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

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

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LIFE ETERNAL.

BY ALEXANDER WILDER, M. D.

(A Paper Read Before the American Akademe.) In the sacred books of the Persians is the account of the journey of the pure soul from this world and its reception by the holy ones in the eternal regions. Before setting out, it holds a vigil for three nights at the head of the body which it has abandoned, during all living creatures enjoy. Upon its arrival at the Bridge of Judgment, it is at once divested of the consciousness and other quali-ties of mind which it had derived from the material world. Immediately there appears to view the figure of a maiden, beautiful and radiant with celestial light, powerful, perfectly developed in form, noble of mien, vigorous like a youth of fifteen, fair as the fairest ones on the earth. The purified one in transports of joy and wonder salutes her as guardian, declaring with admiration: "Never beheld I one so charming." She replies: "I am thy immortal life, thy pure thought, pure speech and action, the goodness which is the law of thy whole being. Thou art seen by me in my own likeness, great, good and beau-tiful, as I seem to thee. I had been beloved. and thou hast made me yet more beloved; I was beautiful before and thou hast rendered me yet more beautiful. Thou makest delight more delightful, the fair yet fairer, the desirable yet more desirable; and me who sat on high thou hast exalted yet higher by thy resistance to evil, thy goodness, thy pure thought, speech and action." Then guided by her the soul enters paradise. This vision of beatitude, this concept of the eternal life is attainable by all who rise

above the illusions of sense, which like clouds and exhalations from the ground shut the heavens from our view. The eternal world of abiding reality is not afar off from any one of us. The soul, our Psyché, is able, by the power which the true philosophy has revealed, to strip off her caterpillar-shell and unfold her wings, and thenceforth become the denizen of a higher sphere. In this way, the new and more glorious existence begins The universe then appears in a transfigured form. It had been contemplated when the clouds hid away the sun; but now our view is from an altitude far above the vapor and mist. Instead of an inert matter filling and choking up space, there is now witnessed an eternal stream of life inflowing everywhere—the original, infinite. Divine life. "Pure and holy," says Fichte, "and as near to the infinite essence as aught to mortal apprehension can be, this life flows forth as a band which binds spirits with spirits in one; as air and ether of the world of Mind, inconceivable and incomprehensible, and yet lying plainly revealed to the spiritual eye. Conducted by this light-stream, thought flows unrestrained and the same from soul to soul, and returns purer and transfigured from the kindred breast. Through this arcane communion the individual finds and understands and loves himself only in another; no isolated thinking, loving and hating, but only a thinking, loving and hating in and through one another. Through this arcane communion, the affinity of spirits in the invisible world streams forth into this corporeal nature and represents itself in two sexes, which, though every spiritual tie should be severed, are still constrained, as natural beings to love each other. It flows forth into the affection of parents and children, of brothers and sisters; as though the souls as well as the bodies were sprung from one blood, and the minds were branches and blossoms of the same stem. And from thence it embraces, in narrower or wider circles, the whole sentient

and motion in all the veins of sensible and spiritual nature through what seems to others as a dead mass. It sees this life forever ascend and grow, and transforms itself into a more spiritual expression of its own nature. The universe is spiritualized to my contemplation, and bears the peculiar impress of the spirit—continual progress toward per-fection in a straight line which stretches into infinity. So I live, and so I am; and so I am unchangeable, firm and complete for all eternity. For this being is not one which I have received from without; it is my own only-true being and essence."

These words of Fichte are abundantly corroborated in our own experience. "It was found," says Professor Tyndall, "that the mind of man is capable of penetrating far beyond the boundary of his free senses; that the things which are seen in the material world depend for their section when things world depend for their action upon things unseen; -in short, that besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned." In this way, accordingly, we become cognizant of our spiritual nature. In more immature periods of life when the corporeal structure seemed to include everything about us, this was not so plain. But as the years accumulate and the interior faculties become mulate and the interior faculties become more acute, the body, with all its curious or-ganism, seems to be in some respects a thing detached from us and a little interval away. We contemplate it like any other object. It has been necessary all the while to us, and is has been necessary all the while to us, and is yet able to make us keenly sensible to the discomforts of cold, pain and fatigue. We need not imagine, however, because of these susceptibilities, that our life is purely, or even chiefly, a thing of the body, or a mere corporeal existence. The psychic nature is distinct from the bodily environment, and in due time will ripen and become individualized apart from it. We witness the analogy to this in the vegetable kingdom. When the grain of wheat is sown in the ground and springs up, the grassy blade and stalk are vitally important, as also the ear with its growth of chaff. In due time the blossom growth of chaff. In due time the blossom appears and the kernel forms. All, so far, has taken place for the sake of this result. The office of stalk, leaves and chaffy recepta-cle comes now to an end. They do not be-long any more to the grain, now that it is perfected, and are discarded as rubbish. a corresponding manner, the human soul is sown in the corruptible body and rises from it in an incorruptible form. We perceive this in ourselves as our spiritual faculties extricate themselves from the physical envelope, and so we become clothed upon with immortality. "I am immortal" says Fichte, "so soon as I form the purpose to obey the law of the spirit; I do not become so." The faith in immortality is our noblest

possession. It is rooted in the care of our being, and can never be taken entirely away from us. It is necessary in order to afford us a criterion by which to judge and determine what is right. I would shudder at the wreck which that individual would be, mentally and morally, who should really suppose that from the moment of bodily dissolution, he would totally cease to live and be. A human being, in case that such utter extinction was his destiny, would not differ essentially from a brute, or have other ethics than the wild beasts of the forest. They know no restraint upon rapacious desire, except that of bodily inability; and there would be no adequate reason apparent why he should not do like them. Mankind would thus be left without moral incentive or the wisdom which exalts the nature above the dead level of selfishness and bestiality. I have no confidence or belief in any sentiment of justice which is solely the outgrowth and result of human experience. We lose sight entirely of our true selfhood when we can perceive no higher motive than selfishness, and so occupy the imagination with sensuous ideas. When Death is thus made the only reality, existence is very certain to become a burden. No matter what treasures of mind and rich jewels of character may be possessed, they can not be enjoyed, because there is no just conception of their value. The proprietor is really as poor as the beggar at his door. There is no room for love and the other virtues in a man or a world, except there is faith in immortality. Love creates and prepares the place in human hearts for the vir-

If we would attain to the higher wisdom, it will be necessary for us to discard the limitations of superficial and empirical knowledge. The narrow understanding can comprehend no perception that exceeds its own dimensions. Some such reason as this seems to have induced many to presume that life is purely or chiefly corporeal, and limited by bodily sensibilities. This habit of reasoning, doubtless, instigated the conjecture that there can be no soul or intellection, except as the brain and corporeal organism exist for its development and maintenance. We may not concede to them this magnified import ance. They exist solely from the life and energy which pervade them. Even the protoplasm or initial organism which we hear so much about, is such by virtue of its inherent vital principle, and even then it is not of uniform character. There is a protoplasm for every kind of vegetable production and for every species of animal. Even though it should be demonstrated, therefore, that all protoplasms had like chemical and organic constituents, and that we perceive no form of life till we have first obtained the protoworld. Mine eye discerns this eternal life | plasm, nevertheless, this diversification of kingdom, race and species, disposes of the whole matter. We may relegate the entire series of phenomena to the back-ground. The principle, the inherent energy, must trans-

cend manifestations. Everything that exists has its origin from a cause above and anterior to it. Its material basis is not altogether as certain and unequivocal as may be imagined. There is a great probability that the carbon, the iron, silica and potassium which are found in plants, were formed by them from elements derived from the atmosphere; and that lime and flint are animal productions created by and flint are animal productions, created by transforming other substance. Beds of flint ex-ist underground at Berlin in Prussia and Petersburg in Virginia, which were the secretion of infusoria. All our lime, chalk and marble are the creation of minute animals. The corallina will deposit more lime in a single season upon their reefs, than ever existed in the broadest or deepest sea. There are a crial plants which contain potassium, and there is good reason for believing that the carbon which composes our peat and coal as well as vegetable fibre, was not merely absorbed from the air, but was also derived from certain principles which scientific exploration has not yet been able to detect. I am ready to learn that gold itself is soldified sunshine which had been attracted and enwombed in a matrix of quartz. Eminent savants have assured us that all matter, in its last analysis, would be resolved into points of dynamic force. All the interminable series of material existence are then so many products of force under the direction of an omnific will. Force, being absolutely mithent direction can be nother absolutely without dimension, can be noth ing else than spiritual substance, and what are termed Properties of matter are really so many manifestations of spirit. Accordingly

when the elements of our corporeal structure

shall have been dissolved, which once per-

formed the office of tissue and brain, thus serving as the vehicle of mind and understanding, it does not follow that our psychic nature must perish with them. In fact, this very process of disintegration is constantly going on. The particles which aforetime made up our bodies and brains, were afterward eliminated, and their places to be the constant to the constant of the consta

ward eliminated, and their places taken by others; the vital principle which had attract-

ed and made use of them, surviving their de-

parture. While they change and pass away, this abides and never loses its identity. It thus manifests itself the greater as well as

older; and we have good reason therefore to

believe that it will continue when all the corporeal elements have parted from it. As the kernel of wheat does not perish when its chaffy envelope bursts, and it abandons its receptacle upon the stalk, so its counterpart, the soul and personality, does not cease to be, when it has withdrawn from the body. In one of the Upanishads it is related that father, whose son was frivolous and skeptical, commanded him to bring a fruit of the sacred fig-tree. "Break it," said the father: "what do you see?" "Some very small seeds," replied the son. "Break one of them;

what do you see in it?" the father asked

again. "Nothing," answered the son. "My child," said the father, "where you see nothing, there dwells a mighty banyan-tree!" A reply like this may be made to those who profess to doubt the truth of immortality. Perhaps it will be difficult to prove it by logic and mathematical demonstration, so that he reasoning shall appear conclusive. We are unable to cast a measuring line over the infinite. The creations of the understanding must of necessity fall short of compassing the faculty of the understanding itself. The fact of such inability, however, does not warrant disbelief. The Australian savage has no developed capacity for mathematical science, yet this does not disprove the existence of mathematics. The child in embryo has lungs, but does not breathe, and unweaned infants cannot rear their kind; yet in both are the rudiments of the powers and functions of adult life. We, too, can enlarge the scope of our mental vision, and may yet develop faculties which we do not now suspect to exist. We are not excluded, therefore, from the hope of a more perfect knowing, nor from a hearty faith in the Infinite and Eternal, and in our immortality as par-

ticipants in the Divine nature. Goëthe has aptly remarked that one who thinks can never quite believe himself likely to become non-existent - that he will ever cease to think and live. Thus spontaneously does every human being cherish the sentiment of an unending life. We are conscious, during the latter periods of our earthly existence, that our higher ideals are yet unrealized. The conviction, the prophecy, the moral consciousness hang over the mind that there will yet be a field and opportunity in which to accomplish them. That was a true as well as beautiful saying of Charles Fourier, that every desire which God has implanted in a human soul, is his promise of its fruition We may rest content, therefore. in the persuasion that the scope of our understanding embraces only ideas which we can yet realize.

The highest evidence of immortality, nevertheless, is of a nature too exalted and arcane to be uttered in any form of words. It is a knowledge which each may possess for himself but it may not be imparted. That which is personal and subjective can hardly be rendered obvious to the perception of another individual. Thus I am unable to show to apother that I am suffering pain. He must admit the fact from my own testimony solely, as interpreted by his own cognizance of like sensations. In fact, there must be a joint participation of spiritual life in order to be certain of anything beyond the evidence of

of one's own senses. I may know thus that my conjugal companion loves me, but I am not able to prove this to another by any kind of testimony or reasoning. Yet I am warranted in staking all my earthly future upon

It has been sagaciously affirmed that one must love before he can know that the object is lovely. By a kindred analogy, it may be declared that in order to perceive our immortality, we must possess it first. Our own interior consciousness or supraconsciousness is thus an abundant and sufficient assurance of the fact. This illustration, however, may not necessarily be extended to the individual who doubts or denies. He may not have be-come sufficiently matured in his interior perception to enable such cognition, or from some other cause his spiritual faculties may be dormant. It is not my province to judge him for this. He stands or falls at another tribunal; while my works as well as his, must undergo the test of fire.

What, then, let us ask, is Life? The ac-

cepted explanation represents it as a princi-pal that coordinates forces. The problem, however, is not unfolded, except we go fur-ther. All force is evolved from Being, and only that which subsists from itself can em-ploy any form of coordination. Life is correspondent to light, which in its absolute purity is both invisible and incomprehensible, and can only be perceived after a manner by our corporeal senses, when it has become tempered by intermingling with material substance. The inherent principle of Life is Love, and the tenacity to live is correlative with its energy and intensity. The human soul is a mixture of qualities and affections. What we usually denominate sentiments are so many elements of our being. Our affections, thoughts, wishes and impulses are not accidents of our nature, but are indeed our very selves. We do not possess souls, but are ourselves souls in very actuality. Goodness, virtue and all the nobler incentives, are not mere idealities, void of essential vitality, but are essential fact and substance. Life is no mere problem of mental and physical endow-ment, but includes within its volume all our qualities of heart and soul. The moral nature constitutes the very substance and marrow of our being. We live by the will to live. Our desire and sentiment of a continuous existence are ardent or cold, as accords with our hope, our love, our confidence in our-selves and each other. "It is to that sense of would appeal for the best proof of a future life."

So we live, so we are, such we have always been and shall always continue to be. Immortality has its origin and foundation in the soul itself. It is no boon extended to the inhabitants of this earth, but by its inherent nature, is beyond the sphere of the transi tional universe. It pertains to our essential being in the eternal region, rather than to our phenomenal existence in Time. We do not receive it, because it was always an essential of our spiritual nature. By the knowing of this we perceive and are cognizant of the infinite Verity. We apprehend our true rela-tions as having our citizenship in the heavenly world. By this knowledge we are made pure and holy; we are enlightened and led to live and act as immortal beings.

Thus I may understand why I am to love my neighbor. We are of a common origin, alike in nature and destiny. He is as my own self, my individuality extended to another. Whatever pertains generically to me belongs likewise to him, and the Divinity which arranges my conditions also superintends his allotment. Nor do we part company at the grave, for our relationship and affinities of spirit continue as they were from before Time. Thus my faith and cognizance of immortality endow me with a right understanding of what is due to others. "It is an indispensable condition of morality that is efficient," says Jacobi, "to believe in a higher order of things, of which the common and visible is an heterogeneous part that must assimilate itself to the higher.

Our individuality, as we exist in this sub lunary world, does not constitute the whole of our being. Much that pertains to usessentially has never been developed in this Hence we are differentiated rather than integral, a grouping of qualities and characteristics rather than a complete es sence. We are influenced by others and imbued more or less by their peculiar nature and disposition; while on the other hand, those with whom we company and whom we love and esteem, take somewhat from us in their turn. The traits which are peculiar to us are chiefly accidents of our individual mode of existence, and very often are the heirlooms of races and families to which we belong. Indeed, we have, all of us, become more or less the continuation and bodying anew of ancestors. The umbilical cord i not really divided, so long as we exist here; and we are nourished from the life and per meated with the thought of a thousand generations. We are shoots and branches of the great World-Tree, and derive sap, all of us in common, from its root.

The unexplained operations of the mind nevertheless, may by no means be all imput ed to heredity. The Rabbis tell us that several souls, human spirits, may adjoin themselves to an individual, and at certain times help, strengthen and inspire him, dwelling with and in him. They generally leave him when their work has been accomplished; but in some instances, an individual receives this aid all the days of his life. Oliver Wendell Holmes remarks in one of his works, that

there are times when our friends do not act like themselves, but apparently in obedience to some other law than that of their own proper nature; and that we all do things both awake and asleep which surprise us. "Perhaps," he adds, "we have co-tenants in this house we live in." John Bunyan also has represented his Pilgrim as being on one occasion infested by a malignant spirit that whisneringly suggested many grievens blog whisperingly suggested many grievous blas-phemies to him, which he verily thought had preceded from his own mind. We witness something like this in the mesmeric phenomena, and in the contagious enthusiasm of popular assemblages. It is but a step further to acknowledge unqualifiedly the presence and agency of invisible beings. Milton assures us that millions of these are constantly walking the earth. We may not reason ly walking the earth. We may not reasonably doubt, when the physical world abounds with innumerable races and genera of liv-ing beings, that the invisible region is no less densely peopled; nor that we are all sur-rounded by spiritual entities, bodied and un-bodied, that are capable of transfusing their thoughts, impulses and appetences into us. We observe something like this in our mental operations. What we denominate reasoning is the conscious and appetence of the understand is the conscious endeavor of the understanding to trace out facts, their relations and correspondences. Beyond this region of the correspondences. Beyond this region of the soul there is that of the intuitive intellect, more occult and apart from this world. It is not limited, like the other, to matters of experience, but is manifestly in communication with beings and intelligences that are outside of the acknowledged realm of physical existence. Such intercourse is of the eternal world, of which this material universe is but a colony. "Not when I am dive erse is but a colony. "Not when I am divorced from the connection of the earthly world," says Fighte, "do I first gain admission into that which is above the earth. I am and live in it already, far more truly than in the earthly. That which they denominate Heaven lies not beyond the grave. It is already here, diffused around our nature, and its light riggs in avery pure least?" and its light rises in every pure heart."

I am convinced that what is commonly recognized as insight, intuition and inspira-tion, is this faculty of supraconscious intelligence. It is a remembering, the reproducing and bringing into consciousness of what we knew and possessed before we become sojourners in the region of limit and change. It belongs to that sphere of being to which we are now in a manner oblivious immortality with which the affections in-spire us," says Henry Thomas Buckle, "that I without its aid, any more than there can be without its aid, any more than there can be muscular action without the exercise of the will. This declaration is by no means absurd or irrational. The soul and mind, as indeed the brain itself and the entire nervous system, are antecedent to sensation; and in perfect analogy to this, the faculty of Intellection is not by any necessity a matter of consciousness. It has little to do with the brain-material, and does not oxidize or wear away its tissues. The individual is not wearied, but actually refreshed and invigorated by its exercise. There is an ocean of mind about us, quick and electric with life, which brings and keeps all souls in communication with each other, like the innumerable drops of water in the ocean of our sublunary world; and its currents make individual understanding, when under peculiar conditions of exercitation, receptive of ideas and thoughts which are not, in any common way, original to it. The attempt has been made to set forth that this is a physical operation performed unconsciously by the cerebral or-ganism; but it should be cognized instead as the cerebration of the Great Universal Brain, which the writers of New Testament characterize as the Holy Spirit. "Take no thought what you shall speak," said Jesus; "for it shall be given you in that same hour by the spirit within you."

True spirituality consists in being like God, pure and hely through righteousness. and not in wonderful and extraordinary communication with denizens of the invisible region, or even with the angels of the highest heaven. Nor is it well to boast or tobe elated with such experiences. To see is better than to be seen. Indeed, it is very questionable whether they may with propriety be spoken about at all. The true spouse rejoices in the possession and society of the conjugal mate, rather than in the boons and endearments that are bestowed, but speaks of none of them to any other person. Greater modesty than this is becoming in regard to these interior associations with the superior world: 'Chey should be kept close and sacred from those who have no heart to appreciate them. They are subjective and interior, supraconscious facts of the supersensuous world, which are known only as we know God, and hence may not be converted into images for others to gaze upon with empty curiosity. We are cautioned against such profanation by the assurance that swine will trample stupidly upon our pearls, and dogs will turn upon and rend us. after we have given them the holy bread that might not be thus desecrated. "The psychic man," who cognizes matters of sense, Paul declares, "doth not receive the things of the spirit, for to him they are foolishness; be-sides, he cannot know them, because they are discerned spiritually."

For this reason we may not attempt, nor can we properly delineate the eternal world. We may cognize and be preconscious of it: but we are not able to comprehend it fully. It is above and beyond us, and yet is present with us; like the heaven which transcends and at the same time, nevertheless, contains the earth within it. It is spiritual and di-

Continued on Rightle Page.

de at Boston and the Working Union of Progressive Spiritualists.

Mor of the Beligio-Philoses

The beautiful and commodious Temple, at which so much has been written and and toward which the eves of all the iritial world have been turned during the iaree years of its inception and erection, is completed and formally dedicated. But where is the Working Union of Progressive Spiritualists, under whose auspices it was to have been occupied, and who were to have carried on within its walls the work so harmoniously and successfully inaugurated in the hospitable parlors of its President, whose noble enthusiasm and generosity prompted the costly gift?

Alas! the organization has virtually ceased to exist. Ambitious spirits, announcing themselves as "Ancient of Days," to whom had been delegated the task of bringing before the world the phenomena of etherealization and spiritualization, and so establishing the work of Spiritualism upon a firm scientific basis, have quietly and persistently ignored every phase of mediumship except that of their chosen mediums, and the only work done for months has been that of producing forms more or less illuminated, tricked out in all the insignia of royalty or mystic regalia, differing in glory like the stars, and as far away as they for all practical purpose of recognition; the only "Union" that of a favored few, carefully chosen for their real or supposed credulity or receptivity, who sit, night after night, in darkened rooms, "making conditions" for these to appear; the only "progression," that of an added star or two, a new dress, an independent voice, a power to advance a little nearer to the front row of sitters, if these latter are covered and held down by a long slip of cloth, or their own hands are clasped together, "to confine their magnetism within themselves."

Meantime, the spacious rooms of the Temple, so admirably adapted for all phases of spirit manifestations and mortal co-operation, stand bare and deserted. The hungry multitude who are admitted to it only on Sundays go away with an unsatisfied desire to hear something elevating and uplifting; unable, in fact, to hear anything, for the sweet but powerless voice of the present mouthpiece, for these spirits cannot be distinct y heard a dozen seats away from the rostrum, though the acoustic properties of the hall are said to be admirable. The hearts of the faithful few who have watched and prayed for the success of the work of harmonizing and spiritualizing the world, are heavy within them, while the outside world, both Spiritualist and skeptic, points in derision to the huge monument of what seems to it a dead society. Indeed, the whole situation is an apt illustration of your remark in a late JOURNAL, "that those who have be-come enamored of this phase and followed it persistently, have deteriorated in all the qualities which make men (and you might have added societies) useful."

But out of all this, we feel and believe good will come. The work laid out for the true Spiritualist, set forth in the little Declaration of Principles first issued by the society (which, with all its tiresome verbosity and assertion, gathered from the various channels through which it reached the world. still bore upon its pages greater evidence of far-seeing, benevolent spirit force, than any apparition can do), is too broad and comprehensive to be narrowed down to any one point, or carried out by any one band of

spirits, through any one speaker or medium. For that work the Temple was designed posed to be dying, and unconscious of the and adapted, and we believe will eventually transaction, would save his soul. Politely When these mystic burned off by the clear sun of truth and common sense, and the "wonderful power" of these real or pretended ancients, of which we hear so much, is shown, in some practical work for all mankind, or, stripped of all pretense, "becomes conspicuous only by its absence," and mortals and spirits of all degrees of development units in one common desire to convince the world that there is continued life and labor, and above all, atonement for wrong doing, and opportunity for growth beyond the grave, the real work of the SPIRITUAL FRATERNITY, as the former society is to be rechristened, will have begun, and the beautiful and costly gift of its President will stand in the clear light of that new day, a veritable Temple, "whither the tribes go up to give testimony" and thanks for the blessed certainty of the truth, that though a man die, he shall live again.

Let every faithful, honest Spiritualist watch and pray without ceasing that the ranks of mediums may be purged from all pretenders; that all so-called cabinet spirits may be uplifted and taught that no decep tion can be brought forward by them with impunity and tolerated by any sitter; and that no spirit, embodied or disembodied, which is moved by a selfish or ignoble mo tive will be allowed to act as guide or teacher. Then, in every meeting for manifesta-tion or investigation of spirit power, from the tiniest rap to the most beautiful illuminated etherealized form, shall be gathered and centralized a force which shall, indeed move the world as it has never been moved in any era of which we have a record, for the millennium will be at our door, the kingdom of heaven within us. BOSTON. MASS.

For the Keligio-Philosophical Journal GENERAL GRANT AND HEAVEN.

· BY WM. C. WATERS.

One of the Methodist pastors, in the town I reside, formerly had charge of the Centenary Church at Long Branch, which General Grant attended. The reverend gentleman, in delivering an address on the day of Grant's funeral, among other things, said:

"It was with fear and trembling that I first heard of his coming to my church. He was a great man for me to preach before, and I felt nervous and chilly. But there he sat with all his family. I did the best I could, and after my first experience, I always felt that I had at least one in my congregation, who appreciated all I said.... He never made any profession of religion—never formally joined church; but I believe that some people who do not belong to church, go to heaven, while there are some in church who will have a hard time to get through the pearly gates."

When great men die, theology gets genial and mild. It is a terrible strain on the creeds to send such men as Lincoln, Peter Cooper and General Grant in to endless woe. Possibly the churches would make such men exceptions to prove a rule. If their claim, in the past, that all the unconverted pass to an anderground world, from which there can be no reprieve, is a veritable truth, then it is still true that national heroes, and great philan-thropists, who are not devotees of the church, are fost in endless rain. But this claim now these the moral sense of the people; it these indications, and could calculate planindex the moral sense of the people; it these indications, and could calculate planindex their intelligence, insults their judgetary directions while in the form, and I the rank and file of their followers may do was again taken up from the table by Mr. of the retoris; being conducted thence into

ment, consequently we have the admissio from the clergy that some men go to heaven that do not belong to any church.

Some fifteen years since, I stepped in to a store and found the merchant and a Methodist clergyman conversing about religion. I reminded the clergyman that the merchant though attending his church, and strenuously advocating the Methodist doctrines, still he was not a member. I asked the clergy-man, if God had provided any means by which such men, continuing to stand outside the church could be saved. The reverend gentleman confessed that he knew of no way it could be done. But the clergy know several things now that they did not fifteen years ago, and fifteen years hence they will be wiser than they are now, for the people are advancing, and pastors must keep somewhere within bugle call. Intellectually, it may be far more convenient for their profession to have all things fixed and rutted to a certain round of thought, and ceremonial forms. They would not gather up their tents, and move on, if it could be avoided. But the Ruling Power has not created the world of thought to stand still. Stagnation is death. The human soul must keep in motion, slow, or imperceptible, it may be, to many an observer, still there is action, and progress. The public teacher who would insist upon only looking back in the past, will feel obliged to face about-look upward and forward When Lincoln departed, the clergy had too much prudence to claim that so good a man had gone to that very tropical country. A man who had signed a proclamation, giving freedom to millions of human beings, whose heart, through all the turmoil and strife, had kept sweet and tender as that of a child. It would not do to outrage public sentiment by sending such a noble soul to a sulphur pit or any place of endless torment, so they sent him to heaven-it was wondrous kind to give their consent, but it was not needed, he would have gone all the same, as untold millions have done in the past, and will in the future.

When Peter Cooper left the outer-temple, again the cobwebs of theology gave way, and let him through in to paradise. This man had gathered up a fortune with the express purpose of laying it down at the feet of the humble and lowly of his fellow beings, and in spirit, how noble! How like a God he was, his heart always going out in tender sympathy and compassion for the lowly laborer. If theology should in the future become re-generated—repent of its sins, and seek salvation, it may conclude to lift Stephen Girard out of the country of lost souls in to the elysian fields. Girard used to say that his property was not his own-he was saving it for humanity; and now, so long as government lasts, grass grows and water runs in this land of ours, from four to five hundred orphans will ever be the annual recipients of his gracious bounty-his love and good will to the born, and unborn generations. And yet theology sent this grand, far-seeing, and noble acting man to a place of endless wee. If theology could blush or be ashamed, there would be a loud call for sack cloth and

The nearest General Grant came to joining a church, seems to have been the time that Dr. Newman haptized him in New York. At the time the General was not conscious. He was thought to be dying. When he revived, and found what had been done, he thanked the Doctor, and remarked that he should have attended to it himself. It would be a nice question for an Ecumenical Council to discuss for three weeks' time, more or lesswhether baptizing a man either dead, or suphe act after it was done would make an interesting point in the debate. For nearly a quarter of a century General Grant stood in the broad glare of public criticism. His qualities, whether good or bad, have been thoroughly canvassed in this country and among other nations, and the general judgment declares that he was honest, brave, just, generous, forgiving and loving. Does God throw away such noble souls, if they have not formally given their assent to certain doubtful statements of creedal churches? Will He send a great, and good man to hell for not seeing his way quite clear among so many, theological conundrums as the churches present? Is any man so very much greener than grass as to believe that he is, himself, in a perdition of darkness, ignorance, bigotry and superstition that he should pray to be delivered from?

Spirit Pred ction Verified.

To the Editor of the Religio-Philosophical Journal: The readers of the Journal are aware that am a very poor believer, especially in spirit prediction; therefore my testimony in the present case must be of as much value, at least, as that of the credulous who never pause to consider the why, or trace the relation between cause and effect. For nearly half a century I have been investigating the occult in nature, and as a result am firmly convinced that there is scarcely an exception to the rule that indications are given in advance of the occurrence of the event. Clouds of different kinds denote a shower, a storm, a tornado, etc. In like manner nature gives notice in all directions, but because man has not learned to read these indications he is disposed to dogmatize and deny, basing his judgment upon what he does not know.

Augusta Hoff, of this city, has been a client of mine for nearly a year, and of my law partner, P. O. Chilstrom, for more than a year. She has long been an earnest Spiritualist. Two weeks ago a medium said to her: "You are going to have some trouble and

will lose your life."

Mrs. Hoff laughed at the prediction. She was a native of Norway and was preparing to return to her own country. A week ago she saw the medium again and informed her of her intentions. The medium replied:

"You will never go; mind me, you won't." Mrs. Hoff kept the Capital Lodging House corner of C. and First Streets, this city. On the morning of September 28th her house was discovered to be on fire. She was rescued after being severely, but not dangerously burned. She was naturally very nervous and excitable. The fright and exposure brought on acute congestion of the lungs, attended by a failure of the heart to perform its functions, and she lived but fifteen hours after the accident. The Portland Daily News of this morning publishes the foregoing prediction with the comment, "The prediction was fulfilled." The editors are not Spiritualists.

The reader will naturally desire to ask: On what philosophical basis do you account for the ability of the medium to make this prediction?" I answer that I can account

for it on two rational hypotheses. 1. I have found that the positions and configurations of the heavenly bodies indicate all the important events of mortal life, if properly understood. There are thousands of scientists on the other side who studied

held that they can do the same new, only far better. I naturally attract these spirits, be-ing in constant practice of the science. This leads to their acquaintance with my friends, and when my friends visit a medium they often control and make astrological predictions. In the case of Mrs. Holf there was evidently an evil direction of Mars (a flery planet) to the hyleg (giver of life), which the spirit saw would prove fatal. I have had many such tests.

2. Spirits have a range of vision far wider than that of mortals. They perceive causes which mortals cannot, and are thus enabled to foretell events in a most natural way, although the ignorant deem it supernatural. To illustrate. All are born with a germ that will in time develop and terminate life. There may not be the least development until the man is past sixty. Hence, there being no symptoms, no physician could possibly prognosticate the fatal disease. Suppose the disease is to have its seat in the kidneys; the clairvoyant might perceive the germ, and the astrologer might know its location, especially if he found Saturn in the sign Libra, but a spirit, without any knowledge of planetary indications would clearly perceive the germ that must eventually terminate life. In a similar manner the spirit can perceive causes that are hidden from mortals which must, by common course of nature, produce certain events. But I wish to be clearly understood as protesting against the popular idea that the planets cause events, for they merely indicate, like the hands of a watch.

THE BURIAL OF MRS. HOFF.

I have just returned from attending the funeral. Mr. Bradley, a trance speaker, ad dressed the friends. I read the poem, "What the Dead Said," and briefly explained the philosophy which Spiritualists have adopted in the place of religion; that we denied the vicarious atonement and held that sin is punished; that faith and belief avail nothing; that salvation depends alone upon good works, and that in proportion to our good deeds in this life shall we take a high position when born into spirit-life. W. H. CHANEY.

Portland, Oregon, Sept. 30, 1885.

RELIGION AND SOCIALISM. The Rev. Mr. Newton Discusses the Plans

of Social Reformers. War on Individualism - Why Socialists Drift Away from Religion-Bismarck Put

ting Socialistic Theories into Practice.

"The Religious Aspect of Socialism" was the subject of a lecture last evening by the Rev. R. Heber Newton of All Souls' Protestant Episcopal Church before the New York Section of the Socialistic Labor Party in the Labor Lyceum, at Forty-ninth street and Broadway. The hall is a long, narrow, plain room furnished with yellow chairs in rows, a platform a foot high at one end with a table and chairs. Every seat was taken, and the aisless were crowded. Louis F. Post presided. The Rev. Mr. Newton was not applanded until he was introduced by the Chairman. Then the handelapping was loud and long. Mr. Newton was in street dress. He read most of his lecture, sometimes with a thumb in his vest pocket, sometimes with one hand in his trous ers' pocket, and with no gestures. He was frequently interrupted by applause. This is

the substance of what he said: "Socialism presents itself to many minds as the direct outgrowth of the decay of religion. Dr. Draper in the Princeton Review asks, 'What is it that has given birth to the Nihilist, the Communist, the Socialist? It is slates, the following question: the total extinction of religious belief.' There can be no question," continued the Rev. Mr. Newton, "that as socialistic ideas spread, workingmen experience an alieuation from recognized forms of religion. There is even apparent on the part of socialistically inclined workingmen a positive antipathy very often toward every traditional form of religion. A socialistic editor writes: 'Religion authority, and State are all carved out of the same piece of wood-to the devil with them all!' Such language does not prove any real anti-religiousness, or even any real irreligiousness. It may simply signify a needlessly violent reaction from the false forms of religion, and it may be a shockingly coarse pro test against the corruption and perversion of the faiths which it would sweep off from the

"There is often manifested a feeling as of suppressed bitterness toward a supposed friend proven faithless, as when a certain Socialist said: 'We are not athiests, we have simply done with God.' The fading out from so many minds of the belief in immortality seems to rob them of the one hope of reward for the toils and the privations of the life on earth. When Paradise looks to such suffer ers like the hope of a future held forth to keep them patient under their present hope lessness, it is not wonderful that the San Francisco Truth should cry out: 'Heaven is a dream invented by robbers to distract the attention of the victims of their brigandage. But it is impossible that the religious sentiment in man shall be exhausted.

"The earlier forms of modern socialism were very strikingly characterized by a real religious spirit. One who visited the communistic organizations of Paris in 1850 would have found in many of their halls a picture of a sacred form labelled, 'Jesus Christ, the First Representative of the People.' Whatever success has attended the little commu nistic societies on our own shores, which were mostly founded in a spirit of simple and devout piety, has been due to the force of the religious inspiration working in them. The members of Brook Farm felt, as one of the community wrote, a more exquisite pleasure in effort from the consciousness that we are laboring not for personal ends, but for a holy principle.' The German, who is naturally re ligious, has created socialism out of social science and thrown his whole soul into it Henry George in his 'Progress and Poverty glows with the passion of justice. The book is a cry of the soul as much as an argument of the mind.

"Thus socialism must be identified with any special form it assumes. Common to all the forms of socialism is this. It seeks an industrial order that shall be a real Commonwealth founded on social rather than individual action; it finds the evil of our presen system in its excessive development of individualism, and proposes to correct that evi by a larger mutualism; it would insphere private property within a vast body of common property, whether vested in huge cooperative societies or in the State itself; it would guard against the evils of our present system by holding the raw materials of wealth, land, and the means of producing them, as the common property of the labor which is to create that wealth. [Applause.] Socialism is not anarchism, neither is it communism.

"The leaders of socialism do not expect to

so. A same socialism expects to realize its dream only through the slow evolution of society, and insane socialism I'm sure neither you nor I take any interest in. [Applause.] Socialism contemplates a perfected humanity. It is not alone wage workers who feel the force of this new enthusiasm. The leading spirits of nihilism are men and women of rank and wealth. In every land in which socialism is working upward through the lower social strata from the upper crust of society, as some would call it, there is motion upward too, though often unconscious of its aim. [Applause.] Men of high power and character are being resist-lessly drawn into the currents of this movement. Among these are Renan, Alfred Russell Wallace, Ruskin, Carlyle, Matthew Arnold, and William Morris, now the champion of the rights of free speech in London. [Applause long continued.]
"'There are amateur economists,' some will

say. But political science is now found to point in the same way. No conservative priest could feel more aghast at some of the utterances of your association than many learned professors must do at the wild radi calism that is broached in the name of political economy. Thorold Rogers from his chair in aristocratic Oxford, unmistakably reveals his profound interest in the essential principles of the socialist movement, challenging the very axioms of the Manchester school and denouncing the present state of things most roundly. Even Bismarck is already reducing some of Shöffle's and Wagner's socialistic theories to practice in an astonishing manner. In the Johns Hopkins University in Baltimore is an able disciple of the new school. The fresh religious forces of our age are rekindling the enthusiasm of social regeneration as a sacred passion, notably in the lines of orthodoxy.

"How delicate and difficult the mission of religion to transform society! Traditional notions, conventionable theories, social prejudices, vested rights, sacred rights of property—these well nigh omnipotent forces of society form an unholy alliance and array themselves against the transformation. themselves against the transformation. The institutions of religion are maintained by the very classes whose interests are identified with the existing order. Religion may in good faith encourage an unjust conservatism and thus abet wrongs and endanger its own hold on the workingman. On the other hand there is danger that religion may lose itself in the socialist movement out of sympathy with it. The secret of safety in society is slow, steady motion." [Applause.] N.Y. Sun, Oct. 19th.

A Seance with Mr. Eglinton-" Matter Through Matter."

BY J. FRED COLLINGWOOD, F.G.S.

On the 7th inst. I paid a visit with my wife and two nieces, Misses Mary and Lizzie Johnson, to Mr. Eglinton, at his residence, 11 Langham street, Portland place, for experiments in psychography; and as I met with much success and obtained some evidence beyond the immediate object of my visit well worth recording, I submit the following brief account for publication in LIGHT.

I may premise that the conduct of Mr. Eglinton's scances is so well known to your readers that I forbear to enter into familiar details, such as position at the table, the holding of the slate, etc., especially as they have been so well set forth by Mr. Rolph in

the current number.

After several questions had been asked and replied to very pertinently in each case, I wrote, as hitherto, on one of my own new for Lizzie to sit for physical manifestations?"-wrote it away from the table so that nobody should know. The slate being held as usual, we heard the writing and received this reply: "Yes, it is quite right for her to sit for physical manifestations, Mr. Collingwood."

Mrs. Collingwood then wrote (also out of our sight) on Mr. Eglinton's double Bramah lock slate; and after a bit of pencil had been dropped in, locked it, placed the key upon the table in sight of us all, and handed the slate to Mr. Eglinton, who with Mary held it upon the table. No reply was immediately obtained and the slate was left upon the

I then produced my own book-slate, already tied with string, and with a bit of pencil inside, and it was held by Mr. Eglinton under the table. The string was removed from it while so held, Mr. Eglinton's left hand being grasped by that of Mary, and this sentence was written: "I shall take charge of Mary.

"JOEY."

No question was asked. Here we made an experiment with the intention, if possible, more completely to exclude the "thought-reading" element. I went to the bookcase, placed my back against it, and took a book at random. Mary wrote on a slate the number of a supposed page known only to herself, while Lizzie wrote the number of a line on the unknown page. The book was put by me on the slate containing the numbers, strict care being taken that it was not seen by anybody, and held under the table by both Mr. Eglinton and Mary, a request being made that the line indicated by the number might be quoted. The following was written:

"There is no such page as 59 in the book." On opening the book it was found that the pagination began at 65. The number chosen had been 59, and the forms of the figures were exactly imitated-a manifestly conclusive answer!

Mr. Eglinton, embodying an expressed wish of mine, asked whether "Ernest" would give us any hints as to the further development of "power" in my nieces. The following long answer was given:

"You may rest assured that we shall do all we can to aid the development of your niece, and that you will soon observe how we have been able to do this. There are not signs wanting that she will make a capital instru-ment for us to work through, but she will need careful development and in this you must trust us to use our judgment. Try and feel in regard to yourselves that we will help you in all our power, as also to a further elucidation of the truth which we propagate. And now God bless you. "ERNEST."

The above message was written within two slates held by Mr. Eglinton on the shoulder of Mary, her hand also grasping the slate and one of his two hands that held it. The writing was very distinctly heard by all present in this experiment, as in the others. I asked, "Which niece is meant?" The re-

ply was written in two different hands:
"Mary I look after."

"Ernest means Lizzie." It was remarked while the writing was beng done that a pause occurred in the middle of the message. And now the locked slate,

Egiinton, and held by him and Mary upon it. Writing was heard by us, and on the slate being opened by Mrs. Collingwood, a pertinent answer to her written question was found, and we saw lying inside the slate the piece of string that had been removed from

my book-slate.
Finally, I asked whether my presence en seance was in any way a hindrance. The reply, written in my book-slate was - "No.

While these experiments were going on, I had in my mind the grave aspersions which appear in Truth of January 1st. It is there stated that Mr. Eglinton, like all Spiritualist humbugs, is not prepared to perform his feats under conditions which render jugglery impossible. The stock-in-trade of all Spiritualists consists in evading such an inquiry." And the writer further remarks: "I wonder that a few people of sense do not go to Eglinton and expose him. Probably he changes the slates when there is a long message, and writes the message with a piece of state pencil on his nail when there is a short one. To do the former is not difficult; a common slate can be taken out of its frame and another substituted in about one minute."

I ask that a careful comparison be made between the actual conditions as described in my account of our seance and the supposed methods of a totally ignorant or clumsy imitator of the real thing as expounded in the above quotation. Considerations of space forbidding me to enlarge. I can only hope that it will be patent to all who read this how vast is the difference.

Our sitting extended over an hour with scarcely an interruption in the phenomena, the chief of which I have here faithfully recorded. The interest in such results is great to most of us; the facts to some of us are enormous in their importance; and the advantage which undeveloped psychics may receive through contact with Mr. Eglinton will, in my opinion, be precious to them if they go to him with earnest, careful, patient. diligent search after truth, and reasonably accept in this matter, as in others of high concern, the teachings of nature.—Light, London.

A CREMATORY TEMPLE.

Cremation is gradually coming into favor n this country, and it will not be long, probably, before every large city in the United States will have a crematory. The Brooklyn Eagle gives a larid description of the Crematory Temple at Fresh Pond, L. I. The spot has been christened Mount Olivet. The site is bounded by Olivet, Evelyn and Summit avenues respectively on the east, south and west. It is reached from New York by the Long Island Railroad to the Fresh Pond station, and from Brooklyn by horse cars from Grand street and Broadway ferries, as likewise from Roosevelt, Houston, Tenth street and Twenty-third street ferries. The company is incorporated as the United States Cremation Company, Limited.

This crematory, of which Messra. Cleverdon and Putyel are the architects, is of marble and brick, and is a modification of the Grecian temple, the front being two stories, entirely of white marble, while the body of the building is of brick with marble trimmings. and patterned after the Grecian temple or basilica. Its dimensions are forty feet by seventy-four. In the front are the office and reception rooms on the ground floor, and a concergeric above, where the superintendent will live. The main hall or chapel occupies the body of the building, and is severely simple in its interior finish, the walls being tinted and the ceiling finished in square half timbered panels. The side and rear walls within the chapel are utilized as a columbarium, wherein, in niches, may be placed the ashes of the deceased. There is a dais at the rear, with lectern, where all creeds will stand on an equality. In front of this stands the catafalque, a permanent fixture, within which the body will be placed as it is borne into the chapel. After receiving the body the catafalque will be closed. The section of the chapel floor under the catafalque constitutes the floor of an elevator. by means of which, as soon as the catafalque is closed, the body descends noiselessly and Imperceptibly to the incinerating chamber in the basement. The service and the incineration will proceed simultaneously, and an hour or less after the body has been placed therein the catafalque may be opened, and the urn containing the ashes of the deceased taken therefrom.

Descending to the basement of the building, in the front on the one side is a hot and on the other a cold receiving vault. The former is intended for cases of possibly suspended animation or coma. Here the temperature will be so high that if there is life in the body it must speedily manifest itself, and if not, the evidences of death will quickly reveal themselves. This hot vault is called the calidarium and is a well lighted and airy room, albeit the air will be of a high temperature. The frigidarium, or cold vault, is for the preservation of bodies awaiting the arrival of distant friends and relatives. There will be a moderate charge for placing and keeping bodies in these vaults. The basement throughout is high, light and airy. Beyond the receiving vaults, on one side is the ælicularium, or urn room, where ædi-

culæ and vases for ashes may be obtained. Beyond these rooms, and occupying the rear of the basement, is the incinerating apparatus, combining a producer and a Siemens regenerator, together with a duplex incinerating chamber, into which, when at a temperature of about 2,000° Fahrenheit, the body is borne in a metallic carriage.

The apparatus, in its essential features consists of a gas producer and a furnace. The Phillips producer, which has been adopted by the company, uses as fuel anthracite pea coal, and is preferred, partly on this account, above producers which use bituminous coal, naphtha, or crude petroleum, because its operation is free from smoke and noxious or offensive odors, as also from deposits of coal tar in the flues. In this producer the coal burned under pressure, with the aid of a steam blast, which renders it independent of chimney draught, is converted into inflammable gas, and this gas is afterward consumed in the furnace proper.

An intensely hot flame thus produced plays upon and around the retorts, of which there are two. This flame with its intense heat descends into the opposite pair of chambers, the interlaced brickwork of which will speedily attain a white heat on top, which heat diminishes with the descent until the base is reached, where the "checker work" is almost cold. By reversing the feed valves the gas and superheated air are turned into the second pair of chambers, and the heat that has been therein stored is carried back into the furnace, upon and around the retorts, which are of fire clay, and which, after two or three reverses of the valves, have attained any desired heat, from 2,000° to 3,000° Fahrenheit. All that is volatile will be driven

the regenerative chambers, where they re-main subjected to an intense heat until com-

pletely broken up and burned.

The frame-work of the body, from which the volatile matter has been driven off, is now carbonized and, as viewed through the spy-holes, is luminous and incandescent. By the admission of oxygen from the atmos-phere, upon opening the door of the retort, oxidation is completed and the mass disintegrates into a pure pearly white ash, averag-ing about 4 per cent. of the original weight.

In this construction of the apparatus the flames do not come in contact with the body at all at any time, and the gaseous products of the incineration are rendered thoroughly innocuous and odorless before being liberated, while the ashes remaining are as pure and clean as the virgin snow.

There are forty-seven bodies now in cemetery vanits awaiting cremation, and the company expects to have plenty of business. The average cost per body for incineration will be \$25, but fabulous sums will be expended upon vases to hold the pearly ashes.

Homan and the Household.

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

PATIENCE.

Swift-beating Heart, in patience curb Thy eager throb thy wild desire; Nor let opposing foes disturb Thy aim, nor quench thy steadfast fire.

Patience, stern Will! Though sluggish moves The event which thou woulds't fain control, Forget not wheels that form new grooves In virgin soil are hard to roll.

Patience, bold Brain! the startled crowd, Who "think in herds," ne'er yet did greet New truth with acclamation loud. Until crowned victor o'er defeat.

Patience, O Conscience! do not haste Vainly to hurl indignant jibes At those whose sense of right is based On laws which pop'lar rule prescribes.

Patience, proud Soul! e'en though the few Who ought to know misunderstand The unthanked work thou'rt called to do.
So that thy work bear wisdom's brand.

Patience, brave Toller! Duty asks Thy isolation. Fear not thou! In loneliness, the grandest tasks Were ever wrought, and shall be now! Sara A. Underwood.

The annual meeting of the Woman's Congress in Des Moines, Iowa, has been mentioned in these columns. Through the kindness of one of its officers and an old friend of the Journal, Mrs. Lita B. Sayles, we have full reports of every session, which are unusually interestings. The congress was opened by a long address by the President, Mrs. Julia Ward Howe, who recounted the good already done by the meetings of the association. This done by the meetings of the association. This was followed by an excellent paper by Mrs. H. L. Wolcott of Massachusetts, on the "Work of the World's Women." This paper tabulated the work of women alone or as co-laborers with men, as fully as could be done in an article of that length. She mentioned several avocations which have lately been opened to them, such as engraving on glass; the manufacture of chromos; the packing and labeling of fancy goods and glass; tanning; managers of dve houses and laundry managers, and manufacturers of dolls.

Wolcott said:

meals, washing, nursing the young children by snatches, making their few garments which the thrifty woman will have if she cheat herself of sleep and needed recreation. She supplements the wages of her husband and difficult to do if he be also industrious, for having begets having, and the wants increase as the cash in the drawer increases. But if he be ill, idle or intemperate or dissolute, how infinitely harder for the woman. It is a generally accepted fact among those who know any thing of the condition of the women employed, that it is quite unusual to find a lone woman. They are helping sup-port parent or husband, child or kindred, often by their industry and economy educating the brothers for usefulness in the future.

"That the community firmly believes in the capabilities of our sex is shadowed by this fact, patent to all; homes into which little boys from four to twelve years of age can be adopted are rarely to be found, while girls can not be supplied fast enough for the calls. The universal testimony is that 'girls are so handy and useful.' Quite imperfectly have the industries been presented; many of my hearers can supplement as many more. The census gives the figures of vocations filled and wages earned, and the fact is well known that the pursuits open to women are less than those open to men; equally well known is it that more men than women live and die in almshouses and prisons."

Dr. Alida C. Avery's paper followed; that lady, formerly the physician of Vassar Col-lege, is now a practicing physician of Denver, Col. After an eloquent introduction, Dr. Avery continued her reading on "A Plea for a

Purpose." She avers that:

"If people would have parents' conferences—would help each other towards the attain ment of the best fathers and mothers, there would he, very soon, a perceptible advance in mutual human interest, i. e., a better social feeling, a higher standard of parental authority, a truer perception of the distinct and mutual claims of the parents upon, and their duties towards, their children, and—most important of all—a happier, healthier, a more respectful, because a better tempered and trained childhood. It seems to me that something may be done to promote real progress in this direction, by adding to the essayed solution of the family problem. What shall be done with the children? the factor hitherto mostly ignored, of girls' gifts and capacities for definite, sustained and valuable work. Mr. William P. Letchworth, in his report of the New York State Charities Aid Association, 1875, says: 'The pauper children are growing up in a moral atmosphere well calculated to make them, throughout their lives, burdens upon the people. They are not taught to work. They have come to look upon the Asylum as their home; their characters are warped, their self-reliance is utterly destroy. ed, and the foundations of useless and miserable lives are laid.' Here we have a resume of Mr. Letchworth's careful and protracted investigations. I apprehend that the pivot upon which turn the wretched to-day and the more wretched to morrows of those pauper children is this: 'They are not taught to work.' The rest follows with logical fatali-

WHAT KIND OF WORK?

"Can words give a more complete epitome than do these of girl-life in the U.S.A. in this year of our Lord. At first glance it seems absurd to presume to find any similarity be-

tween the condition of the abject creatures who from birth feed on the crumbs that fall from the States Charities table, and that of the 'curled darlings' who live in ceiled houses and fare sumptuously every day, but a close scrutiny reveals the likeness, and whether we choose as the representative American girl the daughters of the merchant prince girl the daughters of the merchant prince or the mechanic, of the college professor, or the steady going farmer, of the successful journalist, brilliant lawyer, earnest preacher, ambitious politician, able financier, or of those who tread the various humble walks of life, we shall find these representative girls growing up as Mr. Letchworth says the New York paupers are, 'in an atmosphere well calculated to make them, through life, burdens upon the people' and in both cases we dens upon the people,' and, in both cases, we find the reason for this pitiable state of things identical—'They are not taught to work.' Perhaps here I am met with warm remonstrance from careful mothers who say that in their families, the girls are taught to work.
This is granted, but the point I desire to
make is not affected by the remonstrance nor
the concession; it is this: Girls' work lacks the concession; it is this: Girls' work lacks definiteness, it has no purpose, hence there is lost from it the joy of satisfactory progressive activity, the inspiration that comes from the sense of growing power, increasing skill, and work must have this joy and this sense to be of much value. Without these, work is drudgery and weariness. Now do not think that I lack proper respect for the daily household duties which must be promptly and thoroughly discharged if orderly homes are to be made, duties for which the daughters are, in many families, the main dependence. are, in many families, the main dependence. I claim to hold in no secondary esteem the homely offices of the domestic circle. Nevertheless, I can not believe that the best outlay of human force, force either mental or physiof human force, force either mental or physical, is made when all is exhausted, daily and continually, in the endless routine of these same homely, domestic offices. Let us look a little more closely into the relative opportunities of the girls and the boys in the families who claim to give some industrial training to their departure. to their daughters. It goes without saying that boys are to make their way into whatever old or new path they choose. They are disciplined to independence of mind and body. They are to work. This method, for boys honorable and dignified, is for girls a disgrace, or at best a misfortune. They are taught from babyhood that dependence is for them the only acceptable condition. They must tread the path prescribed by father, brother, lover or husband. Their highest mission is to please. Insidiously, almost imperceptibly, these antagonistic ideas affect the entire current of these young lives; they permeate every condition, modify every plan and tend to preserve the old tradition of song and story and society: 'For men must work and women must weep.'...

HER OBSTACLES.

"Almost as a matter of course she accepts the situation. How could it be otherwise? One must have rare endowment of strength, courage, spirit, and, heroism, who dares act contrary to the received customs and traditions of society. Few men have dared so much, and for a woman to attempt to stay the tide of prejudice; for her to win her way in a struggle for freedom in which her bit-terest foes are they of her own household; for her efforts to meet every where sneers, misapprehension, coldness, contemptuous curiosity or indifference; ah, it is too hard, it is too much. Does not the thought of a woman anufacturers of dolls.

In summing up, among other things, Mrs.
Volcott said:

"While the men claim the legal time of bondage in which she was born? Thank ten hours a day as sufficient, in thousands of I heaven some women have dared to be loyal homes the woman, while serving in mill or | to the demands of their nobler selves; dared factory, still carries on the work cooking the i to listen and answer to God's voice in their soul; these women have made the upward way appear possible to many more who, but for these bright exemplars, would tire and faint' before the first roughnesses of the hill difficulty were overcome.

Do you point to the success of Jenny Lind. Clara Louise Kellogg, and Adelaide Phillips, in song; Grace Anna Lewis and Rachel Bodley in ornithology, botany and chemistry; of Charlotte Cushman in the drama; of Mary Somerville and Maria Mitchell in astronomy; of Mrs. Howe. Charlotte Bronte and George Eliot in the novel; of Helen Hunt in poetry and travels; of Elizabeth and Emily Black-well in medicine; of Mary Livermore, Lucy Stone and Anna Dickinson in oratory: do you point to these successes and the successes of other women merely to speak a few whose names make my heart aglow with exultation and thanksgiving—and ask, 'If there was af-forded opportunity for these, what more need be desired?' There was not opportunity—opportunity fair and unquestioned; these successes have been achieved despite that fundamental lack. If we were permitted to read the unwritten history of these women, and gather there rom a faint idea of the amount of power that was lost in the friction against public opinion which they had to overcome before their progress had gained assured impetus, I imagine that sorrowful regret would take the place of gladness for their sakes, for we should partly realize to what more glorious heights these women might have risen had they not been thus crippled, and burdened, and impoverished. We shall not flud the true worth of woman in the work of the world until the girl breathes freedom in the cradle: until she learns to listen for her call; until she realizes that there is for her a vocation, and that she fails both in duty and privilege if she does not discipline her powers to its faithful following. When this time comes, believe that the popular creed, 'Woman's highest duty is to please,' will be entirely changed, or that the advance of the other half of humanity will be so notable that to please' it woman need be but her best own self, strong, sweet, independent, perfectly individual. Then how each half of the human race will help the other on, mutually

in spiring and inspired. "Do you ask what I would have girls trained to do? I answer, anything for which they have a talent, a gift, a vocation; what I wish is that women may have freedom to be, and to do, in harmony with what she considers her divinely-ordered faculties and functions

-to be free 'beneath his laws.' "Did it ever occur, I wonder, to the gentlemen who are so fond of setting metes and bounds for 'woman's sphere,' that if, as they affirm, that the Creator has builded her about with a wall of limitations, it is just the least bit unnecessary, not to say impertinent, for them to put a picket fence of even sermon paper atop this wall to keep the wom-

WHAT IS MY CALLING?

After an admirable description of the difference between the thorough training of the boy and the hap-hazard teaching of the girl, Dr. Avery declares; "That time will come when the way is open, without let or hindrance, for every human being to do his or her own work, to accomplish the task to which one feels himself or herself especially called. Is it not for each of us to accept as our own the declaration of the elder brother, 'I must be about my father's business?" Why

need we be, why are we disbelieving in this when to believe is to dignify labor and ennoble ourselves in its worthy accomplishment? To illustrate what I think would be the practical effect of a living faith in the having of divinely ordained work to do, I

will go back to the little carpenter.

'If that child were a boy, I should know very well what to do with her—I should have her learn the carpenter's trade, said my neighbor, as we watched her little daughter, who from unpromising material and with clumsy tools, was building a real playhouse, a playhouse not barely big enough for every day doings, but of sufficient size to accommodate all the dolls and all the dolls mammas of her acquaintance at a grand reception. Well, I said, why not train her to be a carpenter, though she is 'only a girl?' A gasp of dismay, a look of shocked surprise, served as reply to my question, and immediately with a gentlewoman's tact, my neighbor introduced a topic of conversation which would be less suggestive of fundamental differences in opinion... We will suppose that it is a settled thing, a matter of course, that she is to follow the lead of her tastes and talents, and become in due time one of the I.O.W.W.the Independent Order of Workers in Wood. Now, it seems to me plain that, through her years in the primary, grammar and high schools, she has this in view, and that it is the object around which crystallize the re-sults of her study."

We shall continue extracts from these grand and ringing thoughts, in our next.

Magazines for November not Before Mentioned.

St. Nicholas. (The Century Co., New York.) The frontispiece is a November Evening and has a suggestive poem accompanying it. Lit-tle Fauntleroy, by Frances Hodgson Burnett; New Bits of Talk for Young Folks, by Helen Jackson; and The Candy Country, by Louisa M. Alcott will be read with great pleasure by the young folks. Other articles are Giant Turtles; From Bach to Wagner; Unele and Aunt; Personally Conducted, and Among the Law-makers. The Poems, Pictures and Jin-gles are of the funniest and with many short verses make up a most enjoyable contents.

THE ECLECTIC. (E. R. Pelton, New York.) THE ECLECTIC. (E. R. Pelton, New York.)
Contents: A Dialogue on Novels; A Dark Page
of Italian History; The Cholera Inoculation
Fallacy; Reminiscences of an Attache; Lord
Houghton; Karukaya; Color Music; Paradise,
a Poem; The Automaton Chess-Player; On
the Origin of the Higher Animals; Tegner;
Man La Hung Changes First Linnar Party. Mrs. In Hung Chang's First Dinner Party; George Eliot's Politics; Girton College in 1855; Councils and Comedians; Vittoria Colonna; M. Renan on Himself; Foreign and Miscellaneous Notes.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for October: Introductory; Physical Evolu-tion and the World we Live in; Angels— What are They? What is Meant by "Skeptie"; The American Akademe.

OUR LITTLE ONES AND THE NURSERY. (Russell Pub. Co., Boston.) The usual amount of pretty stories for the younger readers, is found in this issue.

BABYLAND. (D. Lothrop & Co., Boston.) This monthly is designed for children just learning to read and the short stories are in coarse print.

BOOK REVIEWS.

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

NOTES OF TRAVEL IN NORTHERN EUROPE By Charles A. Sumner. Pp. 330, 12mo, ninety illustrations, fine paper, elegant binding. Price \$2.10, postpaid. New York: Andrew J. Graham, 711 Broadway.

The author for many years has been the most expert of reporters, and finally became a member of Congress at large from California. Frained as a wide awake reporter to keep his eyes wide open to anything to be seen, and his ears to anything to be heard, he was thoroughly trained for his European tour, and to write a most fascinating account of his

Beginning at London, he carries his reader to the Swedish coast, visiting the principal cities of that kingdom. Nothing escapes his observation. The schools for housekeeping, and the customs of the people, are minutely described, yet never wearizome-

The pen and pencil sketches made in Dresden, the glauce along the banks of the Elbe, are especially attractive. Leipsic, Hanover and Cologne are described, and the interior of the great cathedral photographed. The description of Paris is illustrated with full page engravings. The book differs from all its predecessors in its matter, being entirely fresh and free from guide-book common place, and its parusal is the next best thing to visiting the Scandi-

Orthodoxy versus Spiritualism. An answer to the Sermon of the Rev. T. DeWitt Talmage against Spiritualism, by Hon. A. H. Dailey. Price only five cents. For sale at this office.

New Books Received.

IMMORTALITY. By Warren Sumner Barlow. New York: Fowler & Wells Co.; Chicago: Jansen, Mc-Clurg & Co. Price, cloth, full gilt, 60 cents.

HEADS AND FACES. By Nelson Sizer and H. S. Drayton, New York: Fowler & Wells Co.; Chicago: Janson, McClurg & Co. Price, paper cover, 40 cents, GEORGE ELIOT'S POETRY AND OTHER STUD-IES. By Rose Elizabeta Cleveland. New York:

Funk & Wagnalls. STEM TO STERN, or Building the Boat. By Oliver Optic. The Boat-Builder Series. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, cloth bound, \$1.25.

THE WORKS OF JOHN RUSKIN. Vol. II. Contents: A Joy Forever; Munera Pulveris; Two Paths; Unto This Last; Storm Cloud of the Nineteenth Century. New York: John B. Alden. Price, cloth, gilt top, \$1.30.

FAITH ON THE EARTH. A Sermon by John W. Chadwick. Boston: George H. Ellis.

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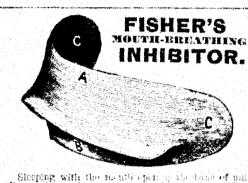
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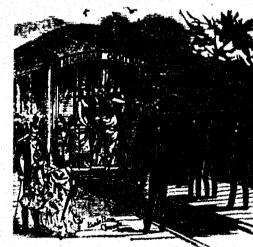
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MES SORTE A. MCHONALD. Atlanto, Go. August 11, 1885.

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CHICAGO, ILL., Saturday, November 7, 1885.

The Irresistible Progress of Free Thought

We hardly realize the great progress of free thought in the past forty years. Especially is this progress great in religious matters, touching which there has been little real liberty in the past, such as we now see dawning.

The anti-slavery movement, in its moral aspects, was a great emancipator. The strong words of Garrison not only helped to break the slave's fetters, but to break all superstitious reverence for priests and creeds. When the majority of the American clergy ranged themselves with the Bible defenders of chattel slavery as a divine institution "ordained of God and sanctioned in his holy word," they did more to destroy Bibliolatry than all the infidels from Paine to Ingersoll. As a liberal clergyman said in those days, after hearing a cierical defense of slavery: "To array a book, even the Bible, against the moral sense of mankind is a great mistake," This was a soft way of putting the case. That veteran reformer, Henry C. Wright, had a plainer way. He said: "If the Bible said my mother ought to be a slave I would put it under my feet and free my mother," and this feeling spread far and wide. The whole movement appealed to the moral sense within-deeper and older than all transient outward authority. It was, too, a plea for the sacredness of humanity, and the poet Whit-

"The one sole sacred thing beneath The cope of heaven is man. Lowell said:

Man is more than constitutions. Better rot beneath the sod, Than be true to church and State While false to man and God."

Garrison illustrated in his own person the effect and result of these searching discussions. He began a devoted believer in the usual orthodox doctrines, and grew to look at the Bible as a human book, great and valnable, but not infallible, and to rest his faith in immortality, not on Christ's resurrection but on the soul's outlook beyond, verified and emphasized by the facts of Spiritualism. That great agitation cleared and purified the mental and moral atmosphere, as a thunder storm stirs the stagnant air and opens the way for the free passage of the healthful breeze. Theodore Parker startled the elegant conservatism of Boston Unitarians by his earnest words, warm from a heart full of heroism yet as tender as it was brave. Bishop Colenso echoed back his words from South Africa and Keshub Chunder Sen caught their inspiration in Calcutta. Max Muller sat in his quiet study, in the classic shades of Oxford, writing on comparative religion, putting Brahmanism and Buddhism and Christianity side by side to give each fair credit for its truth, and let them stand or fall by that and not by any say so of priest or clergy. The new impulse reaches everywhere, penetrative and searching as running quicksilver. Karnest men in Japan, scholars in China, Hintoo pundite, German thinkers, American students-one and all-compare notes with the rest, not to build a creed but to get the truth from all quarters. Thought is wide but creeds are narrow.

Steamship and locomotive, telegraph and telephone widen and quicken our thought and give us a new sense of fraternity. They are results, and helpers also, of the quickened freedom of our day.

A correspondent in our columns lately told of that truthful word of a Unitarian minister, presching to the alumni of Harvard livinity school: "Religion is always hurt by derinking from investigation: always helped by fair and reverent investigation."

A late Episcopal pastoral letter rather disurages free investigation, but one of their way, Rev. W. Kirkus, of the Literary Cherolmon, in Baltimore, makes an sarnest | an's Journal of Oct. 24th, which contains a

argument on "The duty of free thinking." Here are some of his strong words:

"When we exclude," says Mr. Kirkus, "any part of our creed from the play of free thought, we deprive it of all power over our lives, and we become incapable of imparting it to others," Again, Mr. Kirkus says: "The revolt of unbelief is the Inevitable consequence of the cowardics and disloyalty of faith. Why should men readily accept on a mere first presentation a religion confessedly mysterious, when its own disciples for generations refused to permit and effectively prevented all genuine inquiry, and even put men and women to death for daring to read the very documents which they were taught to regard as the ultimate tests of truth and duty? We have ourselves to thank for the strength and growth of modern infidelity. Nobody is afraid of thoroughly examining or allowing other people to examine what he himself thoroughly believes. So far is it from being true that 'limitation of free thinking' prevents irreversed that the very opposite is true. prevents irreverence, that the very opposite is true namely, that nobody who fetters his own inquiring spirit either knows his religion for himself or can mpart it to others.

Last but not least comes Spiritualismworld-wide in its spread and mighty in its power to emancipate and uplift and inspire; its genius transcendent; its spirit catholic and impartial and fraternal; its facts solid help for strong argument and heavenly manna for hungry hearts. Verily this is a good day to live in!

Yet we may well bear in mind that free thought is not always wise thought. We run wild in our new liberty sometimes. Poor men come here from Europe and rave in favor of dynamite and bloody vengeance, that some wild anarchy or selfish Socialism may rise up. They, or others wiser, will learn that peace and order come with liberty, and we can wait for excess reacting against old tyranny, to go by. So men get away from creeds and run into strange follies sometimes. To be free is not always to be wise, but freedom is the best path to wisdom and righteousness. It is a great thing also to be fair and just to each other. Hardly can it be expected that pagan and Christian, orthodox and heterodox, shall at once appreciate each other, try as well as they may; but time will help all this. Societies for psychic investigation cannot, in a day, see spiritual facts and all that pertains to man's inner life as it is. The glamour of our past flings light and shade too strong for harmony of clear view. But we can all gain, if we will, in clear justice and fine insight, and we should all appreciate the growth of freedom of thought.

The Yearnings of a Child.

The Christian Register quotes from the children's column of an exchange the letter of a little girl who had spent the summer on the shores of Lake Erie. In the earnestness of her heart-hunger she writes:

Oh, how I did enjoy the loveliness of all around Sometimes, I'd lie on the bank and look up to the sky, and wish I could see my papa; but that was a vain wish, if you are right, for I saw his body put lown in the earth, and, if there is no spirit apar from the form, then I can never see papa again; but can't help hoping that we shall live again, or con tinue to live in some shape after we have quit here: and would it be any more strange than that we lived before we were born into this world?....Please if you ever do find out Spiritualism true, will you please ask to hear from papa? His last words were, left him. Does breath mean spirit, then? Or what is spirit?

To this the editor—a woman—replies:

Mamie may be assured that, should I ever believe n Spiritualism, I will do my best to put her in connection with her father, and the same with all others who are bereft of loved ones. But I see no more prospect of my believing in this than I do in the story of "Jack and the Bean-stalk," or the fairy tales that charmed my childhood. When Mamie finds that one plant, insect, animal, or other living, organized existence, has two lives, then she will find a miracle. Once dead and decomposed, not all the powers of the universe can make alive again. We may say the but terfly lived before in the worm; but kill the worm and there will be no butterfly. The chicken lives in the egg: but, boil the egg before the chick comes out of the shell, and it never lives again. If the breath is the spirit," then all our breaths are spir its; and that is simply ridiculous. Our darlings die even as the flowers we love. We have only the memory of them to treasure up. No power can alter facts; and we must accept them, whether we wist

The Register well calls this reply cold. It is more than that, for it ignores intuition, flouts at the great fact that untold millions have believed in immortality—a fact more enduring than granite—and impudently puts the ipse dixit of one woman against the faith and facts which have fed and convinced this great cloud of witnesses.

This brazen self-assertion deserves rebuke. It is not only cold, but arrogant and ignorant. We would suggest to this woman, and to the Register as well, that the facts of spirit-presence are the chosen helps of our age, by which we can be lifted to clearer height and broader view, standing on solid rock while we look skyward and hear the voice of angels.

American Woman's Suffrage Association.

The 17th annual meeting of the American October. It was a very large and enthusiastic meeting, many representative women and men from a large number of the States and Territories. Able speeches were made by Lucy Stone, H. B. Blackwell, Julia Ward Howe. Mai. and Mrs. Pickler, Mrs. L. B. Stearns, Mrs. M. W. Campbell, Rev. Ada C. Bowles, Dr. Martha Ripley, Mrs. Tracy Cutler, Mrs. Abigail Scott Dunniway and others. Many interesting reports from the different Vice Presidents were read, showing activity and progress made during the year, in the different State organizations. The spirit of the meeting was earnest and hopeful. Prof. James G. Clarke, the poet singer and occasional contributor to the RELIGIO-PHILO-SOPHICAL JOURNAL, enlivened the meetings with his music, and the following resolution was unanimously adopted: "That a cordial vote of thanks to Prof. James G. Clarke, the sound of whose sweet songs will linger with us after we return to our several fields of service for our good cause."

The foregoing is condensed from the Wom-

full report of the convention. All interested in Woman's Suffrage should subscribe for this paper; price \$2.50 per year. Address, 5 Park Street, Boston.

Evangelical Zeal too Unanimous.

The American Board of Foreign Missions has for a generation or more provided board and lodging free for all attendants at its annual meetings. Church members who could entertain visitors sent their names and the number for whom they could provide to the committee, who assigned visitors as they arrived. This opportunity to have a good time free of cost was a great temptation to Evangelical folks, and each year has seen an increase in the number of those who had the souls of the poor heathen deeply at heart. This year the army of visitors numbered 4,000. Six bridal couples enjoyed their honeymoon free of cost by doing the zeal-for-theheathen act. Ministers brought in all their sisters, cousins and aunts. Generous hearted Bostonians found their homes over run with three times as many Christians as their houses would comfortably accommodate.

This state of affairs seems to have raised a that all the heathen are not in foreign lands. and that all are not Christians to stand in the pulpit or wear the label; consequently a rule was adopted that will oblige attendants at these yearly gatherings to pay their hotel bills hereafter.

"Girls, Don't Dance."

Such is the heading of an article in The Christian Advocate (Methodist), of which this is a part:

"Those of you who are Christians cannot dance without breaking that solemn yow you made at the altar, in the presence of God and iis angels and the Church, to renounce the devil and all his works, the vain pomp and glory of the world. And, surely, that which as ruined thousands, soul and body, is of the

"As you value your influence here, as you hope for a crown of immortality hereafter, beseech you, girls, don't dance!

We are greatly troubled about old King David. He did some other things not held reputable or decent among modern Christians, but he danced, if the Old Testament story be true. Has he gone to eternal perdition? Possibly he is saved and in glory, because he "danced before the Lord." That opens a way for our Methodist girls, and for the boys, too, who would move in measured tread to fine music.

If the pious elder reproves a Methodist girl who partakes in this innocent and beautiful amusement, she has but to reply: "I dance before the Lord as David did," and the elder will be puzzled and flee.

An Egyptian Amulet Peddler.

Some time since, the JOURNAL received a letter from a leading English Spiritualist and riter, inquiring about a certain man who goes by the name of J. Commodore Street. Our English correspondent spoke of him as a "blatant donkey." This description, more correct than elegant, tells enough, possibly; yet it does not do entire justice to this ignorant adventurer. He claims to be a Spiritualist | matter of fact the Christian calendar does and a Theosophist; and assumes to teach Occultism. His game is to impose upon the credulous and superstitious and to secure a living by false pretenses. One of his advertisements contains evidences of his true character in the following words:

"AMULET EGYPTIAN, a Sure Protection from all Contagious Diseases, Cholera, etc... The ARAB-EGYPTIAN SECRET of ingredients that proved so effectual against the Great Plugue in Europe of 1665 to 1775....One Dollar and Fifty Cents....

As this pseudo Occultist has returned to America and is likely to continue his vocation, the JOURNAL gives him and the public the benefit of this notice. For his present address readers are referred to the advertising columns of our esteemed Boston contemporary.

Another Georgia Wonder.

A paper published at Macon, Ga., says that city has developed a mind reader of remarkable powers. This phenomenon is not a crusty man, but a young and pretty woman who, by kinship, is closely allied to the pres-Miss Mattie Pound is the lady to whom the secrets of men's minds, it is claimed, are re vealed. She is the sister of Jerome and Eu gene Pound, of the Evening News. She is entirely too modest to give public exhibitions of her wonderful powers, and but few of her Woman's Suffrage Association was held in I friends are aware of them. Exhaustive tests Minneapolis, on the 13th, 14th and 15th of have been made, which prove beyond doubt that Miss Pound possesses the powers which are claimed for her. She does not require to touch the person whose thoughts she wishes to divine, but simply fixes her eyes on the person's face and quickly tells of what the person is thinking. She does even more than this. She tells the thought in exactly the words the person would use if he told it himself.

J. M. Roberts Guilty.

On Wednesday of last week Jonathan M. Roberts was tried before the Court of Sessions in Brooklyn, on an indictment found against him by the Kings County Grand Jury. for criminal libel. The charge was for a groes attack in Mind and Matter upon Thomas S. Tice. The publication complained of was made in Philadelphia, December 3rd, 1881. The jury, after a half an hour's deliberation, returned a verdict of guilty, with a recommendation for merey on account of the age of the offender. Sentence has been postponed until Monday, the 9th.

Rev. Heber Newton on All Saints' Day.

Every sermon delivered by Rev. Heber

Newton, of New York, bears evidence of his progressive nature and enlarged views. From the report of his sermon on Sunday last, we learn that he calls himself "A Broad Churchman." Strangers who heard him preach then had a fair opportunity of learning from his own lips the wide extent of his broad church sentiments. Taking his text from the one hundred and forty-ninth Psalm: "Such honor have all His saints," he pointed out how Protestantism, Romanism, Christianity-even religion in its more comprehensive sense—each and all narrow the true idea of this festival of All Saints. He looked beyond ecclesiastical and conventional ghostly types to find in the wide world secular roll-of-honor men and women whose noble and useful lives and lofty characters have made secular life sacred, and who, as members of a holy humanity, must come within "the communion of saints." Mr. Newton set forth that every one who goes to Rome makes sure of seeing the Pantheon. As an outward and visible sign of Rome's Catholicity, this splendid building was made a shrine, not suspicion in the minds of the Mission Board | for any one god but for all gods, and hence its name-Pan-theon. When the gods disappeared, man arose. Each local church had its martyrs to keep in reverent memory, its teachers and saints to honor. Near to the Imperial Gardens, wherein Nero had turned Christian slaves into living torches to illumine his fete, and not far from the huge Coloseum, wherein tender women, guilty of trying to follow the life of Jesus of Nazareth. had been thrown to the lions, this crown of Rome's architectural glory was consecrated to the memory of the martyrs. The church which converts a Pantheon into a temple of hely men is, if true to its own ideal, the church of humanity. Is the Christian Church true to the lofty ideal which is shrin ed in this festival of All Saints? PROTESTANTISM NOT BROAD ENOUGH.

The eminent divine claimed that Protestantism narrows this festival of All Saints. It will open its Pantheon for all reformed saints, but will have none of the Papistical saints come in. The stalwarts of the Reformation never could think of desecrating their calendar with the name of men who believed in the mass and of women who went to confession. The lives of many of the church-made saints are much better left in the distance which lends enchantment to the view. The odor of sanctity was too commonly, in early times, one that suggested disinfectants. The saints had joyfully renounced that work of the devil-culture. After watching a saint stand on a column for a score of years one is apt to grow weary of saintship. Some of them were religious flends. Among all the saints of God we cannot refuse to recognize a God-intoxicated Spinoza; a Channing, walking the earth like an angel clothed upon with flesh; a Theodore Parker, storming in righteous wrath against injustice and oppression; a Froebel, verily becoming as a little child and thus entering into the Kingdom of Heaven upon earth; a John Woolman, walking always in the light which lighteth every man that cometh into the world. As a not include a single name of an outside saint except where it may have crept in by stealth despite the lynx-eyed watchfulness of the priest and prelate, as in the curious transformation of the Buddha himself into the good St. Joshaphat. Whether he followed Moses or Mohammed, Zoroaster or Buddha, the saint is the true Christian, if the Christian be the hightest style of man. Our Pantheon must hold a niche for Socrates and Epictetus, for Marcus Aurelius and the Buddha. The calendar of the coming church will have a day for Monteflore, the philanthropic Jew, as well as for Shaftesbury, the | proposed. philanthropic Christian. To be a true saint a man needs have far more than the goodness of the old-fashioned Sunday-school model man; he must be strong in some quality of active human life, having some real power of mind and using it nobly for the world. THE TRUE TYPE OF SAINT.

The great preacher set forth under the above head that the abiding value of the Old Testament is that it forever forbids the notion that the ghostly ecclesiastic is the true type of the saint; that it carries us out of the Church into the State, down from Mount Zion to the busy city, away from the temple to the home, the farm, the shop, and shows us the Bible saints in the field and street, in the camp and palace, busied in the secular tasks of the shepherd, the soldier, and the statesman. Where was the supreme saint found in the Bible? At the carpenter's bench, making furniture for the homes of the villagers of Nazareth and plows for the peasant farmers of that levely mountain valley. The saints of the Church were the pioneers of civilization, masters of men in the simple industries of the times, heads of schools, combining manual training with intellectual and moral culture, leaders whom the shiftless poor followed to clear forests, and drain swamps, and reclaim waste lands to agriculture, builders of towns and founders of cities -practical men of affairs, such as Carlyle has charmingly portrayed; men whose secular services were so conscientiously and ably done that they themselves won the title of saint. And most of these saints of the Bible and the Church were not only men and women busied in secular affairs, but they were men and women of our own flesh and blood; feeble and frail, but whose spirit forms were turned and twisted by unfavorable conditions out of their ideal shapes, and whose ripe characters were fleeked and flawed with the marks of dead sins. On our shores we have an honored representative of the noblest

temple of religion in all christendom. In the name of God and Christ Westminster Abbey opens its doors to enshrine the memories not alone of the good of England, but of her great as well. The scientific discoveries of Darwin, despite of their supposed hostility to religion, deserved and secured that he should lie among the nation's great in the shrine of the Church's worship. The frailties of sweet Will Shakspeare and the errors of kind-hearted Dickens sufficed not to shut them out from this earthly Walhalla. Beautiful symbol, this national Pantheon, of the truth which we celebrate in this festival of a divine humanity; amid whose saints climb all unrebuked sinners whose genius has helped the race onward and whose faults and frailties have been redeemed by noble aims and unselfish service.

NEED NOT CHANGE THE NAME. In concluding his sermon, Mr. Newton said that none the less we may not change the name of the church's festival of a divine humanity We will thank God to-day for the fruitage of genius and for the services of imperfect men. but we will thank Him most for the lives of those who have won without dispute the crown of saintship. Character is the end into which all gifts are but the means. Character represents the highest forcefulness on earth. Character is the supreme service to humanity, and to-day every real reform which is being agitated is but a protest of the weaker ones of earth against some selfish abuse of power by the gifted of earth, whose entail is in the oppression of our civilization. The saint's greatness lays no taxes on mankind. His glory is never sung in litanies of sorrow from orphaned homes and bankrupt households. Everywhere it is true. As Josiah Quincy said of cooperation in Boston, "The need is of good men." What is not a single stanch and sturdy man doing for the nation at Washington? Civil-service reform was already the law of the land, but it could not be a living law till a man came forward in the providence of God who, as the leader of the opposition, finds his mission, not in helping his party but in carrying out the law at whatever cost. Every step forward in social reform is taken by following in the footprints of some greatly good man, some man who. without thought of posing as a great man, has in his simplicity of soul shown the world how to rule a factory or a nation in the fear of God and love of man. It is not theories of government which the world needs to-day so much as men who can be trusted to use power unselfishly; not systems of political economy, but men who can make of the relationships of employer and employed a human bond; everywhere not laws, but lives. The greatest gift the hero leaves his race is to have been a hero.

GENERAL ITEMS

The Dream Investigator, published by Jas. Monroe, Peoria, Ill., has been discontinued. Mr. C. A. Lounsberry, editor of the Bismark. Dakota, Journal, called at this office last

Archdeacon Farrar recently put himself on record as favoring the higher education of women. He says it has made great strides in England in the last ten years.

We regret to learn that The New Era, published at Grand Rapids, Mich., has suspended. Its editor, Daniel G. Garnsey, has removed to Muskegon.

General and Mrs. E. F. Bullard of Saratoga. have our thanks for an invitation to unite with them in celebrating the twenty-fifth anniversary of their marriage on Nov. 4th.

It is said that many of the clergymen of the Episcopal Church in England are on the verge of starvation. Some of them receive less than \$500 a year. Relief measures are In Religio-Philosophical Journal of Oct.

31st, page 6, a contribution, "The Old Woman," is signed El Gleda. It should be Elfleda, an old Saxon name used as a nom de plume by an occasional contributor. Francis Woolford claimed to hold the keys

of heaven and because he would neither give them up nor tell where they were, he was adjudged insane in Judge Prendergast's court. Chicago, a few days ago.

We have received the Scientific American Hand-Book, published by Munn and Co., New York. It is a treatise relating to patents, caveats, designs, trade-marks, copyrights, labels, etc. It contains much information and will be found a good reference book.

Mr. Gerald Massey, having returned from Australia, called at the Journal office last week en route to New York, where he was to take steamer Oct. 31st for England. He reports a growing interest in liberal thought.

A ghost, after frightening a number of people almost to death at Derby, England, was arrested by a policeman and found to be a sixteen-year-old boy. He had been employed by a landlord to personate a spirit in order to drive away an undesirable tenant.

A paper devoted to liberalism, and called the Polymathical Investigator, has been established at Little Elm, Texas. The first number presents a very creditable appearance, and we hope it will meet with abundant success.

Under date of October 31st, J. Simmons writes as follows to us from Boston, Mass., with reference to the work of Dr. Henry Slade: "Last Sunday he delivered two lectures in Willimantic, Ct. He is to speak twice in Haverhill, Mass, Nov. 15th. He is to be at Horticultural Hall, and say a few words after the lecture to-morrow night: at Ragle Hall the next Sunday evening; and may speak at Berkley Hall in the afternoon, one week from

Walter Howell's subject at 517 West Madison street, next Sunday evening, will be "The Book of Life." His lectures are well received.

In New York there is upward of ninety thousand Jews, who are eminently active and useful members of the community. Although nearly nine per cent. of the population, they contribute less than one percent, to the criminal class. They have twenty-six synagogues, between forty and fifty small meeting houses and eighteen charitable societies.

A bride at Youngstown, O., was the recipient of a rare and peculiar jewel, which mysteriously disappeared from its case and was supposed to have been stolen by one of the guests. A few nights later one of the bride's friends dreamed of seeing the gem under the smilax decorations of the bridal arch, and upon going to the house discovered the jewel in precisely the spot seen in the vision.

The first Orchestral Concert of Singer's Violin School was given at Union Park Church Friday evening, Oct. 23rd. The programme was of unusual interest to those fond of music, comprising amongst other selections: Violin Quartet, Fritsche: National Airs; Serenade, Haydn; Arion Waltz, Vogel; Symphony Concertante, Danela and Anvil Polka, Parlow. Prof. Singer's pupils participated assisted by others. Several young children took part and displayed wonderful skill in handling the violin. Prof. Singer proves himself a superior instructor.

At Middlesbrough, England, the other day, Dr. Strathern appeared as witness at Petty Sessions, but declined to take an oath, on the ground "that it was a very serious thing to kiss a book which was handled by all kinds of people." After some argument, the Doctor offered, by way of compromise, to kiss the book if a clean sheet of paper was placed over the cover. The Bench declined to accede to this, or to allow the Doctor to make affirmation, and eventually he consented, under protest, to "run the risk of eatching dis-

A few days ago, in Columbia, Caldwell Parish, La., a number of colored children. who had witnessed a baptizing a few days previous, took one of their number, three years of age, and, conveying him to a pond, immersed him until the amusement lost its charm of novelty. The child died a couple of hours later. In the same neighborhood, two years ago after a public hanging, some children were rehearsing the execution, and actually hanged one of their number to the rafters of an unoccupied building. Fortunately the victim was cut down just in time to save its life.

An English scientist asserts that shell mounds, the origin of which has given rise to no end of dispute, are simply the eating grounds of codfish and lobsters. He says he has seen a codfish take an oyster in its mouth.

The Advance, in keeping pace with the times, says: "The fires of cremation are spreading apace. A furuace for the purpose will be lighted on Long Island in a few days. and fifty bodies are awaiting consumption there. If incineration could avert the enormous funeral expenses by which widows and orphans, bereaved of the only bread-winner of their property in deference to an imperious custom, it would be not so great a calamity as some suppose."

No American has died of cholera in Italy. though there are many Americans in the cities where the disease has prevailed. This is attributed to their method of living and prompt action in cases where the epidemic trol," which was handled with marked abilihas appeared. Nine of the crew of an American vessel in the port of Marseilles were attacked, and the cholera prescription of the late Dr. Valentine Mott of New York, was used, with successful results in each case. It may be of interest to give here this prescription, which embodies the results of Dr. Mott's experience in three successive epidemics of cholera, and was used by his son during the pestilence of 1884 at Toulon, with extraordinary results. Its formula is: Tincture of rhubarb, ten parts; laudanum sydenham, four parts; camphor, one-half part: sirup of ether, fifty parts; sirup of bitter orange-peel, fifty parts. One teaspoonful in a little water and repeat until symptoms cease.

Dr. Ferran, the Spanish inoculator for cholers, has had the fullest measure of praise, followed by a deluge of abuse which the facts do not seem to justify. Reports as to the efficacy of inoculation have now been received from seven Spanish towns containing an aggregate of 41,641 inhabitants. Of these 20,382 were inoculated, leaving 21,259 not so treated. Of the latter 7.45 per cent were attacked with cholera, and of these 52.02 per cent died. Of the 20,382 inoculated, 1.13 per cent were attacked, and of these 32.33 per cent died. Some of the medical writers consider this a remarkable showing in Ferran's favor. They say that he considered two inoculations, a "mild" and a "massive" one, necessary to assure success, and these could not always be given in the confusion attending the onset of cholera in the towns specified. Again, the pressure upon him was so severe that he could not always ascertain whether his inoculations had taken or not.

General News.

There is a man in Boston who is six feet four inches in height and weighs but forty pounds.-Many English royalists are scandalized because the Prince of Wales went to see a Sunday horse-race.—The crop of raisins grown in California has increased from 1,000 boxes nineteen years ago to 400,000 the present sesson. - Oak leaves are now of a rich tan brown, but the autumnal tint of those on young oak sprouts is a bright and delicate | Brooklyn, N.Y., Oct. 26th.

red-No less than twenty-five gallons of marrow were blown by means of currents of steam from the long bones of poor old Jumbo's legs .-- London contains more Roman atholics than Rome, more Jews than Palestine, more Scotchmen than Edinburgh, and

more Irish than Dublin. Mr. Beecher preached last Sunday on the beauties of religion.—In October 3,750,000 silver dollars were put into circulation.—The internal revenue receipts for October in the Peoria district were \$1,050,300.--Virginia advices go to show that John S. Wise will be elected Governor by a goodly majority.—The New England Tobacco-Growers' Association has adopted resolutions opposing the present tobacco tariff.-Pittsburg advices are to the effect that heavy orders for winter and spring delivery are now being placed.—Farmers in the Red River country are said to be in an excellent financial condition and to have torage-room for all their wheat .- The outward indications are that Secretary Manning will not issue a bond call until Congress decides what it will do with the silver dollar. —Nebraska has selected fifteen practical dairymen as delegates to the National Butter. Egg, and Cheese Convention to be held in Chicago the 10th inst.

Church of the New Spiritual Dispensation.

To the Exliter of the Religio-Philosophical Journal:

The Sunday services under the ministrations of Mrs. Nellie J. Brigham continue to attract large and increasing audiences; many gather about our rostrum to grasp this priestess of our faith by the hand, and are greeted with a loving smile and an assuring pressure which blesses the recipient as well as meeting were voluminous, and touched upon science, evolution, moral, social and religious development, and were clearly and logically answered. At the close of our morning service Mrs. Maud Lord gave a good many tests, and while giving them, a man, well dressed got up and stood in one of the aisles, and denied that there was such a thing as spirit return. Mrs. Lord started from the platform down the aisle, and as she did so, she began to describe his spirit friends, he at first denying, but finally admitting, and when the controlling spirit gave him in a public way a scathing rebuke for his coming into a place of worship under the influence of liquor and warned him to abstain from the use of it and tobacco, he said, "Don't tell any more. Go away," etc. It was ascertained that this man was an ex-catholic priest deposed from his ministry on account of his habits. Certainly the admonition he received should make a lasting impression upon him if his half-fuddled brain could comprehend its im-

In the evening, our little church was taxed who listened to Mrs. Brigham's lecture upon trolled by intelligences below them, they make a synonsis of it was it would be an average of the controlled these by an average of the controlled the c make a synopsis of it, as it would not do it ustice. It was argued that what had been formed death, was but a new birth; the new ife, which was to ever continue. Her address was filled with noble thoughts, clear and succinct statement of facts and argument, and the hearty applause given by the audience during its delivery showed due appreciation of it.

The poems were exceptionally fine, and i seemed like a parting blessing from the gift ed medium who had given us such beautiful life lessons while with us that would nerve has seen a codfish take an oyster in its mouth, crack it and eat the meat. The labster will each one present to strive more earnestly to live in harmony with this living gospel, shells when partly open and scoop out the meat. In this way shell mounds are formed. In this way shell mounds are formed. the truth and the life." Many old Spiritual ists were present to-day, among whom were Mr. and Mrs. Newman Weeks (of Rutland, Vt.), Mr. Pope (of Chagrin Falls, Ohio), Mr. and Mrs. Rawson, Dr. V. P. Slocum, Mr. and Mrs. A. Chase.

The friends lingered around Mrs. Brigham for a long while, for the last word, or for a hearty good-bye and a God's speed to her in her untiring work of bringing the glad tidings of great joy to all the people. We hope in the family, are stripped of a great share to arrange with Mrs. Brigham's society for another month later in the season.

Our Medium's Meeting on the last Sunday of October, was largely attended, although the day was sunny and warm, tempting many to the parks and seaside, where nature's autumn foliage could be seen in all its gorgeous splendor. Mrs. Holmes gave the opening address, and it covered many points on the subject of "Mediumship and Spirit Conty. Mrs. H. is a medium of long standing, a successful magnetic physician, and her con-trolling influences are pressing her forward to the rostrum, and the very able manner in which they control her, show conclusively that her career of usefulness is to be much wider in the future than in the past. The language is fitly chosen, the enunciation clear and distinct, and the truths uttered are given with a dignity and power that have a marked effect upon all who may hear her. We hope the obstacles that prevent a more active work may soon be removed, for we need many more such unselfish workers as

this sister. The next speaker was Mrs. Dr. Emily J. Pike, recently from Boston, who said she could not speak to them more acceptably than to give briefly an account of her conversion to our faith. This, the speaker said. occurred over 30 years ago; that she was invited to witness phenomena through a young lad who was controlled to write and give spirit messages, and who would also be entranced and who gave lectures; that the circle was held in the home of a good orthodox family, and that all present at the circle were members of either the Methodist or Bantist church. She said that she had been converted to the Baptist faith but a few months before, and when the subject of Spiritualism was mentioned she thought that it was the sum of all villainies; and when the hand of this boy was controlled to write, what was written being handed to her, it proved to be a message from her sister in the Spirit-world. and her name was signed to it. The boy was entranced and delivered a discourse which was pronounced superior to his own capacity in a normal state. The next time a circle

ship was unfolded to heal the sick. which had continued ever since. Mrs. Pike announced that she had come to Brooklyn to live, and that she was in hearty sympathy and accord with the work which our church wasdoing. Mrs. Mand E. Lord spoke at length, ably and well, and proceeded to give many tests

was held she was entranced and described

the beautiful visions which came to her, and

when she came to herself she was told that

she had been speaking an hour; 'er medlum-

of a very satisfactory nature, and announced that she had located at 195 Adelphi Street. and would hold seances on Sunday, Monday and Wednesday evenings, and that it was her intention to remain in Brooklyn during S. B. NICHOLS. the winter.

MEDIUMSHIP AND ADEPTSHIP.

Walter Howell at 517 West Madison St.

Walter Howell's guides spoke on the above subject on Sunday evening, October 25th, to a large audience. His inspirers said to those unacquainted with occult or spiritual science, that the term mediumship suggests something grotesque and weird; but on investigation we find that all the blessings of life come to us through mediumship. Light and heat are transmitted to our planet through an ether, which, like an all-pervading shekinah, reveals to us the emblems of divine love and wisdom. Turn where you may, and this law of mediumship confronts you on every hand. There are forms of vegetable and animal life so nearly akin, that the naturalist does not know to which kingdom he ought to assign them. They form a kind of nexus between the two kingdoms in nature. In like manner, the missing-links formed a medial bridge over the chasm between the animal and human kingdoms. In the study of psychology, it will be found that mind and matter are united by subtle substances through whose mediumship our thoughts and emotions are manifested on the

If I feel a sensation, this will excite volitionary power in the mind, and if the process be observed, we shall find many illustrations of mediumship in the transmission of sensation to the sensorium, and the manifestation of volition in response thereto.

The eye photographs an object on its retina; the optic nerve transmits the picture through the brain to the mind, in whose council-chambers action is taken thereon according to the decision of the executive. the giver. The questions at our morning | The thought is impressed upon the brain; the nerve-fluids are then passed along the nervous system conveying the power to contract or expand the muscles according to the nature of the information received. It will thus be seen that the brain is not the generater of thought, though it is the organ of

thought. This being clearly seen, it is not difficult to understand how the thoughts of others may impress the sensitized brain, as well as those generated by the legitimate owner. It is in this way we obtain spirit impressions; and here we find ourselves upon the threshold of that realm "from whose bourne no traveler ever returns"—according to an effete theology.

The speaker went on to treat of the different phases of mediamship. He spoke of physical phenomena as demonstrating the power of mind over matter, and in this connection, he observed that what was possible to the disembodied spirit, was possible to the embodied intelligence, if the laws were understood by the embodied. Herein consisted the adeptship of the East, as they used their controlled these by an exercise of will-power. The speaker took this opportunity of saying, that it would be better if mediumistic persons would develop more individual conscious psychic power, as it would aid them in the unfoldment of character, an element greatly needed.

The mental phenomena was next considered. The speaker said that no revelation of another world could be given to humanity unless there was such a world. On the ether of man's spiritual sphere, perturbations may be observed that would, at least, indicate to the spiritual astronomer, the fact that there wisdom environs us, and if our spiritual lungs are capable of dilating with upper air, we are inspired. Objects of loveliness surround us day and night. If our spiritual eyes are not beclouded we may see them. If our intuitive faculty is open, our souls will be illumined with celestial light. In relation to those elements that are below us, it is our privilege to be adepts; while in relation to higher intelligences, it is our pleasure to be mediums. Thus we may ever blend adeptship and mediumship, and find through them both an entrance into undiscovered realms.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal: The first public meeting of the First Spiritualist Society of Haverhill and Bradford, the present season, was held in Good Templar Hall on Sunday, October 26th, at 2 P. M. President C. E. Sturgis in the chair. Miss Jennie Rhind of Boston, officiated in the phenomenal work of typical readings. good audience was present, and manifested satisfactory approval of the readings present-

Mrs. Samuel Roberts is the Corresponding Secretary of the above Society. All speakers and mediums that have made engagements with Mrs. Roberts for the coming season, will please report to her at the appointed time to fill their engagements, other correspondence to the contrary notwithstanding. We trust the above will suffice for the public. All interested persons can obtain further information by writing the Corresponding Secretary, Mrs. Samuel Roberts, 28 Duncan Street, Hav

erhill. Mass. We notice among the speakers engaged to speak for the above Society the present season, A. B. French, Clyde, Ohio; Giles B. Stebbins, Detroit, Mich.; Mrs. Sarah A. Byrnes Boston, Mass.; Miss Jennie B. Hagan, Holiston, Mass.; Edgar W. Emerson, Manchester. N. H.; Kate R. Stiles, Worcester, Mass., and Joseph R. Stiles, Braintree, Mass. Haverhill, Mass. W. W. CURRIER.

Take Notice.

TO READERS OF THE RELIGIO-PHIOSOPHI-CAL JOURNAL:-The undersigned wishes to borrow the following books, for purposes specified in a recent number of the Journal: Spirit Drawings, by W. Wilkinson; Spirit Identity, by M. A. (Oxon.); Two Worlds, by Mr. Shorter; Evenings at Home in Spiritual Scances: Mrs. Crowe's Night Side of Nature: Original Researches in Psychology, by T. B. Barkas. Also any other works or journals bearing on the enbject of spirit drawing and painting, All expenses paid of sending. Reference: Editor Religio-Philosophical JOSEPH SINGER. 84 Loomis St,. Chicago.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recmmend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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Mr. J. J. Morse for November.

He combiner of the Adelphi secretary by the eminent Hindow Scholar, Copal Vinciant Johnson of the Muddhism Contrasted with Christianity, "Spiritualism in India." "Missionaries in India." "My Impressions of America."

December 20th - Hon, A. H. Dailey, January and February, —Mrs. A. L. Lull, of Lawrence Kansas,

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 40rd Street, New York. The People's Spirited Meeting of New York City, convenes every Sunday at 10:30 a. M., and at 2:30 and 7:30 p. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritnalists at Saratoga Springs, N. T. will hold dectings every Sunday afternoon and evening, at the Supieme Court Loom, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING, Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Rausas City, No., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Ir. E G. Granvine, President; A. J Colly. Socretary

Lassed to Spirit-Life.

Calvin Randall passed to spirit-life on Saturdas, October 10th, of apoplers, at the residence of his daughter. Lydin is Chase, in New York City.

He was one of the pieneers in spiritual thought, having begun his investigations as soon as the first tiny raps "rung in" tre new dispensation.

The burial services were held at Bingbanton. Lyman C. Howe officiating, as he has done to short months before for the beloved companion whose sudden transition was announced by the Lorent for the help of the lorent for th ed by the Journal in April hast, and to whom he is now for

ever reunited.

Before departing for the final resting place a few friends gathered together in New York and fistened to words of censoration spoken by Br Everett of the Theo. Parker spiritual Fraternity; an impressive invocation by Mrs. Wallace, and a beautiful song. *Beyond the Smiling and the Weeping." by Measra Booth and Cady;—to each and all of which the family extend their sincere thanks and appreciation. ***

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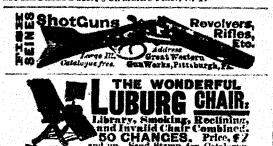
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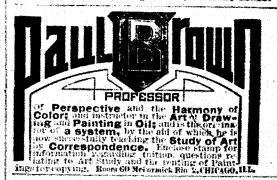
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A Dream.

I dream'd an angel came to me and said:
"Frail mortal, dost thou know that all who live
Upon the earth, in every age and clime— From proud, imperious kings upon their thrones, Down to the humblest tillers of the soil Begin to build, while here, with their own hauds, A house in heaven or hell, where they must live

I laughed and with A touch of scorn replied: "This cannot be. That which is immaterial we know Cannot be touched by the material. How is it possible for mortal hands To build a house in heaven or in hell?" "Nay," said the angel, "come with me, and soon I will conduct thee where all doubt will fade, And proof be given my statements to confirm."

I hesitated for an instant. Then Instinctively I followed my strange guide. We seemed to float in mid-air for a time, So swiftly and so gently did we glide.
At last we paused upon a verdant plain, Adorned with trees and vines and flowers rare. While birds of gorgeous plumage caroled forth The richest melody.

Lambs gamboled on The grassy sward, and white wing'd doves in pairs Sported amid the foliage, cooing soft. Sported amid the foliage, cooing soft.

Near by, a rippling stream of water pure

Meandered through the pliant waving grass
And wound its course among the stately trees.

While now and then, by zepbyrs swayed, a bough
Bent gracefully and kissed the purling tide.

And further on, upon a sloping hill,
There stood an edifice most beautiful,
Like unto naught I e'er had seen on earth.
Of polish'd stone 'twas built, and here
A speckling gap upon the surface shope A sparkling gem upon the surface shoue. The lofty windows and the spacious doors Were framed in purest gold.

I stood amazed, Lost in the contemplation of a scene That mortal language never could portray. As if in answer to my wondering gaze, The angel spoke:

"The house thou seest was built By one who once lived on the earth, like thee, A man. But few who saw him knew his worth-His life was measured by the golden rule. He cared not for the praise of men, but led A blameless life of pure, unselfish use. Such men are rare. Men who shun evil thoughts And deeds as sins against the God they fear. But thou to fully understand, must know That all thou seest here doth correspond To principles within the mind of man, The principles which form his inner life. The stones of which this building is composed, Each correspond to truths. So with the gems And gold, to love celestial. The birds, To thoughts forever flitting through the mind. By doves, the holy principles of faith. And lambs denote interior innocence. Water, pure truth divine doth represent. The fragrant flowers, trees and trailing vines All have their correspondence.

These things which represent the good and true, There are as many on the other hand That correspond to evil and to false. Man is thus kept in equilibrium, And free to choose between the right and wrong. It has been said of old that 'Charity Begins at home? Learn now its meaning true. Food, raiment, habitation man should first Provide for self and those he must enstain, For by so doing he can exercise Toward his neighbor real charity; But if the end he seeks be to grow rich For riches' sake, it is an evil end, And if persisted in leads down to hell. The first commandment is to 'Love the Lord With all thy heart and mind and might and strength.' The second, 'Love thy neighbor as thyself.' The architect who built this mansion fair Obey'd these two commandments and hence thou

seest The great result. Go thou and do likewise."

The vision faded from my sight. I woke Once more to face life's dull realities. But since that time my mind doth oft revert To the bright scene in heavenly beauty rare. And softly through the hours of daily toil The angel's words are wafted back to me In accente clear: "Go thou and do likewise." -R. K. in New York Mercury.

BELIEVERS IN WITCHCRAFT.

A Swedish Woman Tried for Bewitch ing her Niece and Found Guilty.

The following particulars of the recent case of alleged witchcraft in Belgrade, Minn., are vouched for by several leading citizens of St. Peter. Mrs. John Soloman has been sick for the past three years. She was attended for the first two years by reputable physicians, but the present year, hearing of the witchcraft remedy in Sweden, she wrote to parties in that country, and afterward sent a lock of her hair and a fragment of her clothing, as requested with the amount of money called for by the witch-eraft doctor. In response she received the informa-tion that her sickness was brought on by the manipulations of an old witch, who frequently came to her house. Thereupon she concluded that Mrs. Johnson, an aunt living in Hebron, Nicollet County, who had frequently visited her, must be the one, and she and her husband began to talk in public that Mrs. Johnson was the woman who had bewitched Mrs. Soloman and caused her long sickness. They received further information from the witchcraft doctor in Sweden that Mrs. Soloman could only be cured by bringing the woman publicly before the sick woman, accusing her and slapping her on the mouth until her mouth bled. The Solomans then made complaint to the Swede preacher, A. Anderson, who ordered Mrs. Johnson brought up for trial.

The trial took place after the service in the Swed ish Church, in the house of John Soloman, and in the presence of his sick wife, the preacher acting as Judge and the deacons as jury. Mrs. Soloman testified that thirteen years ago, while riding in a wagon together, Mrs. Johnson touched her back, and it tickled when she touched it, and that about three years ago, just before she was taken sick, Mrs. Johnson was visiting at ber house, and while there she saw her take hold of the quilt on the bed, and ever since that she has felt that tickling in her back.

Charles Lind testified that he knew that Mrs. Solo man's disease was caused by witchcraft.

Mrs. John Peterson testified that she had seen the witches send the craft off, and had seen it fly in the air and strike the persons who were soon afterward taken sick.

Mrs. Johnson was found guilty, but at last accounts sentence had not been pronounced upon her. Another case somewhat similar happened some time ago in West Newton. A three-year-old child of Joseph Belble was lost and could not be found, al-though two hundred neighbors joined in the search. As a last resort the parents sought the aid of Minneapolis clairvoyants, and were informed that an aged couple knew of its whereabouts. The parents and friends finelly decided that the aged couple were and friends ansily decided that the aged couple were
Mr. and Mrs. Hokanson, Norwegians, who lived in
Severance, Sibley County, One night Hokanson was
called to the door by a man who wished to know the
road to Stewart. As Hokanson stepped out he was
seized by six masked men and placed in a wagon.
Mrs. Hokanson was slee thrown into the wagon, although she was only clad in her nightclothes. They
drove a short distance and stopped under a tree. A
roses was thrown over a limb, and Hokanson was rope was thrown over a limb, and Hokanson was told that he must tell the whereabouts of the Beible shild. Of course he could not tell, as he did not child. Of course he could not tell, as he did not know. The six men then pulled on the rope, and he was drawn up and left hanging until nearly dead. He was finally let down, and when he came to he was again asked the question. Four times did these men thus hang Mr. Hokanson, and then they drove hack to the house, where they left the aged couple, more dead thun alive. The suspected parties were arrested, and several suits have followed. About a year age the houses of the missing child were found in a marsh near the residence of its parents, where it had wandered and died.—New York Sun.

For the Religio-Philosophical Journal. MAN'S DUTY.

From Whence and to What End? BY W. WHITWORTH.

In a recent sermon by the Rev. Charles Conklin of Chicago, on the subject of duty, the text was given:
"Lord, what wilt Thou have me to do?" Acts, vi., 9. From which he opened:

"The word duty has a smooth sound, but it stands for something rugged. It had little to exact of the alphabet; it had much to exact of man."

This depends on conditions. Primarily man's duty is very simple. His duty can only be to himself in the attainment of his own best welfare. It becomes more or less complex in accordance with his envimore or less complex in accordance with his environment. If he is cast on a desert island, he can have but the one purpose in life to subserve—the procurement of his own maintenance. That object fulfills his whole duty. If he has a companion in his loneliness, his duty is enlarged to the measure of humanity presented by his companion. This other has equal rights with himself in whatever is within a contract that it duty must have the contract that the contract that the contract that the contract that the contract that the contract the contract that the contract the contract that the contract the contract that the con reach for their joint maintenance. He must now repress self by so much as is required by his com-panion; and this simply as a duty the very necessity of the case imposes upon him; as, should he seek to aggrandize to his own exclusive use the rightful share that belongs to his brother, he but paves the way for retaliation in kind, wherefrom is first evolved the great law of doing unto others as you would have them do to you. Even in another light this primal duty to others is evolved. Should one being the stronger absorb the needed subsistence of his companion, the latter must die, and thus leave the robber to the horrible fate of absolute loneliness from human brotherhood.

from human brotherhood.

A step farther and man's duties increase. He has a wife, To her he is bound by all that is manful in his nature to strive for her support and best welfare, as well as for his own. Should children come, the duties by which he is beset become still more complex and exacting. By the voluntary act of bringing them helpless into the world, he is bound to exact his every effort to maintain and educate them to ert his every effort to maintain and educate them to the highest and best possibilities their future career will demand, nor relax his efforts until they become placed in condition to accomplish for themselves. And in exact proportion as he becomes educated to a knowledge of what is best for himself and all others with whom he is linked, his duties become more numerous and exacting, more complex and difficult to fulfill.

But I am firm in the belief that man can owe no duty outside of his humanity; first, to himself, next, to those dependent upon him; and afterwards to the whole human brotherhood. If these are fulfilled, how is it possible there can be duties to anything beyoud? I am aware of the claim that he owes duty to God; that that is a duty paramount to all others; but is it not true, that if he has fulfilled every duty to himself and others in his life-sphere his duty to God is thereby fulfilled? How shall he sin against God except in sin committed against humanity?

Thou shalt not lie, nor steal, nor bear false witness, nor commit adultery, nor covet thy neighbor's goods. These are the prime sins of the commandments, and they are wrongs committed by man against his brethren. Almost the entire cry of Jesus was against the wrongs and oppressions committed by men against their weaker brethren, as his whole career was the constant exemplification of the great truth, that only by repression of self and love towards human brotherhood, can man's duties in life be fulfilled.

If we come back to our man on the desert island, how can be possibly commit sin except against him-self? Of what need has be for what is termed change of heart? How perform what is called works meet for repentance? Change of heart can have no use save as it may aid a man to the right fulfillment of his duty. Here his duty is necessarily to himself, and his inherent selfishness is certain to impel him to its full accomplishment.

to its full accomplishment.

A man's duty is rugged and difficult of accomplishment in accordance with his environment, and in great part this environment is beyond his control. But I do not think with Mr. Conklin, that duty offers no emoluments or spoils. Spoils, perhaps not; if, however, "there is nothing more delicious than the however, "there is nothing more dencious than the feeling of a day's work well done, and that in consequence much-longed-for rest has been gained," is there not here large recompense of emoluments for the duty performed? What can bring sweeter reward to the heart of man than the thought of duty rendered to a suffering brother! How the plain duty of manfulness in support and loving tenderness given to wife and children dependent on our best exertions, brings sunlight and comfort, as well as exquisite happiness to their grateful souls, and which falls with double blessing of enjoyment on our own. So with all our duties; they bring their own cheering recompense in peace of mind and se-curity of our highest welfare, "Even as ye have done it unto the least of these, ye have done it unto me." Here is assurance that the accomplishment of our duty to humanity is fulfillment of our duty to Gcd. It will be of small avail to cvy, "Lord, Lord, we adore Thee and desire to do Thy bidding," if our duty to human brethren is left undone; little better than the mockery of a tinkling cymbal to cast our eyes and lip-worship afar off while neglecting our life-work close at hand. But, you say, the words of the fort depend: "Lord, what wilt then have me to the text demand: "Lord, what wilt thou have me to

He has already told us in such imperative maudates of immutable law as needs no second wording. Every wrong committed is duty shirked or broken. and gives a mortgage on the future that no power can evade. "As ye sow so shall ye reap." The man who fills his young days with riotous living paves the inevitable path to a wrecked old age. Every undue pleasure, each wrongful indulgence, writes down a coming rack of pain and disability, and the terrible torture of past "might-have-beens" now gone for evermore. The man of gluttony will die as the beast dies, after long years of suffering—the inexorable penalty exacted for life's duties neglected; while he who can lay his head on the pillow each night, with knowledge that the day's duties have been well accomplished to the full measure of his abilities, can feel assured that he has done his duty to God and man.

Arbitration vs. War.

To the Editor of the Religio-Philosophical Journal

A prominent paper, devoted to human progress and reform, one, whose readers are ripe in the know-ledge of the present needs in of the world, like those of the RELIGIO-PHILOSOPHICAL JOURNAL, must be interested in this subject, "International Arbitration as Opposed to War;" and no doubt is willing to lend its powerful aid in advancing a cause which has been so long desired and prayed for, namely, "Peace and good will amongst men."

There are, doubtlessly thousands of your readers who would wish to identify themselves with a national movement of that character, but who do not know, perhaps, to whom to apply for information on the subject. To them I beg leave to say, that a report of the September meeting of that powerful body of reformers, appeared in the columns of the National View of Washington, D. C., September 19th, and that John Tyler, Jr., is the president of the Arbitration League. I presume his address is Washington, D. C. Ha might be addressed in care of the ington, D. C. He might be addressed in care of the *National View*. The secretary's name was not given; he, being absent, another gentleman served *pro tem*

We should not permit this opportunity to pass un-improved, for, of all proposed reforms, there is not one which more imperatively demands the co-opera-tion of thoughtful citizens who possess a single drop of "the milk of human kindness;" nor is there a movement to which fewer objections can be raised. Surely war, except in defense of liberty and right is most barbarous and inexcusable. In this right, is most barbarous and inexcusable. In this age of spiritual and intellectual enlightenment the war spirit ought to be regarded as a public nuisance, and the good sense of civilized nations should be ap-

pealed to in opposition to all such remnants of bar-barlem. Branch Arbitration Leagues are about to be established in the different states to co-operate with the parent society at Washington, and your readers will be pleased to hear that, at present, the movement is fast spreading throughout the world. Let us wish them all a bearty "God speed."

THOS. HARDING. W. R. Cole writes: I am well pleased with the JOURNAL, and I hope it may continue in its fearless course of exposing frauds and holding up our just

The keepers of the cory winter taverns in Florida are getting ready to entertain no fewer than 200,000 Northern guests during the coming sesson of snows.

and true mediums. Long may it prosper.

The Quaker Origin of Wilmington, Delaware.

Dame Elizabeth Shipley had a dream. She was living at the time,—which was in the year of grace 1780,—at Ridley Township, near the good town of Philadelphia. Her husband, William, who was of honest, plodding, English country folk, was not one that a dream would lie upon; for such natures as his are of hard, dry substance, in which flowers of imagination do not bloom freely, and from which the dews of night pass readily in the open daylight. But Elizabeth's dream lay upon her mind the next day, and she told it to her husband. It was thus:

She was travelling on horseback along a high road. She was travelling on horseback along a high road and after a time she came to a wild and turbulent stream, which she forded with difficulty; beyond this stream she mounted a long and steep hillside; when she arrived at its summit, a great view of surpassing beauty spread out before her. The hill whereon she stood melted away in the distance into a broad savannah, treeless, and covered with luxuriant grass. On either side of the hill ran a stream upon one, the wild water-course she had just crossed; upon the other, a snake-like river that wound sluggishly along in the sunlight. Then, for the first time she saw that a guide accompanied her, and she

spoke to him.
"Friend, what country is this that thou hast taken me to?"

"Elizabeth Shipley," answered he, "beneath thee lieth a new land and a fruitful, and it is the design of Divine Providence that thou shouldst enter in thereto, thou and thy people, and ye shall be enriched, even unto the seventh generation. Therefore leave the place where now thou dwellest, and enter

leave the place where now thou dwellest, and enter into and take possession of this land, even as the children of Israel took possession of the land of Caanan." He finished speaking, and as she turned to look, he vanished, and she awoke.

William Shipley bade his wife think no more of her dreams, for if one pulls up blue beans after they have sprouted, one's pot is like to go empty. So, meeting with no encouragement, after some days, the sharpness of her dream become dulled against

meeting with no encouragement, after some days, the sharpness of her dream became dulled against the hard things of every-day life.

A year passed, and Elizabeth received a Divine call to go and preach at a meeting of the Society of Friends, held in that peninsula that lies between the Delaware and Chesapeake bays. It was in the springtime, when the meadows were clad with bright green, when the woodlands were soft with tender leaves, unfolding timidly in the generous warmth of the sun, when the birds sang, when the cocks crowed lustily, when the wren chattered under the eaves, and all the air was burdened with the sweetness of the apple blossoms, among which the bees swarmed with drowsy hum. So she set forth on her journey, jogging southward along the old King's Road. She jogging southward along the old King's Road. She passed many streams of sweet water, untainted with lime, where the little fishes darted here and there as her old gray farm horse went splashing across their pebbly reaches. After a journey of sixteen or eighteen miles, she came to a roaring stream that cut through tree-covered highlands, and came raging and rushing down over great rocks and boulders. The cawing of crows in the woods, and a solitary eagle that went sailing through the air, was all the list that broke the solitude of the place. As she hesitated on the bank before entering the rough-looking life that broke the solitude of the place. As she hes-itated on the bank before entering the rough-looking ford, marked at each end by a sapling pole to which a red rag was fastened, the whole scene seemed strangely familiar to her. After she had crossed the stream she began ascending a bill up which the high-way led, that feeling strong upon her which one has at times of having lived through such a scene before. At the top of the hill she came to a clearing in the forest where an old Swede had built him a hut, and begun to till the land. Here the woods unfolded like a curtain, and beneath her she saw the hill melt away into level meadows that spread far to a great away into level meadows that spread far to a great river, sparkling in the sunlight away in the distance. Upon one hand ran a sluggish river, curving through the meadows; on the other, the brawling stream she had just crossed. She sat in silence looking at the scene, while the little barefoot Swedish children gathered at the door of the hut, looking with blueeyed wonder at the stranger; then clasping her hands she cried aloud, "Behold it is the land of my vision, and here will I pitch my tent!"

Over the wooded hill-sides and across the grassy savannahs which Dame Shipley saw first in her dream and afterward in the reality, now spreads a busy and populous city of which she and her husband where the chief founders. The smoke from factory chimneys streaks the air with black ribbons of raport on the breaze come the clatter the rettle and the hammering of the great ship yards that now lie along the banks of the slow-running, snake-like river that she saw in her dream; while beside the other brawling stream stand cotton, woolen, paper, flour and powder mills. Everywhere is the busy excitement and teeming rush of close population. That was the sower, that the seed, and this the fruit that grew from it—the city of Wilmington, the metropolis of Delaware.-Howard Pyte, in Harper's Maga-

For the Heligie-Philosophical Journal. Revelation by Dickens.

In the second chapter of Little Dorrit there is a conceit of Dickens that, in the light of later knowledge, from the Spirit-world, reads like a revelation. Mr. Meagles has been telling his friend Clennam about his children, and informs him that. Pet,—who is his grown up daughter,—"had a twin sister who died when we could just see her eyes above the table as she stood on tiptoe holding by it." And he adds: "A result has gradually sprung up in the minds of Mrs. Meagles and myself which, perhaps, you may, or may not, understand. Pet and her haby sister were so exactly alike, and so completely one, that in were so exactly alike, and so completely one, that in our thoughts we have never been able to separate them since. It would be of no use to tell us that our dead child was a mere infant. We have changed that child according to the changes in the child spared to us, and always with us. As Pet has grown, that child has grown; as Pet has become more sens ible and womanly, her sister has become more sensible and womanly, by just the same degrees. It would be as hard to convince me that if I were to pass into the other world to-morrow, I should not, through the mercy of God, be received there by a daughter, just like Pet, as to persuade me that Pet herself is not a reality by my side."

As this was written several years prior to the aivent of modern Spiritualism, it is certainly a notable pre-diction of what Spiritualists now accept as veritable fact. Previous to the revelations given through modern mediums, of the conditions of life in the Spirit-world, the doctrine of the growth of infants and small children deceased until they attained adult spirit stature, was not, I believe, any where taught or authoritatively enunciated. A mother, having lost an infant, believed that she would meet that infaut in "heaven" as such; and that all the children that died teething would eternally spread their little wings as immortal babies.

The fact of continued spirit growth is very significantly and distinctively set forth in the foregoing quotation. Where did Dickens get such a notion? It must be remembered, too, that such an idea would have been repugnant to many parents at the time Little Dorrit was written, because of their education and belief. It is, therefore, introduced in a delicate and inoffensive manner, but so strongly as to arouse the mind. It would be of no use,—says Mr. Meagles,

to tell us that our dead child was a mere infant.

I remember of attending when quite young, the funeral of a little child at which the officiating minister to console the grief-stricken mother, sadly perverted the saying of Jesus.—"Suffer little children to come unto me, for of such is the Kingdom of heaven." He dwelt with such force upon the righteousness and propriety of children dying, that many mothers present felt how sinful they were in trying to prevent the diphtheria and measles from adding recruits to the celestial kindergarten.

Dickens was undoubtedly very sensitive and impressional, and at times served as the station instrument in this world to record messages from the other side. And so more or less with all poets, who must

also serve in part as prophets. Denver, Col. C. A. MURRAY.

The humming of telegraph and telephone wires, so often heard, is generally considered to be caused by the wind. B. W. McBride, of Waterloo, Ind., who specially studied the matter for several years on his private wire, which had a strong gift of hum-ming, is satisfied that the wind is not the agent, for he found the sound more likely to be heard on a dry, he found the sound more likely to be heard on a dry, clear, cool and calm evening than at any other time. He is also convinced that the sound is not produced by electricity, for he could detect no signs of that agent when the humming was going on, while at times when the wire was evidently charged there was no sound. The humming was accompanied by a rapid vibration of the wire. In fact, the matter is thought to be a not of 12.14.15 payrin of rappiler. thought to be a sort of 18-14-15 puzzle of popular

LET TRUTH PREVAIL. Executont Examples of Spirit Power and Presence.

to the Editor of the Religio-Philosophical Journal:

It seems strange to me that people who believe in piritualism do not stick to the one great central fact of their philosophy, and stick to it persistently; let all other things go, and insist upon that by word and proof with so much earnestness and perseverand proof with so much earnestness and persever-ance that the world must stop to investigate. But instead of that they dissipate their strength in a thousand vagaries which distract attention from their great truth—spirit existence—and weary and perplex many thoughtful people till they turn away altogether. For instance, a few weeks ago a gentle-man in the south detailed some very interesting manifestations which (if true) any logical, common-sense person must needs ascribe to sulvit-return as sense person must needs ascribe to spirit-return as the only reasonable cause. This he is not willing to do, but endeavors to account for them by "some peculiar mental quality in the medium which we do not understand."

It is strange how some people would always rather see Truth in a masquerade costume than in her own simple and beautiful garb. No doubt there is such a thing as telepathy, and lots of other "pathies;" but they will not account for everything; and what is the use of bathering a much shout them when is the use of bothering so much about them when there are other things more important to engage our attention? There are thousands of instances where thought transference or occult mental forces cannot be made to apply at all. Being by nature skeptical, and not prone to be-

Being by nature skeptical, and not prone to be-lieve anything I have not seen or cannot logically reason out, I was a very exultant skeptic when I at-tended my first Spiritualist scance, to which I was accompanied by a friend equally skeptical. It was held in two large parlors at the Arlington house in Cincinnati. Mrs. Belle Fletcher, now Mrs. Hamil-ton, of 383 West Eighth street, of that city, was the medium. She is now a widely and justly celebrated test medium, and the best I have ever seen. Between slxty and seventy persons were present, and the sixty and seventy persons were present, and the medium was under complete control when we entermedium was under complete control when we entered. Making our way back of the circle, we took seats behind the medium, in the front of the room. It was a very solemn affair, and hymns were sung at intervals. Spirits, or "influencee," called for at least two-thirds of that large audience, by their Christian names, giving theirs in return, and designating these person where there was any doubt; and in not constructures were there as mistake made. One case one instance was there a mistake made. One case in particular I regard still as the finest test I ever saw: An influence, apparently unable to formulate a name, called by signs for some one present. Sevseries to mean a handsome, well-dressed lady, who refused to respond because, she said, she "had no friends in the Spirit-world." But the influence insisted so emphatically that she finally went forward, protecting it was not she who was wanted. With much difficulty the spirit represeded in talling that nuch difficulty the spirit succeeded in telling that unch difficulty the spirit succeeded in telling that he had been killed in a mine disaster in Colorado five months previously. "Oh, I'm Edward!" at last said the spirit, in agony. The woman grew deathly pale and, wringing her hands and sobbling, cried out: "My God! Edward, is it you?" After a little she somewhat regained her composure, and turned to the audience and said: "It is but right that I should tell you I am convinced that I have spoken to the spirit of my husband. He went to the mines in Colorado two years ago, and I have heard nothing from him for thirteen months." Subsequent investigation verified the communication in every partigation verified the communication in every parti-cular. Where was thought transference or some queer mental quality in this case? This same medium speaks German fluently under trance conditions, but in a normal state she is obliged to have some one acas interpreter to German visitors who cannot speak

The medium then came out of trance condition, and in a clairvoyant state described various spirits present. I was still skeptical, and laughing at the puzzling "chicanery," when she came to me. With her back to me, she described me perfectly, and also three dear ones of my own family who had departed this life, more vividly than I could have done myself and gave their names; and of my sister she said:
"Her name is 'Mary,' but in life she was called 'Minnie'," which was perfectly true, besides other things.
To my skeptical friend she gave equally decisive To my mind the only logical cause of such manifestations is an intelligent, personal power entirely

utside the medium or any person concerned; for it is a well known fact that spirits will utter things of which the medium is undoubtedly ignorant, and also that they make assertions which strongly combat the desires and knowledge of the inquirer, and which in the end prove to be true. If all these wonderful things emanate from some unknown power of a medium's brain, or are compassed by thought-transference or mind-reading, what marve-lous powers those brains must possess, or what incredible receptivity! And yet mediums are usually people of very moderate natural capacity or pretensions. Let us "render unto Cæsar the things that are Cæsar's." The evidences of spirit return (genline) are too precious to be sent masquerading under a false name. K. G. WALKER.

The Allen Boy in St. Paul, Minn.

To the Editor of the Religio-Philosophical Journal:

I wish I could write you something encouraging relative to the status of Spiritualism in St. Paul There are a good many here who hold to the faith but for a long time they seem to have been enjoying a kind of Rip Van Winkle sleep, though there are some symptoms now of an awakening. The Allen medium (formerly known as the Allen Boy) has been here and held several scances. I attended a few. The friends were generally satisfied with what transpired, and what they received they regarded as coming from their deceased friends. The manifestations consisted, in part, of independent writing, music, showing of hands and lights, speaking, and many other things. The only thing that exceptions could be taken to, was the fact that the scances were held in total darkness; yet when the writer attended conditions were such as to entirely preclude. tended, conditions were such as to entirely preclud the possibility of fraud. The persons composing the circles when the writer was present, were all neigh-bors and friends, and were there to get the truth Each one in the circle during the evening sat next to the medium and held his hands. The writer had several communications from his mother, sister and brother, written in total darkness, their names being given, of which the medium had no means of knowing. A communication was also written in pencil upon the writer's shirt bosom, in which his elster refers to the last conversation she had with him upon the subject of Spiritualism, previous to her passing to spirit-life. She was at that time a devoted Methodist. At this scance, she produced a light, showing me one hand. She clasped my face with both hands, and kissed me good night. Music was also produced upon three instruments at the

Had the medium been left free, he could not have produced the manifestations witnessed in his presence. I would not have encouraged him with my presence, had he been unwilling to make test con ditions

In our sister city of Minneapolis, the friends seem to be more active than we are here, and it is hoped that a little of their energy may be waited this way, though some of them seem to enjoy being humbug-ged, as the Banner of Light is taken there to some extent. I, too, was a subscriber to the Banner until it became the supporter and apologist for the most contemptible element of humanity that ever disgraced Spiritualism. If there is one thing more than another for which true Spiritualists should hold up the hands of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, it is his uncompromising warfare upon dishonest mediums.

I read the JOURNAL attentively and with pleasure, and, I hope, also with profit; yet I find ideas (or what the writers advance as ideas) by occasional correspondents, which seem to me to be written without thought upon the subject of which they treat. As an inetance, I would refer to the communication of Mrs. Gault, in the issue of Sept. 19th. 1885. He writes flippantly of God, and of what God does and what he has done, etc.

St. Paul, Minn. M. T. C. FLOWER.

Magna Charta Island, in the Thames, has been of fered for sale at public auction. On the walls of the old residence are painted the shields and arms of the barons who were in attendance at the signing of Magna Charta. In the center of the room is a table with a stone top, bearing this inscription: "Be it remembered that on this island. June 15, 1215, John, Ring of England, signed Magna Charta, and in the year 1784 this building was erected in commemora-tion of that historical event."

The Wite's Rule at Home.

Good old Martin L. Townsend says this is the best

thing Josh Billings ever wrote:

Any man who accepts the office of first lieutenant in his own home need not look for promotion.

The idea conveyed by this gem of thought is that the man who once places his wife in command of his household need never expect to rise above a subhis household need never expect to rise above a subordinate position in his own home. There is neither
wit nor wisdom in the saying. It is a cheap bid for
a laugh. If Josh Billings wrote nothing better than
this, twere a shame to dignify him with the name
of writer at all. But Josh Billings has written many
sensible things, and we are of the opinion that were
he alive to see the above paragraph quoted as his
best he would feel greatly mortified over it.

For no married man who has been fortunate
enough to win a true and faithful helpmeet will try
to curb her authority in the household. He will
rather encourage it. The more control she has over
it the better for him and for his children, if he is
blessed with any. The sensible, manly man is not

blessed with any. The sensible, manly man is not ambitious to be a commander-in-chief of the hired girl, bell-boy, and scrub-woman. Neither is he ampitious to be known by the grocery-man, the butcher, the milk-man, and the egg-woman as chief officer and post commandant. He is contented to attend to his business down-town, to supply his wife with money to meet her household expenses, to keep his nose out of the kitchen stove, and his hands off the kitchen provender. The man who hangs around the house, peeps into the closets, examines the flour-barrel, scrutinizes the bread-basket, and makes a general nuisance of himself may be the officer commanding, but as a rule his home is hardly worth the attention of a wife, and seldom gets it.

The woman's kingdom is the home. It is the one

place where she should rule with unquestioned authority. If she is a good woman her rule is so gentle that it is never felt. Most women are good and most homes are happy, because most men are sensible enough to let their wives rule.—Chicago

Notes and Extracts on Miscellaneous Subjects.

The original name of Massachusetts was the Land

Turkey is the only state in Europe that is not Christian.

Freight trains in England run at twenty-five miles an hour.

There is only one store in Strongstown, Indiana County, Pa.

Grenoble, France, is the greatest glove making city in the world. Drummer's licenses in North Carolina amount to

\$9,000 per year. An apple tree at Java, N. Y., produced fifty bush-

els of good fruit this year. An engineer running a train near Reno killed forty sheep out of a flock of 700.

One ton of dumb-bells has just been ordered for

the Ann Arbor students. There are sixty-six almshouses in Pennsylvania,

half of them having insane inmates.

A dying man in Massachusetts directs that his body is to be burned and used as a fertilizer on his farm A Philadelphia professor says fast dancing will be popular this winter. He predicts a revival of the

A number of colored men at Annapolis have or-ganized an oyster packing company—the first in the

Every manager who has run the new Grand Opera House at Paris has thereby incurred financial failure, despite the government allowance.

A mackerel schooner recently took 82,500 fish, 300 barrels, in half an hour. This is the largest catch on record. The fish brought \$2,268. Tomatoes are now almost as much in use in Lon-

don as in New York, and there is so considerable an artificial growth of mushrooms that a good sized basket is often to be had for 12 cents. Two young men of Confluence, Pa., one day last

week made a wager as to which of them could "suck" the most eggs. One of them disposed of forty and the other forty-one. This breaks the record. Bull fights and bull races, introduced into Southern France from Spain, are denounced by the Catho lic clergy. They are held to be altogether bad, and members of the church are forbidden to attend them. The number of co-operative societies registered in Great Britain is 1,044, with a membership of 677,910, and a capital of about \$32,000,000. In Germany

there are 3,688 societies and 267,000 members. The Norwegians are so honest that even an um brella left out of doors is perfectly safe. A lady left a fur-lined silk cloak hanging on a tree, the day be-ing very warm, and found it undisturbed on return-

ing several hours later. The condition of the landowners in East Lothian, scotland, is most unenviable, and the prevailing de-pression is making itself felt all over Scotland. One

nobleman with a rent roll of \$350,000 per annum bas recived just \$20,000, net.

James Strawbridge, living near Driftwood, Pa., raised a potato on his farm this season which is eleven inches in length and having six others of large size attached, making a combined weight of nearly five pounds. It is considered a great curiosity. The depreciation in land has resulted in diminish-

ing the revenue of Guy's Hospital, the wealthiest endowment in England, by \$50,000 a year, and a small payment is now exacted from those occupants of beds who are in a position to give it. An ingenious method of sheep stealing is being practiced in Oregon. It consists in suspending a rope made into a loop and slip-knot from a tree branch overhanging a sheep path in the woods. The animals put their head in the noose and are held till the

thief can come in the night and carry away the Cycling is giving to the present generation of Ku-gland a remarkable knowledge of their own counry, which railroads were causing them to lose, and

has infused fresh life into many once famous inns on the old post roads. The most popular cycling ground is the great Bath road, and men frequently go 150 The Parsee mode of disposing of the dead is very

curious. Immediately after death the body is carried by white-robed priests to the Towers of Silence, lofty circular buildings, haunted by birds of prey, waiting to devour the corpse. Before taking final leaves dog is brought and made to gaze into the eyes of the dead to average the size of the departed. dead, to extract the sins of the departed.

A rare bit of news comes from an odd corner of the earth. The ship British Envoy, just arrived at San Francisco, touched at Pitcairn Island, in mid-Pacific, in June. The islanders, who are descendants of the mutineers of the Bounty, are all well. The organ that Queen Victoria gave them is still me-lodious and, save that the women are short of corsets, everything is lovely.

In some of the villages of Southern Germany children are taught, almost in infancy, to sew on the tiny white buttons to shirts, an industry which is generally farmed out to agents, who in turn employ poor families to do the work, whose children are allowed for every gross (144) of buttons the sum of one preuning (2½ mills of United States currency), which is paid them in store orders.

A singular incident occurred last week at a fashionable marriage in Washington. The groom dropped the ring, which rolled away and was not found until after a long search. After the marriage and when the newly wedded pair were about taking the train the ring was again lost and stayed lost for sev-eral hours. The bride found it in the folds of her traveling dress. Friends of the bride regard the incident with misgiving.

Professor Preece recommends as among the esseutials to be observed in attaching lightning conduc-tors to houses, that there should be no joint, unless it be a well soldered one—chain-link rods, braided It be a well soldered one—chain-link rods, braided rope, tubing, etc., are to be avoided; the great connection must be sound and good; each conductor, if there be more than one, should have a separate ground connection, but are also to be connected together, also connected with the lead roofing and all masses of metal in their neighborhood. It is, he says, not necessary to insulate these conductors, and there should be no points or acute angles in the conductor—the straighter and more direct its course to the earth the better. Telegraphic wire, one-fourth of an inch in diameter, is claimed to be superior for this purpose, and is largely employed in Mugfand. It is also believed to be a safe estimate that the area protected by a conductor is equal to its height above the ground. In 1851, when Louis Napoleon was President of France, some coins were struck with his head upon them. He examined them, said they were all right, and told the mintmaster to go ahead with them. A little later he noticed a stiff-looking lock of hair over the temple, such as we call a cow-lick, and ordered a new different statement of the statemen new drill made. That was done, but in the mean-time twenty-three of the pieces had gone into cir-culation, one of which is said to be in the possession of Queen Victoria. One thousand dollars apiece has been offered for these rare coins, without takers.

A document that has come down from the middle ages, thus tells how to make thunder: Take one pound of sulphur, two pounds of willow carbon and six pounds of rock salt, ground very fine in a marble mortar; place where you please in a covering made of flying papyrus to produce thunder. The covering, in order to ascend and float away, should be long, graceful and well filled with this powder; but to produce thunder the covering should be short and thick, and half full.

The origin of the phrase "That's a feather in your cap" is thus explained: Among barbarians it is the custom to add a new feather to the headgear for every enemy slain. The Caffirs of Cabul stick a feather in their turban whenever they kill a Mussulman. In Scotland the sportsman wears a feather in his cap—a feather from the first woodcock shot by him. The phrase belongs to no writer.

A New King on the Throne!

"Malaria," as a "popular ailment," has given place to a new potentate.

If you have Rheumatism now, the medical wiseacres exclaim—"Uric Acid"!

If you have frequent headaches, they sagely remark—"Uric Acid"!

If you have softening of the brain, they insist that it is—"Uric Acid"!

If Sciatica or Neuralgia make life miserable, it is—

If your skin breaks out in Boils and Pimples, it is -- "Uric Acid"! If you have Abscesses and piles, "Uric Acid" has set your blood on fire.

If you have dull, languid feelings, backache, kid-ney or bladder troubles, gout, gravel, poor blood; are ill at ease, threatened with paralysis or apoplexy, vertigo; are bilious, dropsical, constipated or dys-peptic—"Uric Acid" is the key to the situation, the cause of all your difficulties!

We do not know as madam Malaria will take kind ly to this Masculine Usurper, but he has evidently

come to stay.

"Uric Acid,"—this Monster, is the product of the decomposition—death—constantly taking place within us, and unless he is every day routed from the system, though the kidneys, by means of some great blood specific like Warner's safe cure, which Senator B. K. Bruce says snatched him from its grasp, there is not the least doubt but that it will utterly ruin the strongest human constitution! strongest human constitution!

It is not a young fellow by any means. It has a long and well known line of ancestors. It is undoubtedly the father of a very great family of diseases, and though it may be the fashion to ascribe progeny to it that are not directly its own, there can be little doubt that if it once gets thoroughly seated in the human system, it really does introduce into it most of the allments now, per force of fashion, at-tributed to its baleful influence.

Man—Whence and Whither? By R. B. West-brook, D. D., LL. B. The author of this work takes a bold stand against things taught by rigid preachers and teachers. He objects to the literal interpreta-tion of many passages of Scripture and to certain dogmas. The work is carefully written and shows extreme study of the writings of eminent men in all ages. For sale at this office. Price \$1.00.

"The Slough of Despondency"

in which you are wallowing, on account of some of those diseases peculiar to you, madame, and which have robbed you of the rosy hue of health, and made life a burden to you, you can easily get out of. Dr. Pierce's "Favorite Prescription" will free you from all such troubles, and soon recall the rose-tint of health to your cheek, and the elasticity to your step. It is a most perfect specific for all the weaknesses and irregularities peculiar to your sex. It cures ul-ceration, displacements, "internal fever," bearing-down sensations, removes the tendency to cancerous affections, and corrects all unnatural discharges. By

Marriage and Divorce. By R. B. Westbrook, D. D., I.L. B. About all that one need to know of the History, Philosophy and Legal Aspect of Marriage and Divorce is here condensed in the represent and fear-Divorce is here condensed in the less style of this popular author. Price, cloth bound, 50 cents. For sale at this office.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; 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 ailments and contingencies combined with large experience in forty years successful prac-tice, with all forms of disease, and in preventing illhealth. 1252 pages royal octavo, leather. See advertisement in another column.

In Jamestown, N.Y., they imposed so heavy a license upon Barnum's circus last summer that the show was excluded. This was done to satisfy the manufacturers of the town, who would have had to shut down for a day had Barnum been allowed to

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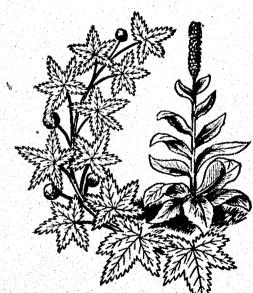
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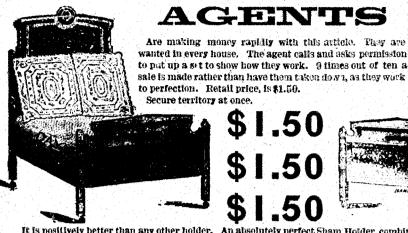
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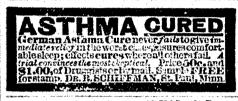
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vine; but to give its altitude, its profoundness and extent is beyond our ken. We may not, however, for such reasons, circumscribe our thought and imagination within the limits of daily observation and experience. To withhold our eyes from the vision of the immutable and everlasting would be a suffocating of our higher nature. Nor would it be innocent or blameless to be willing thus remain "of the earth earthy," when our nobler selfhood is from heaven.

Our existence in the material universe is the result of causes which we are hardly sufficient to comprehend. It may have been for the object of perfecting our individuality, and so constituting an essential means to establish our selfhood in a more complete identity. We may not doubt that it is necessary to us, and has its uses, which we may not safely forego. We should also bear in mind that it is the occupying of a certain sphere of being, rather than the mode of dwelling in it. We are really in it before our birth, or even our conception, and do not leave it by the dissolving of the body. That we seem to forsake it through this event is not enough; the condition which allied us to material nature must also be exceeded. Otherwise, like a weed which has been cut off by the hoe in one place, we will be likely to issue forth again in another.

Kternity is in no essential sense a Fore-world or Future State. It is purely the unconditioned, that which always is, which The soul is native there; and its manifestation elsewhere is accomplished by shutting itself away, so to speak, from that mode of being, after a manner as we shut ourselves from every-day life in going to sleep. It thus passes into the transitional condition, and from being permanent be-comes subject to change, from being integral it is differentiated into qualities and faculties, from being eternal it is thus transformed into a being of Time. In this, condition, evil-the privation of good-and the contingencies of phenomenal existence, are incident to it. Thus the corporeal environment and the other consequences which it inherits in the world of Nature, are as death and the grave, and even as hell within them, to the essential principle of life.

This is not, however, an abyss of hopeless destruction. The soul, thus enveloped and enthralled by the pains and affections of the body, is in a crippled and impotent condition, and in a manner alienated from the celestial home. Its interior rational principle is asleep. It does not; however, entirely forget. Our ego, the nobler essence, that which we are, is beyond this region of sublunary existence, immortal and imperishable. We have a superior consciousness, a spiritual sense which transcends physical sensibility, that awakens betimes from this dormant state, as if for the purpose of reminding us of the celestial life. Our every conception of the Good and the True is of this character. These memories, for such they are, now and then aroused, have often the vividuess of present occurring. We even realize the force of the words of Schelling: "Such as you are you have been somewhere for ages."

It is true even in this world of sense that when we are in communion with a superior mind, we perceive ourselves passing after a manner beyond ordinary limits of thought and coming into the All. In the longing of the spirit after that state of perfect knowledge, purity and bliss, in which it once abode, there is somewhat of the same experience. We apprehend in a degree where we belong. We attain a deeper perception and consciousness of that which really is. We become more profoundly cognizant of the eternal laws and reasons of things, which are behind as well as mingled with the endless diversity of sensible phenomena. We then find the Highest to be indeed the nearest—to be closer than the air which we breathe or the thoughts which we are thinking.

"Each 'Lord, appear?' thy lips pronounce contains

my 'Here am I!'
A special messenger I send beneath thine every sigh;
Thy love is but a girdle of the love I bear to thee, And sleeping in thy *Come, O Lord!' there lies 'Hear, child!" from me."

Many there are, however, who seem never to break the chain of illusion. They neither perceive nor understand anything which does not pertain to sensuous existence. It has been somewhat of a study with me whether the immortal principle in such persons does not return to the other world, as the raindrops merge with the waters of the ocean. not having become fixed in any real identity. It must seem as though a being possessing immortality would cognize the fact, and that by parity of reasoning, whoever does not is not so endowed with an unending life. Nevertheless, it must be supposed that no capabilities or experiences are ever in vain. A dormant faculty may appear to be extinct, and so remain unrecognized by us. till under circumstances which we do not well understand, it shall be roused from its lethargy. No word or outflow of Divinity will return

fruitless and abortive. Although, however, the souls which have

been prisoned in this world of sense have ceased to know about the higher life, and so are as though dead, yet this exile and death do not constitute a total separation from the heavenly world. They have some recollec-tion of a former state of bliss, and yearn for a higher and nobler form of life. The interior spirit continues to live from above. It is no parentless evolution of physical nature, but a projection or outcome from the eternal region. Corruption is not an heir to incorruption, and that principle of our being which rises in glory, a spiritual essence, was first sown before it could experience any evolution. It was always immortal, without reference to the sensuous nature. Immortality has nothing to do with the accidents of the body. It is in no genuine sense a condition to be attained and enjoyed by reason of the phenomenal occurring of corporeal death. Such an immortality falls short of the eternal life, and is little better than a mirage of the imagination. The spiritual essence, the inward man that delights in the law of God, is the fountain of our life, and confers upon the corporeal structure all its significance. We are therefore immortal, imperishable and eternal, without becoming so. The supersensuous world is not a future state, in any essential sense of the term, but is now present and about every one of us. Our life in that sphere of being is by no means incompatible with living here on the

earth. It is not necessary to lay the body

aside in order to become free from the con-

tamination of material existence. The soul may again turn toward its celestial source,

contemplate it, and be at one with it, and so

become spiritual and divine as partaking of

Deity. Thus will it be delivered from the

illusions of sense and the disturbances of

passion which obscure its vision, and be ex-

alted into the region of eternal truth, good-

ness and beauty. Here all things are peren-

nial; the love of good, the enthusiasm of the right and unselfish motive exceed all the

limitations of time and space. Whoever attains these and lives in the exercise of them,

es life beyond the vall which separates

the visible world from the greater universe, and is in very fact a son of God dwelling in

We may now understand intelligently these sayings of Jesus: "He that heareth my word and believeth in him that sent me hath life eternal; and he cometh not into judgment, but hath passed out of death into "He that believeth in me, even though he may die, he shallllive; and he that is alive and believeth in me shall not die." The living here denoted is that of angels and the various genera of celestial beings in the eternal world. Of that region this universe is but the effigy and shadow; and of the life of that world, this sublunary life is but the apparition and dream.

"The sense by which we lay hold on eter nal life," says Fichte, "we acquire only by the renouncing and offering up of sense, and the aims of sense, to the law which claims our will alone and our acts; by renouncing it with the conviction that to do so is reasonable and alone reasonable. With this renunciation of the earthly, the belief in the eternal first enters our soul, and stands isolated there, as the only stay by which we can still sustain ourselves when we have relinquished everything else, as the only animating principle that still heaves our bosom and still inspires our life. Well was it said in the metaphors of a sacred doctrine that man must first die to the world and be born again in order to enter into the kingdom of God."

This sacred experience is prefigured by the meeting of the soul with its diviner self at the Bridge of Judgment. The resurrection from the dead to the life eternal is denoted. It is the converse of the apostasy or aban-doning of the celestial home. The Ionic philosophers, after the custom of the sages of the farther East, designated it as the metempsychosis, which though usually interpreted as meaning the transplanting of the soul from one body to another, rather denotes the transformation from the sensuous and corporeal to the spiritual life. The Hebrew Psalmist gives the graphic description: "He brought me out of a horrible pit, out of the miry clay; he set my feet upon a rock, and established my goings." The soul, having become immersed in the mire of sense, and lost sight of the celestial world, is brought again to the perception of the truth, and stands erect in its native divinity, ransomed and redeemed. It is now transligured and changed into the image of the heavenly.

The resurrection is not to be understood as

a restoration from physical accident. We can afford to disencumber this subject from the gross fancies and interpretations which originate in a sensuous conception. The dead who hear and obey the divine voice are not promised any renewed pulsation of arteries and stimulating of the nervous system, but a birth into spiritual life. The fatal sting of death is taken away and the king of terrors is dethroned when we cease to wander from the right. The victory thus achieved relates to moral and not physical dissolution. "The body is dead through sin." says the great Apostle, " but the spirit lives through righteousness." "Ye are not in the flesh, but in the spirit." "You hath he quickened; ye are risen with him through the operation of faith." "God hath quickened us and both raised us up and made us sit in the heavenly places." These declarations shut us up to the direction: "Reckon ye also yourselves to e dead to sin, but alive to God."

We have no occasion for apprehension of erplexity in regard to a judgment of the last day. The form of speech is Asiatic and highly metaphorical. The event may be regarded by those whose mental purview is bounded by time as relating to some physical crisis like the consummation of terrestrial existence, or perhaps the end of life; bu in the world of mind there are no such limitations. The day of the Lord is from everlasting to everlasting, always at high noon, without sunrise or sunset; it has always been, it now is, and it will never cease to be It is a "last day 'to those alone whose life and thought are still involved in corporeal nature; it is a day of judgment to those only who love darkness rather than light, and are wrong-doers. But they who have attained the pure life and the true resurrection are living all the while in the divine, eternal day. They are in the heavenly places, in beatific communion with spirits and angels, and are endowed with the perceptions, faculties and energies which pertain to the life of the eternal world. We are youchsafed the assurance that as we live in family, neighborhood and society upon the earth, we may likewise sustain analogous relations with those who dwell in the celestial region. The basis of this assurance exists in our own being, and we confirm it by living in charity and doing the right. "In all moral feeling," says Ja-cobi, "there is a presentiment of eternity." The life which we live as inhabitants of

the eternal world is in no sense a continuance of the life which we live upon the earth It is not a form or mode of existence, but a quality of being. It has no part in any action which is inspired by the consideration of a result. It consists solely of the moral essentials, love, virtue and goodness. It knows no going and coming as in a region of space; there are no words for divisible conditions in the language of the gods. We have no occasion to search for any one in the heav enly world. We are in and with those whom we love, and are permeated by them through all our being. We cognize rather than rec-ognize them. There is no space or limit to the human mind, and hence our personality possesses indefinite extension over the world of spirit. The gladness of thought, the communion of love, the beatitude of service, the ecstasy of worship, the contemplation of the divine, make up the life there; as they are felt and known here to be the highest of our employments.

The whole matter, however, transcends the sphere of common reasoning. It belongs to the universal faith which has been cherished alike by seers and sages. It pertains to the world of ideas, the prior realities which came with the spirit from the eternal home. Let no one, therefore, seek to intermeddle and exercise dominion over the faith and conduct of another in matters of the spiritual life. It may be our province to serve as guides and heralds of the eternal verities; but beyond that point each one must minister to himself. The truth, and not its exponent, will make us free. This liberty of the spirit, however, is no mere breaking of yokes and fetters, but an initiation and induction into the fullness of the divine life. We are not even made subject to the will of the Most High, but render to it a free obedience. Thus we are at one with the Divine Order which inspires and regulates the interior universe, and is supreme in all worlds. In this is the life eternal,—being without change, participation of the Absolute Good. The celestial maiden, our pure law and inmost spirit conducts us onward, not only into Paradise, but to the very foot of the Celestial Throne.

Jean Ingelow in one of her charming stories tells us that the owl's call is but two notes of music tied together with a moan.

NEW YORK LETTER.

Reception to Mr. and Mrs. J. J. Morse .-Report of Mr. Morse's Platform Teachings on Sunday, Oct. 25th.

ro the Editor of the Religio Philosophical Journal: On the evening of Oct. 24th, members of the First Society of Spiritualists of New York, assembled at the residence of Mr. and Mrs. Henry J. Newton, 128 W. 43rd St., to meet socially Mr. and Mrs. J. J. Morse. Mr. Morse has been serving the society as speaker during the present month, and this reception was tendered them ere their departure for other fields of labor. The large parlors were filled with those who have listened with pleasure to the utterances from the lips of Mr. Morse, all desirous of expressing to him and his noble controls, their high appreciation of the labor they are engaged in, and of themselves as individuals. Mrs. Nellie Brigham was present, and her controls voiced the sentiments and feelings of all present in appropriate remarks, which were responded to by Mr. Morse on the part of himself and wife, and then being taken possession of by his controls, they spoke both for their medi um and themselves. It was a social, genial and altogether pleasant gathering, greatly enjoyed by all present. On the following Sunday morning Mr. Morse spoke to the Society, the first question presented being as

Question.—The questions submitted consist of a series of five questions, each presupposing an affirmative answer to the one preced ing: Does not consciously intelligent design presuppose a process of conscious reasoning: Is not the process of conscious reasoning, mental contemplation of the relation and comparison of things? It being an admitted fact that the substance of being is self-existent, and that all forms of being are but expressions or manifestations of this substance, does it not follow that all states of being above the primal plane had a beginning or a first manifestation? This being true, would it not follow that a process of conscious reasoning is an impossibility on the primal plane of being, therefore, that the unfolded manifestation of being cannot be the result of consciously intelligent design?

Nevertheless, intelligent design being manifest in all stages of developed being, does it not demonstrate that the primal substance of being is intelligent per se and knows and feels absolutely without any process of reasoning or consciousness, and that this absolute knowing and feeling directs and con-trols all manifestations for the development of a full and perfect self-consciousness in an individualized, personalized organism, that shall constitute a cosmic unit, evolved by and from primal self-existent substance capable of an unending unfoldment?

Answer.—These are profound philosophical questions. We can but feel complimented that the compiler should consider us capable of grasping and satisfactorily dealing with questions that have exercised the greatest intellects that the world has produced—questions than which there are none more pro-found presented for the consideration of Time will not serve us to enter upon any extended consideration of these questions, but they may be resolved into two propositions: the primal consciousness of God, and the subconsciousness of man.

We have, in answer to questions submitted on previous Sunday mornings, and also in our evening discourses, pointed out the gradual unfoldment and development of the subconsciousness of being which is manifest in forms, its degree being governed by the development of these forms and their environ-

All things are parts of God, and hence developments of the consciousness of God. At the risk of being considered blasphemous, we will state a philosophic postulate: The development of the consciousness of God is always in an exact ratio to the condition of the universe or world of the universe in which it is manifested. We must answer all the questions in the affirmative.

Q.—Do men who travel extensively while upon earth, and furnish the world with interesting books upon the subject of their visits to the various countries of this planet carry the same roaming tendency to the spirit land? and is it possible for them to communicate through mediums material for the formation of written or printed narratives of their adventures there, giving an exact description of the manners, customs and mode of life of the people of the other world, and in such manner as to be easily compre-hended by those still living here? Has anything of this kind been done?

A.—Travelers are the true missionaries of the race, much more so than the missionaries of the church or of science. An extended knowledge of mankind and their condition, their methods of thought and modes of living, their customs, laws, moral condition and mental development, all act as our educators. Is it to be supposed that the man who loved to roam the round world over while here, in search of information, would be content on quitting this earth life to fold his hands and pass his time in inglorious inactivity; or that the power that endows him with the means of travel while here will curtail his movements in the spheres beyond? If such were to be his unhappy condition, then we might question this power and ask, Why did you not let him remain on the green earth yet many years where he could be a service to his fellow-men? But no limit is placed upon the traveler when he passes beyond the veil. They can, and if they desire, do continue to be great travelers still, and are missionaries still for those who stay at home, being eyes, ears and tongues for them. The information they gather might be and is transmitted to earth's inhabitants, but the mediums through which it is given, are seldom or ever developed to that condition that their thoughts or the narrative of their experiences can be transmitted as they had prepared or expressed it. It is colored and distorted by the channel through which it flows to you, hence often conveys false impressions

The time will come when mediums will be developed, through whose organisms spirits will be able to transmit their ideas without their taking false coloring from the medium, but we do not know that that has as yet been accomplished.

Q.—Do the guides who inspire the present speaker happen to know whether the "luminous cross" said to have appeared to the Emperor Constantine at the head of his army, with the device, "In this, conquer," was a myth or a reality? A spirit once volunteered to give your questioner a certain account of it, which I should like to have either confirmed or corrected.

A.—In the consideration of all phenomens that is considered miraculous, this difficulty arises. The accounts of such phenomena is almost always promulgated for the purpose of establishing the authority, the divine authority, of some particular faith or religion thority, of some particular faith or religion then taking out the old manuscript, will reas the one and only faith or religion worthy of credence, or that has the divine sanction.

Hence the necessity for the caution necessary in accepting the account of such phenomena by the adherents of the faith it is used to substantiate.

It is a matter of spiritual history in the Spirit-world, that a section of the Spiritworld, whose inhabitants were interested in the promulgation of the Christian religion, and in the promulgation of the faith that was later developed as the Nicene creed, did cause a luminous cross with its inscription to appear before the eyes of Constantine and others in immediate and close sympathy with him, and while it may not have been seen by the whole Roman army, by their belief in the statement of their emperor, and his friends and companions, it was present to them in that wav.

This was effected by a section of the Spirit-world through the control of forces with which they were familiar, and while it was accepted as a miracle and sign by Constantine and his followers, it was no wonder or miracle to the spirits that produced it, nor could it be in any way considered as a divine demonstration by God of the truth of the Christian faith and religion.

Q.—Is instinct as developed in animals, one of the intermediate stages between the primary condition of man's existence, and his advanced stage when we say he has a living soul?

A.—What we said in answer to the first question last Sunday morning, and in our address of the evening, and to the first series of questions this morning, will sufficiently elucidate this question. It is.

Q.—Is there such a thing as an innate a priori idea independent of all experience, individual and ancestral?

A.—Yes, there is an a priori existence of all things. That is, all things have a potential existence in primeval being or God, as a priori ideas, and all manifestations of being are but the manifest or objective expression of an a priori existence. To elucidate the question would be to elucidate the question f being itself. Q.—Prophesy?

A.—Don't prophesy unless you know. If you do, you will get yourself into trouble. True prophecy is simply the telling by man or woman, spirit or mortal, of what they know and consciously perceive, to others who occupy a less advanced position in relation to the subject of the prophecy.

Life is a constant progression to higher conlitions of conscious perception and as we advance, our horizon extends, and those who are on the side of the mount of life can describe what they behold from their standpoint to those who are yet in the valley below, or still below them on the mountain side.

True prophecy is simply proclaiming what the speaker knows, to those who are not in a condition to know it at that time of their own knowledge. Nothing more, nothing less. Q.—Who was the spirit talking during the präyer or invocation?

A.—We do not as a general thing respond to questions of this character, as the question for consideration is not. Who gives forth the utterances, but what is the character of the utterances and the effect produced? If it so be that the one now addressing you did while in earth-life bear a name that has been honored among men, he would hesitate to subscribe it to his utterances, preferring that what he says should be received upon its own intrinsic merits, rather than upon the authority of a name, for the time for the wor-ship of authority is past, its statue has been thrown from its pedestal, and lies shattered. its fragments scattered never again to be reunited, and tyrannize over the reason and conscience of man.

But we will reply to the question as to who ive utterance to the words of invocation on this and also upon the other occasions when we have addressed you.

Notwithstanding it has been said that in heaven there is neither marriage nor giving in marriage, but that you shall be as the angels, yet we have a beloved companion who accompanies us in our labors with this medium, and it was she who poured forth her loving aspirations through the lips of our medium in the invocation.

There were other questions answered, but space will not permit us to refer to them. In the evening the subject was

A SEARCH AFTER GOD. An invocation, purely vocative in form, expressed with pathos in words eloquent, tender and earnest, was addressed directly and only to our ascended brothers and sisters who have attained to high conditions of life, beseeching them in their love and pity to draw near and aid us in our search for truth. The control spoke for nearly an hour to a

arge and eagerly attentive audience, treating the subject with great clearness, logical throughout, every sentence being fraught with meaning, and as space will not permit us to give an extended report, we must ignore all arguments and simply state a few of the conclusions. He said:

"It is charged that Spiritualists are an ungodly people. That they are atheists, infidels and unbelievers in God. We always deny this on our part. We are neither unbelievers, infidels nor atheists.

"We believe in God, the divine principle and power, the centre, fountain and source of all being. In speaking to you upon the making of man we began with the separation of this earth from its parent and centre, the sun; but this sun is but the child of another sun around which it revolves, and this other sun has a parent and centre also, and so we may trace them back until we stand in the presence of a nebulæ from which the first sun was formed, and back of the nebulæ stands God, of whom the nebulæ is but an earlier manifestation than is a sun.

"If it is the God of theology, of the churches that we are seeking for the God that has been evolved by the mind of man, clothed in a mental conception that makes him what the man himself is in his low condition, only magnified many times, we shall fail to find him. for such a God only exists in the crude conceptions of undeveloped man.

"Where shall we search for God? Shall we look for him outside the universe from which distant point he directs all its movements and watches over its unfoldment? We shall not find him there. We shall find God within the universe or not at all, for the universe is the expression of the thoughts of

"Science has declared that power or force accounts satisfactorily for everything that is. They have taken the manuscript that theology has filed as God, have carefully looked through it, then compared it with Nature, carefully drawn a pen across the original filing, God, and writing a new word over it, have placed it away in a pigeon hole for safe keeping.

"But they are forced to admit that there is an intelligence that directs the operations of this force, and this intelligence is the God that is behind, under and within all things, and science will some day discover this, and

"Intelligence, Power and Beneficence constitute the divine energy which enfolds and inheres in everything, and man is the finite expression of this divine infinite. The divine principle and substance of God is universally diffused and without limit, and while it is true that nothing is created, yet everything is evolved from God."

The control limited the meaning of the term Nature to the manifest and objective form of being which is the limit that science to day assigns to it, but if we enlarge the meaning of the word nature, making it include the all of being, both the primal and the evolved, then nature would be God, and man its highest consciousness.

I much regret that the address cannot be given in full in the words in which it was uttered, but feeling our utter inability to attain to the eloquence and grace of diction employed, I have done the best I could to convey the thoughts expressed as fully as the limited space at our command will allow, and though clothed in my own language, I feel that I have faithfully preserved the ideas of the control. If I have failed I may congratulate myself with the reflection that ulate myself with the reflection that no one can do better than his best.

This being the last Sunday that Mr. Morse will speak for the society at present, as an expression of its feelings toward him and his spirit controls, the following resolutions were read and unanimously adopted.

Whereas, Mr. J. J. Morse has served this society faithfully and acceptably during this present month of October, speaking to us each Sunday morning in answer to such questions as those present presented, and in the evening speaking upon subjects selected and previously announced by his controls, Whereas this society desires to express its high appreciation of Mr. Morse and of his

controls, it is therefore,

Resolved, That the First Society of Spiritualists of New York do, and hereby .does tender to Mr. Morse and his controls, their sincere and most cordial thanks for the highly acceptable manner in which they have administered to this society during the month just closing, and that we extend to them the assurance of the sincere love and esteem that we as a society and as individuals have for them, and the further assurance that our love and sympathy will go with them and abide with them in the prosecution of their labors for the enlightenment, advancement and elevation of mankind, in which useful field of labor we hope and trust they may long continue to serve as acceptably in the future as they have done in the past.

Resolved, That in parting with Mr. Morse

and his associates in his labors, that we feel we are parting with friends who have aspirations in harmony with our own, and that we give expression to the wish that the future may again bring them among us and bright-en and strengthen the links that have been forged in friendship's chain.

Mrs. Brigham will return to the society

next Sunday, and will find warm and loving hearts to welcome her home. JOHN FRANKLIN CLARK.

New York, October 26th, 1885.

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