ye afternoon ye potts hanging over ye fire did dash so vehemently one against another that we did sett down one that they might not dash to pieces. I saw ye andiron leap into ye pott and dance, and leap out, and again leap in, and leap on a table and there abide. Also I saw ye pott turn over, and throw down all ye water. Againe we see a tray with wool leap up and downe, and throw ye wool out, and saw no-body meddle with it. Againe my tools fell down on ye ground, and before my boy could take them they were sent from him. Againe when my wife and ye boy were making ye bed, ye chest did open and shutt, ye bed clothes would not be made to lay on ye bed, againe. Wa bread turn over. A chair did often bow to me. Ye bed did move to and fro. My chair would not stand still, but was ready to throw me backward. Ye catt was thrown at us five times. A great stone of six pounds weight did remove from place to place. I was minded to write; do what I would, I could hardly keep my paper." Anthony Morse said:

A pece of brick had come down the chim ne. I sitting in the corner towde that pece of brick in my hand. Within a little space of time ye pece of brick was gone from me know not by what meanes. Quickly after it come down chimne. Also in ye chimne corner. I saw a hammer on ye ground. Their bein no person nigh it, it was sodenly gone, by what meanes I know not; but within a littell spas it fell down chimne.

The following witnesses testified on the trial:

Thomas Hardy, Rev. Mr. Richardson, John Dole, Elizabeth Titcomb, Joseph Myrick and Joseph Morse. As far as the evidence is given these had no suspicion that the moving missiles were produced by the young boy. Powell in his own defense, attributes the trouble to the mischievous boy; but Wm. Morse said Powell, how can the boy do them things?"

The writer of that article says that the belief in witchcraft was universal, and mysterious phenomena were without question attributed to that source. That was the superstition of witchcraft. In the present century the belief in the uniformity of the laws of nature is almost universal, and all mysterious occurrences are attributed to trickery This is the superstition of science, so-called Of course I use the term, laws of nature, in the restricted sense of applying to physical objects and forces known to science.

At a late meeting of the Metaphysical Society in London, composed of the foremost minds of England, about one half opposed the doctrine of the uniformity of natural laws. Huxley cantiously admitted that the doctrine could not be proved and was only held as a working hypothesis. But belief in the uniformity doctrine is so strong that when well authenticated facts occur, that cannot be explained by this theory, so much the worse for the facts. The theory must be saved, even if contrary to facts. Is this sci-

If we adopt as a working hypothesis the idea that forces and intelligent agents, cap able of producing these mysterious movements of missiles, exist, but wholly unrecognized by science, all difficulties vanish. It seems to conform to all the facts. It is impossible in one article to go extensively into the evidence sustaining this position; a few limited quotations must suffice.

I quote the evidence given under oath in a legal trial by the Mayor of Cideville, France, in regard to mysterious occurrences at the parsonage in the winter of 1850-51. The Mayor of Cideville deposed that he saw the tongs leap from the fireplace into the room Then the shovel did the same thing, a child being accused of doing it. He denied having touched them. They were then replaced, and a second time leaped forward into the room. This time, as the Mayor testified, he had his eyes fixed upon them, so as to detect the trick

being at the parsonage, he witnessed things that were inexplicable to him. He saw a hammer fly, impelled by an invisible force, from the spot where it lay, and fall on the floor of the room with no more noise than if a hand had lightly placed it there. He also saw a piece of bread that was lying on the table move of itself, and fall below the table. He was so placed that it was impossible that any one could have done these things without his seeing him do them.

The Hon. J. J. Owen, for twenty-five years, editor of the San Jose (Cal.) Mercury, a man who stood high in his profession, relates a case of a Pelter Gheist, or rock-throwing ghost that occurred in San Jose. The family of Mr. Reardon was disturbed by rocks thrown, apparently from an invisible source. This continued three months. Detectives were employed. He changed his residence twice, but the third house was treated as bad as the first. Mr. Owen and a friend were called to witness the wonder, which they did about half an hour before sunset. The windows of the body of the house having been broken, were boarded up, and the rocks were thrown into the kitchen through the open door. One skeptic stood in front of the door in the kitchen, saying he thought no stones would be thrown while he was there, but soon one weighing half a pound struck the plastering with force close to his head. The unknown took the most effectual way to convince some people—to cause rocks to whiz about their ears. The phenomenon gradually ceased, but the perpetrators were not detected, which plainly they must have been, had they been of a visible character.

I will conclude this article by a short quo tation from the account of the Shasta Ghost written by the writer of this article on the spot where they occurred. The disturbances commenced in the residence of Peter Fisher in Shasta County, California, and continued about four weeks, including what occurred nine miles away at Millville, whither the family went to escape the annoyance. J. L. Nichols, druggist of Millville, said:

"I saw several articles fly swiftly through the room, from points where no one could reach them. When they struck there was a detonating sound like that produced by a sharp blow upon the table with the knuckles.

"I saw the feather duster, a moment before started, lying on the sewing machine. It went, feathers foremost, through the door and the porch, and about twelve feet into the yard, alighting with the aforesaid detona-Several billets of wood and stone flew about generally alighting on Annie Fisher's ankle, which was lame."

I will not extend these quotations; suffice it to say that they occurred in the houses of skeptics, but no clue to the mystery was ever obtained. The writer is aware that the value of evidence depends on the competence of the observer; but after reading a great number of cases extending through two centuries, can see no good reason why the essential part of the accounts are not reliable except that they conflict with the theory of physical scientists who find it easier to deny the facts than to adjust their theories to them.

The case of the house of Dr. Eliakim Phelps, of Stratford, Connecticut, which occurred in 1850, is so much in point that I will add a few words that the Doctor says in

I have seen things in motion more than a thousand times, and in most cases when no visible power was exerted by which the motion could be produced. There have been broken from my windows seventy one panes of glass -more than thirty I have seen break with my own eyes. I have seen objects, such as brushes, tumblers, candlesticks, snuffers etc., which a few moments before I knew to be at rest, fly against the glass and dash it in pieces, when it was utterly impossible from ne direction in which they moved that an visible power could have caused the motion. As to the reality of these facts they can be proved by testimony a hundred times greater than is ordinarily required in our courts of

justice in cases of life and death. JOHN ALLYN.

Church of the New Spiritual Dispensation.

Mrs. Brigham-Fraudulent Materialization -An Etherealization Witnessed at Lake Pleasant-J. J. Morse, the English Trance Medium.

To the Editor of the Religio-Philosophical Journal:

Mrs. Brigham's lectures continue to still attract large and intelligent audiences,many coming from the churches. Her lectures are more conversational than argumentative, but still touching the reasoning powers of the hearer by logical statements and keen analysis. The lecture of Sunday evening covered a wide range, that of "Spirit ual Gifts," her text being the words of Jesus when an inquiry came from John "that the blind are made to see, the lame to walk the deaf to hear and the poor have the Gosp. preached to them." The speaker referred to the medial powers of the Nazarene, of his clear perception of spiritual things, and that his life and work were in accord with our faith, and with its phenomena, showing that our healers possess the same power, and that the same law governed and control ed all such manifestations of the power of spirit.

The speaker referred to "materialization" as a fact, and illustrated it by the materialization of Jesus without cabinet or semidarkness; that we are now told that when investigators desire to know if the forms that appear at materialization scances are real spirits, embodied, or those who had passed to the other life, there should be such reasonable conditions that the investigator can test their genuineness. When Jesus appeared to his disciples, Thomas was incredulous. Jesus did not rebuke him, but invited him to test the fact by his own sense of feeling. The speaker argued that our spirit friends should do the same. All honest mediums should be willing to aid spirits in proving their personality and their identity. The speaker spoke of the temptation of Jesus, and of the remarkable story of the devil taking him up into a high mountain and offering him all that he saw, if he would fall down and worship him. There are evil influences on the other side that can come to mediums who are blinded by avarice and desire for gain. It is to be deprecated, this constant desire of mediums and investigators to see some marvelous exhibition of spirit power. This is not the mission of Spiritualism. The "good news," or the "Gospel to the poor," should consist in the spiritualization of the masses, bringing them into a better conception of the needs of the soul. This, to the speaker, seemed to be the highest and best conception of the mission of Spiritualism. All forms and manifestations should

be utilized for such a purpose. Mediums, who are so sensitive to all their surroundings,

in case any one pushed them, but nothing was to be seen.

M. Leroux, curate of Laussay, deposes that being at the parsonage, he witnessed things this new Gospel of "Good News," and the humblest mediums, who are earnest, honest and sincere in their purpose, can aid those who are looking for the truth. Each of us has a work to do, and it should be our aim to aspire for the best that can be received from the Spirit-world. If all would so strive, then would we hear less of fraud and immorality among those who are being used to demonstrate the continuity of life by this influx of light and love from the beyond.

The subject selected for the improvised poems were "Evergreen" and "Good News," and they were exceptionally good in rythm, imagery and spirituality.
Our Mediume Meetings continue to be

largely attended, a large proportion being from the churches. Many come in the habiliaments of woe. To some blessings are given in loving messages, or in startling revealments of their life lines.

We were favored by the presence of Mrs. Edith E. Reynolds, of New York City, who spoke of her surprise to find our meeting so full, and the attendance of so many intelligent persons who desired to find out this truth. Her control referred to the many in her audience with mourning garb, and said that this is all wrong; all should rejoice that the loved are living still and present in large numbers; although unseen by the natural eyes they are here with their love and a bless-

ing for all.

Mr. John Slater made some forcible remarks in regard to materialization, which he claimed was but seldom or ever seen; he knew that "Etherealization" is possible. He referred to the recent exposure of Mrs. Eugenia Beste, and said he knew of her exposure in Philadelphia, several years ago, and that all such persons would sooner or later be driven from any public support or recogni-

Mrs. Holmes said that her experience in the investigation of materialization dated back to her visit to Mrs. Huntoon, in Vermont many years ago, when Col. Olcott was there: she had not been able to find in all her investigations one materialized spirit that she could recognize. She agreed with Mr. Slater as to etherealization, as she had seen such phenomenon. Much that is claimed as materialization, is but spirit personation, by some termed transfiguration. Mrs. H. is an old Spiritualist and a medium of rare gifts.

Mrs. Reynolds, by request, made a statement of an experience had at Lake Pleasant Camp meeting, in August. Her guides had said if she would sit for the purpose out-side of any cabinet with a good light, that they would try to show themselves. At the camp she did sit with a friend. As the cottage was unplastered, some light would come in from outside, and they hung up a dark shawl on the side of the room. She and her friend both felt icy cold from the waist to the top of their heads, and then both saw with clearness the form of a spirit, head and bust to the waist, and which might properly be termed etherealization. The speaker said she had failed to recognize any spirit at any of the materialization scances, although at one which she had attended in New York City, only a few days before, names and facts had been given which could not have been known by the medium. She hoped to be frequently with us, and was glad to find our work so successful.

Mr. John Slater gave a great many satisfactory tests, all of which were recognized. Mr. J. J. Morse, who is now speaking to large and appreciative audiences in the Grand Opera House, New York City, is to occupy our platform. We have glowing accounts of his powers as a speaker. A friend who heard him Sunday morning, himself a lawyer, and a good critic, said he had been agreeably surprised by Mr. Morse's powers, both as an orafor and as an elecutionist; and that he was handled by spirits of great intelligence. For the five Sundays of November, the morning lectures will be more interesting to those who are Spiritualists. In the evening, the subject will be of a wider scope and more adapted to mixed audiences. Mr. Morse will hold a meeting in our church on Tuesday evening, in which written questions will be answered, spirit poems improvised, and some fun as well as instruction will be furnished

to those who may come. The subjects upon which Mr. Morse's controls will speak upon in our church during November, are as follows:

Nov. 1st, A. M., "Spiritualism, its Basis;" P. M., "Dead Gods versus Living Hopes": 8th. A.M., "Mediumship; its Philosophy and Responsibilities"; P.M., "Helping God"; 15th, A.M., "Homes in the Hereafter"; P.M., "The Coming Church"; 22nd, A.M., "Spirit Com-munion, its Uses Considered"; P.M., "From Heaven to Earth"; 29th, A.M., "Spiritual Growth"; P.M., "Man, a Prophecy of the Angel."

These subjects cover a wide range, and should have careful attention and hearing. Mrs. F. O. Hyzer, of Baltimore, will speak for us on Dec. 20th and 27th.

S. B. NICHOLS. Brooklyn, N. Y., Oct. 19th.



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