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

VOL. XXXIX.

be published as soon as possible.

CHICAGO, SEPTEMBER 12, 1885.

Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. the midst of the surrounding ignorance.

In his voyage, Siloria found many countries crowded with men, which at the present Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will

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For the Heligio-Philosophical Journal. THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Keportea and Eautea by E. Whippte.

LECTURE FIFTH.

THE VOYAGES OF SILORIA.

His visit to Persia and Egypt-His discovery of America -The Aztec people-Expansion of lands in the southern hemisphere 14,000 years ago-Other lands and strange races.

In reviewing the annals of our country we find recorded the name of Siloria, who was one of our wise law-givers, or law-makers. He flourished 300 years anterior to our time, or a little more than 14,000 years ago. After voyaging many years in foreign lands, gathering the wisdom of the laws of many nations and peoples in various portions of the then habitable globe, he returned with much wealth and in great state and honor to his own city. Having been carefully disciplined in all the forms of knowledge essential to a messenger, he passed what you would regard a long life in his various travels and studies. His old age was spent in the Parent City, in the stately mansion we have previously described. This mansion was erected for him in honor of his great at-

tainments and public services. Siloria was a man of large stature and elastic constitution. His vision swept over a wide field, noting both generals and particulars. While his knowledge embraced the details of things, his mind displayed a tendency to broad generalizations and the projection of schemes whose results required centuries to ripen. He was a man of determined courage, who never became disheartened in any undertaking. His was a mind created to rule, to command, to direct. Before he was sent abroad he had attained to great eminence in moulding the laws and government of his own people. At 40 years of age Siloria was initiated into the Sacred Orders and equipped to go as messenger to other lands. He took with him a large amount of treasure, that he might the better gain access to the courts, the seats of learning and the secret orders which he should find in the countries he might visit. A goodly company of young men went with him, both as assistants and students. He moved with a retinue. His various voyages embraced the complete circumnavigation of the globe. He visited Asla, Africa, Europe, the two Americas, besides numerous islands in the Atlantic and Pacific oceans.

Siloria spent several years in the country known as Persia. He there acquired eminence in his particular studies, and not only perfected himself in all the intricacies of their laws and governmental relations, but gave to their law-givers and sages new ideas. Siloria also spent a number of years in Egypt, where he likewise made a careful study of the secret orders and modes of government. His retainers distributed them selves over the country, where they cultiva-ted the acquaintance of artisans, government officials, and in this way drew to themselves much useful knowledge.

It appears that in all the ages, so far as we can learn, mankind have been obliged for the purpose of acquiring and retaining power, influence and knowledge, to unite themselves together by what then seemed most holy and sacred ties. In the remotest ages those secret and sacred orders were established for the protection of the exceptional class devoted to culture. In most civilized countries the intellectual class comprised but a small proportion of the aggregate population. This class sought its own interest rather than the common good. The ignorant masses were

superstitious and often jealous of the advance of knowledge. Hence the tendency of the ruling class to band themselves together in secret orders. These orders were often the only means of conserving knowledge in

tries crowded with men, which at the present time are depopulated and barren. Northern Africa, Arabia and Syria were densely popu-lated. Both Upper and Lower Egypt swarm-ed with human beings. The government of Egypt approximated the Republican form. The great Governor presided over the whole Republic. He was

elected by the nobles of the various Divisions or Principalities; and seven being in those days considered a remarkable number, so seven years was the term for which each great Governor was elected. Under the great Governor, Fathers or Provisional Governors were appointed, who acted in accordance with instructions received from him in their management of Principalities. These Provisional Governors were called Paders.

Silorio's records show that the great management of the great management of

Siloria's records show that the great majority of the peasantry were held in bondage, by what may be called an upper class. The land was held by this upper class and farmed out in limited allotments to the masses, who received but a great partial partial of the proceeds. received but a small portion of the proceeds as their reward. Animals were domesticated and used, both in agriculture and as beasts of burden for carrying merchandise. Ves-sels were used on the waters, propelled both by men and animals.

Siloria next crossed the ocean to the Western Hemisphere, and explored a large region now known as North and South America. He named this country Mateland. By comparing the records and outline maps which he left, with maps of North America at the present day, we account that Behring. Strate ent day, we observe that Behring Strait was then a belt of land, uniting Asia with America. Moreover, the continent in the latitude of California and Oregon extended a considerable distance into the Pacific beyond its present limit. A chain of unbroken and very high mountains traversed the continent from a point near yeur present Fort Yuma, in south-western Arizona, running northward to the Patisish Percessions. A lower property of the continent in the latingle frontal robe, and the feedbase say that all possessed gray or blue eyes. The southern portion of this continent was inhabited by a degraded race of blacks. Their jaws were projecting, nose broad, forehead retreating and back-brain prominent. The shoulders such as the projecting of the projecting of the continent was inhabited by a degraded race of blacks. Their jaws were projecting, nose broad, forehead retreating and back-brain prominent. The shoulders to the British Possessions. A lower range ran parallel with this further west. The country lying between was elevated, rocky and barren. Beyond the second range was a wide and beautiful belt of country, now covered by the waters of the Pacific Ocean.

A great river rolled its current into the Gulf of California. Its flood-plain was nearly coincident with that of the present Colorado, but was of greater length and mightier volume. The great valley was occupied with a dense and fairly civilized population. The whole face of the country has undergone remarkable changes since Siloria's voyage. Much that was then luxuriant and fruitful.

is now wild and desert. In those days the Aztec people were distributed over the western portion of North America. They built very considerable cities along the banks of the great river and its tributaries, and flourished in large communities throughout the districts now known as California, Arizona, New Mexico and Utah.

Old Mexico was also occupied by this people. When Siloria visited America, he found the Aztecs a peaceable race. The men were of large stature, often seven feet high. [America has been occupied twice by the Toltecs and Aztecs; once before the traditional "Catastrophe," and once since. In the second occupation, the Toltecs arrived in Mexico in the 7th century, and remained 400 years. The Aztecs arrived in the 12th century, and remained in possession of the country until the Conquest by Cortex.—Ep.] They were skilled in mining and the working of metals; were familiar with gold, silver, iron, copper, lead, etc., and knew how to combine these in various amalgams. They did not esteem highly the precious metals, but worked more in the useful and substantial. Their stone architecture reached considerable perfection. They had a method of cutting stone so they would interlock in the wall. These they bound together with a cement made of clay and certain minerals which were very hard and tenacious when dry. Their walls seemed enduring as the ages. Copper was extensively used, especially in the construction of their boats. There was a remarkable feature in their agriculture. Besides raising cereals, they cultivated large forests of walnut for the food which their nuts afforded. It appears from Siloria's records, that although this peo-ple were powerful in physical build, they never raised any animals for food. They were a mild mannered, pleasant, genial race.

There was no special governing class among the Aztecs, and in this regard they were unlike any other people whom Siloria visited. Each family was a law unto itself. When children were born an addition was made to the family dwelling, until at last it came to resemble a bee-hive. Their houses were built for strength and endurance rather than for ornament. Some were built up square and roofed with a kind of thatchwork, while others were constructed like bee hives, with an opening at the top for the exit of smoke.

During Siloria's stay with the Aztecs, he communicated to them his views of government, and gave them information concerning what he had gathered from other countries; but they were a fixed people, with no plastic-ity of character admitting of modifications in their mode of life, and hence were but little benefited. He received from them large quantities of gold, as it was very plentiful, and they placed but a small value upon the precious metals.

of the Aztecs, Siloria visited South America. From the outline maps which he left, it appears the southern part of the continent was much wider than at the present day. The inhabitants were less civilized than the Aztecs, except one large tribe on the high lands toward the western side of the continent, which were quite superior, and considerably civilized. Upon the great plains they were divided into different kingdoms. Their form of government was monarchial. They possessed a rude agriculture and raised immense herds of cattle and horses. They congregated in cities and towns. Their houses were very peculiar—cone-shaped, circular built, strong, and placed close together, forming a species of fortification. But little furniture was used. Jealousies often arose between the chiefs of petty monarchies, when large numbers were often destroyed. Toward the southern extremity of the continent the people bordered on savagism. Those who lived on the borders of the ocean and about the large streams, subsisted on the products of the

Siloria remained several years, in South America, endeavoring to establish better in-stitutions, and with the more northern tribes he succeeded to some extent.

After quitting America the voyager traversed the ocean for some time, visiting the different islands then above water. The large and small islands which now comprise Oceanica, were then united in a continent, and occupied with a dense population—a copper-colored, a yellow and a black race. The northern section was inhabited by the copper-colored people, resembling the Indians of North America. The middle portion was oc-cupied by a people, which might properly be called rusty-white. Their hair was woolly and sandy. Their features were quite regu-lar, long-visaged, with considerable brain in frontal lobe; and the records say that all frontal lobe; and the records say that all possessed gray or blue eyes. The southern portion of this continent was inhabited by a large. Siloria has drawn many likenesses of

The records show that the Chinese and Japanese Empires are very ancient, indeed; and Siloria spent much time in that quarter of the globe. He found there a dense population, who were under a kind of civilized form of government, not much unlike that which

prevails there at the present day. At that day and age our people (of the Lost Continent) were better skilled in the knowledge or science of ship-building than any nation on the globe. In many countries Siloria's ships were regarded as great birds descended from the heavens. By some they were re-garded as the Great Spirit, and Siloria's retinue as immortal beings from the world of spirits. Siloria's investigations often depended upon his encouraging these superstiions and fears. By means of various chemical devices familiar to the voyager, he was able to wield a great power over many barbarous and half-civilized nations of the earth. In some countries, when leaving his ships and fitting up his land carriages for excursions into the interior, Siloria was ofttimes moved to perform many wonderful experiments in electricity and magnetism, by which he induced the natives to supply him with many necessaries for his journey. Occasionally hundreds of these natives traveled with him for days, in wonder at his exploits.

One of the young men who accompanied the voyager was left on the American continent, with the Aztecs. His name was Or-ondo. Others were left in various parts of the world, on different missions. Some of those returned to their native country, while others remained permanently in the home of their adoption.

While examining the records of pre-historic times, we pause to reflect concerning the gap of ages which separate the past from the present. You speak of the recent discovery of the figure of the earth; the recent discovery of America; of recent discoveries in science and mechanism, as though the world was for the first time coming to the knowledge of these things. We assure you that all these, together with arts not yet revived and a civilization transcending anything known to history, were familiar to us as household words. We marvel that these should have been lost for so many ages, and that eventually, one after another should be reclaimed and minister once more to the wants of man. But when we remember the physical revolutions that have swept over your globe; the sinking of continents; the elevation of great plateaus into regions of frost and cold; the deprivation of once fruitful lands of their accustomed moisture; the changes in climate; the almost entire destruction of races, it is no longer surprising that those who survived these great mutations, should have preserved only the torn fragments of the culture which these mighty disturbances swept away.

Siloria spent about eighty years in accomplishing his various voyages (he lived 227 years), during which he repaired his ships ten different times. He returned to his own country with three vessels. These were loaded with specimens of ore, mostly minerals, woods and seeds from the various countries he visited, together with cloths of various kinds, implements of husbandry, machinery, etc. He also brought home with him seventeen individuals, representing the different races and nations.

It is important to observe here, that Sil-

course was shaped homeward, his countryyou, the members of the sacred orders were possessed of certain occult powers. Among the last secrets which were imparted to mesthe last secrets which were imparted to messengers before they went abroad, were the methods necessary to make available these occult powers, so amply inherited by the patriarchal people. Now, by means of this power, Siloria was in constant sympathy with his brethren in the Parent City. By a species of wanted telegraphy he was not all a fell to of mental telegraphy he was not only able to acquaint them with the general conditions by which he was surrounded—whether it fared well with him-but also of his relative distance from his native land; so his return was duly anticipated and great preparations made for his reception.

ITo be continued.

Gleanings in the Fields of Spiritualism.

MRS. EMMA HARDINGE BRITTEN IN MEDIUM AND DAYBREAK, ENG.

"Why do we never see your once familiar name in the papers?" "Why do those who cannot listen, no longer read you?" etc., etc. Such are some of the queries which constantly reach me from esteemed friends of the ause of Spiritualism, and which if answered in detail would occupy about as much time as I now devote to urgent professional literary work. To satisfy these kind inquir-ies, and assure all whom it may concern that I am as active and devoted as ever in the cause of spiritual propagandism, I will ask a little space, Mr. Editor, for the present art-

In the first place, then, my name seldom or never appears in the spiritual papers, because I write no reports of my own doings. Next, my special literary occupations only permit me to give time to platform work, not to journalistic contributions, or the prepara-tion of lectures, etc., for the spiritual press. laving entered upon the once familiar task of making notes of travel, I will first recur to the status of Spiritualism in America, as it appeared to me during my recent twelve

Being engaged during the whole period of my stay in editing a weekly New York jour-nal, in connection with my husband, I was unable to speak on any other platforms than in New York, Boston, and their immediate surroundings. Still I maintained a constant series of observations on the status of the Cause in various parts of the country, and must admit that compared with the vast and universal interest of years gone by, I could not but realize a considerable falling off in the work of public propagandism. Where large and flourishing Sunday meetings and Spiritual Lyceums were once established such gatherings have either ceased, or are few and poorly sustained. My own services were eagerly solicited in many great West ern cities, for the purpose of endeavoring "to create a revival." where the poble Cause had been permitted to languish and almost die out. And notwithstanding this unequivocal decadence in the direction of public effort, found by unmistakable evidence, that the in-terest of the community at large in Spiritualism is increasing in every class and grade

I am led to believe that this seemingly paradoxical condition is due to the fact, that nearly all the first brave and self-sacrificing veterans of public propagandism have passed away to their well earned reward. leaving few recruits as devoted and earnest, to fill their honored place. Meantime, from the spiritual side of the Movement, the work still goes on, and the influx which reaches the hearts and minds of individuals, permeates with subtle and resistless force the ranks of society, is probably as effective in the present phase of the spiritual outpouring as the clamor of debate formerly was, when the whole march of Spiritualism was one continued scene of warfare.

Remembering how many hundreds of per sonal evidences I have received concerning the elevating and purifying effects of our glorious spiritual rostrum, I could not but lament the cold apathy and indifference with which the Spiritualists of many of the great cities dispensed their wealth freely for their own personal amusement, and yet suffered the various speakers who once made hundreds, aye thousands of their hearers better men and women for their noble teachings, to languish in obscurity, or seek other paths of usefulness in secular employments.

Dark circles-many of which after a few weeks of flourishing and remunerative business, frequently ended in ruinous exposes—could be patronized to the extent of hundreds of dollars per week, whilst the Spiritualists of scores of great cities in which the Modern Spiritual Reformation was once preached to thousands of awe-struck listen ers, cannot as they affirm now command funds enough to sustain the most inexpensive Sunday meetings.

Let no cry be raised that these statements emanate from the professional jealousy of one, who would exalt the work of the plat-form at the expense of the circle. I have often heard this allegation urged when any of the trance mediums attempted to plead against the demonstrations of palpable fraud, but it is nevertheless one that can in no sense apply to me. By voice and pen I have ever claimed that the "physical manifestaoris's movements during this long period had I tions" were the very foundation stone-of the

After taking his departure from the country | not been entirely unknown to the members of | spiritual Movement, and that they are still the sacred orders in the home country. It is as essential to prove that spirits can comtrue, in that period many changes had oc-municate at all, as the wires of the electric curred among his own people; but when his telegraph are necessary in the transmission of messages. And yet, I should as soon think men were aware of the fact. As we have told of standing in rapt admiration before the working of the electro-magnetic battery, and deem that its sounds were the all of the telegraph, utterly forgetful of the message, as to allow that the exhibitions of mere phenomena are the all of Spiritualism, without the philosophic teachings which explain the condition of the soul's existence hereafter.

Both forms of revealment are equally nec-

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essary, and their essential and mutual interdependence makes it all the more a matter of deep reproach, when wealthy Spiritualists. are seen night after night pouring forth their means for their own selfish and personal gratification, and yet withholding the slightest measure of support to those inspiring meetings where hundreds of the poor and comfortless can derive knowledge of price-less worth where the good are strengthened less worth, where the good are strengthened in their life of discipline, the guilty warned, and the apathetic awakened to the noblest purposes of existence.

In my own career, and for my own personal endeavors, I have not one word of complaint to utter. Throughout the entire period of my stay in America, the only cessation of my platform work was caused by illness, necessitating my silence for two or three weeks. In New York City and Brooklyn, my dear and esteemed friends, Mrs. Brigham and Mrs. Lillie, the permanent speakers engaged, gracefully gave up their platforms to me, and my large and enthusiastic audiences left no loophole for the surmise that there was any lack of public interest in the doc-trines of Spiritualism.

In Boston, where Mr. Colville had established most excellent and well-sustained meetings, he, like my New York friends, generously shared his platform with me whenever my other engagements permitted me to oc-cupy it. My dear old New York friends, Mr. and Mrs. Henry J. Newton, and my no less dear new friend, Juage Dailey, of Brooklyn, gave me all the opportunities I could embrace to prove that the great public is as kind and as deeply interested as ever.

As to the camp mastings, three of which I

As to the camp meeting, three of which attended during their busy sessions. I should scarcely be able to do justice to their vast magnitude without being deemed guilty of exaggeration, by my English readers. The fact that at Lake Pleasant alone in my closing Sunday lecture, I addressed an audience of over 12,000 persons, may give some idea of the immense importance of these monster gatherings. Let me add, in the giving of justice as well as thankfulness to my American audiences, that the 12,000 who were assembled on the closing Sunday at Lake Pleasant, listened for over one hour without once moving from their seats, without apparent weariness, disturbance, or the interference of a single sound, save such as their enthusiasm and sympathy rendered inevit-

If my strictures against the pure selfishness, which has suffered the work of public propagandism in many parts of America to fall into neglect, seem harsh, therefore, let me not be misunderstood. Public interest is more alive than ever to the stupendous influence which Spiritualism has in the past, and must in the future exercise upon humanity, and where and whenever opportunities are afforded, the public come, and the public deeply and earnestly sympathize with the revelations and teachings of the spirits.

There are but few names now in American Spiritualism, the mention of which would ring with a familiar tone in my readers' ears. Walter Howell is doing an excellent work in America, and is received with favor everywhere. Mr. Colville must command the public where or whenever he speaks. Dr. F. O. Matthews and his sweet wife are located at Brooklyn, New York, and whilst partaking of their kind English hospitality, I found, that as a highly acceptable clairvoyant and healer, Dr. Matthews has no rival.

I must not omit to mention the Ladies' Spiritualists' Aid Society of Boston, which, under the honored Presidency of Mrs. Wood, for twenty-eight years, has dispensed the priceless blessings of charity, love and kindness, not only to the poor of the spiritual ranks, but to all who need the aid which a noble and efficient band of loving, working women can render. These ladies have rented and furnished a beautiful hall of their own, where they hold meetings, also cut out and make garments, collect funds, visit the sick, and dispense blessings unnumbered, in their quiet, unostentatious way.

Last March they stepped out from the seclusion of their private ministry, and engaged Tremont Temple and an efficient band of speakers, musicians, and artistes, to celebrate the famous Anniversary of the 31st of March. I had the honor of being one of the speakers of the glorious evening, and never(in my life addressed a grander and more respectable and representative gathering than those who filled that splendid building on that great occasion to its utmost capacity.

My theme grows under my pen. I know, Mr. Editor, I have already trespassed too far and too long on the limitations of your crowded columns. Leaving unsaid, therefore, far more than I have ventured to record, I will close my all-imperfect notice of American Spiritualism, and ask permission to offer another paper at no distant date, on Spiritual Gleanings from the North of England.

The Limes, Humphrey Street, Cheetham Hill, Manchester.

BY D. D. BELDEN.

"To be or not to be; that is the question."

If Spiritualism is a delusion, it is by far the most stupendous and cruel delusion the world ever witnessed. For could it now be made positively certain that the whole phenomena in all its phases, was a complete deception—that it related wholly to some heretofore unknown truth in nature and had nothing whatever to do with immortal life; and that no spirit had in fact, in any one instance in the last quarter of a century, communicated with man, thousands of men would. I believe, sit down and bitterly weep weep as men having no hope, more than if the sun were forever blotted from the heavens. For who can not now see that if the phenomena of our own times, which are so various and complete, contain no evidence of immortal life, that those which have come down to us from a past age, must also fall with them? Surely as all the interest we have in this great volume of life and beauty around and above us, and as the love we bear to parent, wife, child, brother, sister and friend, are involved in this question of immortal life, it can not unbecome one who takes grateful delight in all these relations to give this subject deliberate thought.

Let us then, to use the expression of a great thinker, "steady ourselves in the presence of these facts"-in the presence of these phenomena, and see if one can not state some general principles of reason and law by which we may be enabled to reduce them the better to our common understanding. The jurist, when confronted by a complicated case of well-attested circumstances, thinks, if he can state an hypothesis, which is consistent with. and which will at once harmonize all the facts, he must have arrived at the true state of his case. Webster, upon the trial of the celebrated Knapp case for the murder of Capt. White, said: "If one finds a key which fits a given lock, he reasonably supposes it to be the key of that lock." This supposition has the greater force when it happens that the lock is one of extraordinary complication. This proposition embraces within itself a law, which serves to conduct the human understanding to the home of truth with wonderful precision. Before making application of this rule to the case at hand, let us illustrate it by a few examples. Take the discovery of the principle of the common pump, as given by Tyndall. It was known that when the air was exhausted in a tube, one end of which was immersed in water, that the water would rush up the tube to fill the vacuum. It was not known what caused this phenomenon. But it was said, at the time, that it was because "nature abhors vacuum." Nor was it known to what height the water would ascend. But on one occa-sion when the gardeners of Florence wanted to raise the water to a great height it was found that the column ceased at the height of thirty-two feet. Application was made to the most skillful of the pumpmakers, but to no effect. Not one of them could get the water to rise above thirty-two feet. The matter was finally brought to the considera-tion of the philosophers and by them much debated. The mind of one Torricelli, a pupil of Galileo, became much involved; and he pondered the matter greatly. At length the idea broke in upon him that possibly the air possessed weight and that the water was forced up the tube by the pressure of the atmosphere on the outside. But how was he to test this matter. He reasoned thus: "If a column of water thirty-two feet high holds the pressure of the atmosphere in equilibri um, a shorter column of a heavier liquid ought to do the same. Now mercury is thirteen times heavier than water; hence if my induction be correct, the atmosphere ought to be able to sustain only thirty inches of mercury." Making the test he found that the column of mercury was supported no more than just thirty inches. From that day the philosophy of the common pump was understood. The celebrated Pascal followed this experiment with another deduction. He reasoned thus: "If the mercurial column be supported by the atmosphere, the higher we ascend in the air the lower the column ought to sink, for the less will be the weight of air overhead. He ascended the Puy de Dome, carrying with him a barometric column, and found that as he ascended the mountain the column sank; and that as he descended, the column rose." This settled it. Here the supposition that the atmosphere possessed weight, explained and harmonized every fact in the case. "It was the key to that lock." And from thence hitherto, there never has been. and it is impossible that there ever can be, a fact discovered in opposition to it, simply because all the facts and phenomena of nature are consistent with each other, and in harmony with nature itself. The fact that it takes more time to boil vegetables here in the high altitude of Denver, than, elsewhere —the fact that the miners in our mountains can not boil white beans at all, as well as the fact that in our neighboring town of Central city, water will rise in an exhausted receiver

phenomena all explained, and only explainable by the same hypothesis.

"When the law of gravitation first suggested itself to the mind of Newton," says Tyndall, "he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established, and the verdict of science subsequently confirmed his conclusion." "On similar grounds," he continues, "we found our belief in the existence of the universal ether. It explains facts far more various and complicated, than those on which Newton based his law. If a single phenomenon could be pointed out which the other is proved incompetent to explain, we should have to give it up. But no such phenomena has ever been pointed out. It is, therefore, at least, as certain that space is filled with a medium by which suns and stars diffuse their radiant power, as that it is traversed by that force which holds, not only our planetary system, but the immeasprable heavens themselves, in its grasp."

no more than about twenty-eight feet, are

This method of testing the truth of any given proposition by harmonizing or attempting to harmonize all the facts, is truly the golden rule of reason. Under its far-reaching guidance, the human mind has weighed the planets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause, is the world indebted, for the marked and most remarkable material progress of the last hundred years. Need I say that under this rule there can be an hypothesis stated, and only one, which can reasonably explain and harmonize, all the so called spiritual phe-momena of this, and of all past ages?

It is known that the writings of Plato, foron the supposition that the earth's interior | Shays, Fays, and many other catch-penny | possible?-Light, London.

Thoughts About Religion, and Common Plutarch and Paul, and that every scrap of is melted and greatly expanded. These facts being Views of Spiritualism.

Plutarch and Paul, and that every scrap of is melted and greatly expanded. These facts history, sacred and profane, from Genesis to are not only all in harmony, but the multi-Revelations, and from the writings of St. John, to the issuing of this morning's newspapers, recognize the existence of these phenomena. And they are the phenomena of nature; unlike jealousy, they are not "begotten on themselves, and born of themelves," but have an honest parentage. They all stand related in some degree, and faithfully point to some great truth. They are the offspring of some great fact. The ques-tion is, what fact? The Christian religion, and the religion of every people on the globe, rest upon the supposition that they point to immortal life, and spirit communication. I shall not stop to show that if on any occasion. or in any age, there has been communica-tion between the dead and living, that the law by which that was effected, is in force at this time, and that by a compliance with the conditions, similar results may be had now as then. Nor to show that modern and ancient Spiritualism are identical in character; nor that the former proves the truth of the latter; nor yet to show that if the spiritual phenomena of our own times are proven to relate to some fact heretofore unknown. and to have no connection with immortal life, that then, and in that case, the ancient must necessarily fall with the modern. To those who fail to perceive the truth of these propositions at a glance, I have not now any word to say, my object being to prove to those who honestly entertain doubts of man's immortality that "the dead" do "rise." and that our "faith" is not "vain." Let us then reason together.

As layman, having no dogmas to maintain, but as men, desiring to reasonably know whether we, ourselves, are anything more than mere bubbles on the great ocean of life, to burst and go out forever; whether really we are of any intrinsic value, more than so many sparrows, "two of which were sold for a farthing." Let us reason on this subject as best we may. The fact should not be overlooked that the phenomena in all its phases in all ages of the world, have ever asserted and assumed for themselves the spiritual hypothesis. They have ever solemnly, earnestly, and even vehemently done this. That is, something appears before us, under certain conditions, which has the memory, sentiments, will, and even the enthusiasm of a man. It has the characteristics of a particular individual; more, of thousands of individuals. It displays characteristics known unmistakably to belong to your friend. It directs your attention, may be, to facts long out of your memory, known only to yourself and the one who purports to communicate with you. It asserts that it is your brother. It writes the sentiments, knowledge and name of your brother on a slate, under conditions that render it physically impossible that any human agency could have done it. Possibly it goes before the camera of a photographer, and gives you the perfect likeness of your brother. The point is this: under all the circumstances, although you may hold in abeyance your judgment, if possible, you are not safe in assuming that it is not the thing it purports to be. The most natural and proximate conclusion to be deduced from given premises, is generally the true one. If you find a key in your house, remote from all other houses, it is more likely to be the key of that house than of any other. If the key is a peculiar and complicated one, and you find it unlocks the outside door, you naturally suppose it to be the key of that house. If it was instead a large bunch of keys and you find within the house a lock corresponding to each several key, it would be unnatural and unsafe to conclude that the bunch of you had no knowledge. The spiritual phenomena in all its phases, ancient and modern is a structure containing many apartments every one of which is unlocked by the supposition that it is just what it naturally appears and purports to be, and no one of which can be unlocked in any other way. One would naturally suppose, therefore, that it was "the key to that lock."

It explains all such lives as that of Mahomet, and Jesus, and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, Joseph, and Paul, and all such men are unlocked by the same key. "Socrates died like a philosopher, but Jesus Christ like a Think you they did not believe? Did the great Socrates labor under a life-long delusion?

"It must be so-Plate, thou reasonest well!

Else, whence this pleasing hope, this fond desire, This longing after immortality?" In further discussing the evidences tending

to prove that Spiritualism is a fact, I desire to state another rule of reason, which I deem more particularly applicable to the class of evidence I am about to present, believing it will be of service to us in our endeavor to arrive at correct conclusions respecting these spiritual phenomena. It is this: As the facts tending to prove any given proposition are multiplied, the probability of its correctness is not only increased, but the probability of the truth of each one of the supposed facts is also increased. That this rule may be the better understood, let us again illustrate. Scientists make discovery, or believe they do, that the earth is depressed at the poles twenty-six miles, and that it is correspondingly bulged at the equator—being turnip-shaped They cannot ascertain this fact with satis factory certainty. But so far as the discovery goes it indicates that the earth has been at one time a molten mass; and that it has been rounded by the same law that moulds the dew-drop, its depressed and bulged condition being due to its revolutionary motion. All this seems probable enough, provided other facts be found to support the supposition. They reason thus: If this is a truth, the other planets must have been moulded by the same law, and each should be bulged and depressed in a ratio corresponding to their quantities of matter and the rapidity of their motion Jupiter being more than twelve hundred times larger than the earth, with a revolution every ten hours, should be depressed at her poles six thousand miles. Addressing their attention now to Jupiter, they find the facts corresponding exactly to their theory. But they can not be wholly certain of the fact though the probabilities are a hundred to one that it is correct. To remove this doubt they now direct their observation to the earth. They find that the earth contains heat, and that as they penetrate the earth, the heat is increased at a rate which would give them molted matter at a depth of less than a hundred miles. They also find that wherever there are volcanic eruptions at any point on the earth's surface, that there are simultaneous disturbances at other craters thousands of miles distant; indicating that the craters of volcanoes are but the breathing places of the flery mass beneath; and that they each border on to a universal sea of molted matter. They are now observing the moon, and find that the relation which it sustains to the earth could not exist had the earth the weight of a solid mass. That the phenomenon of the moon can be accounted

plication of them has increased the probable truth of each of the doubtful facts, and they now unhesitatingly reach the conclusion that Jupiter and the earth, and probably the other planets, are depressed at the poles; as well as that the earth is now, still at no great depth a molted mass.

It may thus be seen that as the facts of Spiritualism are multiplied (and their name and variety are legion) the probability of the spiritual hypothesis is not only increased but also is increased the probable truth of each one of the supposed facts or test cases. Like the stones in an arch, they support each other. Or like the particles and rocks which make up a mountain, they blend and constitute a unit. They stand together; and they can not, without doing violence to truth, be separated.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial program experiments in thought transference, and

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

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

others to reply.

Seeing His Little Spirit Boy.

To the Editor of the Bellgio-Philosophical Journal: I was slow in admitting my belief in Spiritualism until the year 1854, for my invisible friends gave me so many convincing proofs. that to doubt it longer betokened in me either cowardice or idiocy. Let me state a remarka-ble instance of entrancement that unexpectedly occurred to myself. At one time after an afternoon's ramble with a friend, we terminated it by calling upon another friend, and as he was a good tipping and writing medium, we persuaded him to try to get some communications through the table. We three set at the table, but ere the tippings commenced I became so overpowered with a drowsy influence, that I withdrew my chair to a more remote part of the room, and gave way to the overpowering sensation. In this state I had a distinct vision (if I may so call it) of my little boy D., whom I had followed to the grave about two years previously. There was no mistaking his presence, as he was standing by my knee and looking me in the face. He said distinctly: "I want you to tell mother you have seen me, and tell her, also, that I think of her as much as ever, and I know she often thinks of her little boy. Tell my brothers and sisters I think much of them, too. Tell them you have seen me." In an instant I was restored to consciousness, as it were, by a sudden shock.

My friends were just rising from the table, but to whom I said nothing, but took the place of one who had risen. Soon the table commenced tipping at my request, and gave the following:

"Father, it was really me that you saw.

Now, don't forget to tell mother what you

have seen and heard. D." From my spiritual diary, let me transcribe the following incident as showing that spirits for sometime after their departure, retain some of their sensitive peculiarities, and will at times make you aware of any misrepresentation, as they necessarily depart in various conditions of mental and moral advancement. At a circle at which I was present The name, Henry Clark, was given us. As nobody in the circle knew such a person, I explained that he was, probably, an acquaint-ance of mine. In explanation to the com-pany, I said he had been a young man of good natural abilities, but had abused his oppor-tunities and had drank himself deliberately to death; in fact, he was a fool. It was three weeks ere I attended this circle again. What was my surprise when the following sentence was given us: "Bruce, I want you to distinctly understand that I am no fool.

I was very much surprised and felt called upon to apologize. "Henry," I remarked, "I did not call you a fool in the sense in which you take it is a feel in the sense in which you take it. I meant that you acted foolishly. There are more foolish people than absolute fools among us. The communication from Clark was then resumed:

"O that I should be compelled to come in this suppliant manner. O my dear brother Zeba, how I have wronged you!"

His brother Zeba was not present, but in a subsequent conversation with him,he thought Henry alluded to the misapplication of some funds which he had entrusted to his care. It is in little incidents like the above that to the serious inquirer places the subject of Spiritualism beyond all cavil. DAVID BRUCE.

An Agnostic's Experience.

Williamsburgh, L. I.

To the Editor of the Religio-Philosophical Journal:
The year 1880 found the writer with his wife living in Ottumwa, Iowa, a commercial traveler by occupation and an Agnostic in belief, inclined strongly to radical materialism. My wife was very liberal, although the daughter of a sanctified Methodist. In July of that year, my wife died in childbed. After her death, as is usual, her father's pastor called in to see us and to console the sorrowing family and friends, which he did by asking if we thought she had gone to hell. This remark was made to a sister of my wife. Had it been made to me, I do not know what I would have done then, but if made now, I would order him out of the house, and assist him in case he did not go in double-quick time. I need not say he did not preach the fun-eral sermon, but another minister did, which will be the last orthodox sermon or prayer that will ever be said in my family while live, or over our remains after we leave them. After her demise I was not satisfied to believe that death ended all. I had no proof that there was a Heaven, and to know her was sufficient proof that there was no hell for her. The church had nothing to offer except blind faith, and Spiritualism I knew nothing of and cared less, but I said through Spirit ualism alone can I learn whether the loving wife of two years and a half, and a mother of but a few hours, has gone from us forever, or does she still live? I said that I was just as capable of investigating this matter as any living man, and would lay all prejudice aside and investigate for myself. A year and a-half after her death I was married again this time to a more liberal lady, and the daughter of a Spiritualist, and we investigaed the phenomena of Spiritualism together. Soon after our marriage we moved to Chicago, where we had a better chance to learn something of Spiritualism. We saw some truth with a great deal of fraud among the

shows. After two years of investigating, we attended Mrs. S. F. De Wolf's developing circles, where we soon learned that my wife was a medium. After we had attended two of these circles, I said to my wife. "If there are spirits and you are a medium, they can control you in our own quiet happy home better than anywhere else." We sat down in the twilight, and to my surprise my wife was under control in a few moments, and in this unconscious state we talked for two hours. The control claimed to be the spirit of my departed wife, and I was forced to believe that it was her, as we talked of things unknown to my present wife or any other living person

except myself. From that day to this I talk with my first wife any hour I wish to when at home, as well as with many others that control. In her normal state my wife speaks but one language; under control she speaks four different languages, and can sing and play on the piano as well under control as out of it. She s not a public medium; being the mother of three small children, she can devote but little time to her mediumship. Only for myself and a few of our immediate friends is she controlled, and then never for money, therefore, there is no object for deception. She could not deceive me if she wished to do so, and would not if she could. She has several other phases of mediumship not so far developed. It makes no difference what the Seybert committee report; I am thoroughly convinced of the truth of spirit return. After four years of investigating and more than half that time with my own wife, the medium, and in our own home where deception is at a discount, I can say I know Spiritualism to be a fact. In order to obtain pure, unadulterated Spiritualism, select your own friends and hold your own private circles in your own quiet homes, and keep away from those cheap ten-cent shows and promiscuous gatherings and you will get the genuine. The minister referred to is now on a farm in Dakota, where the majority of them had better be, instead of the pulpit preaching a religion that encourages crime. Chicago, III. S. M. B.

"Facts are Chiels that Winna Ding."

Recent experiments with what are designated "homing pigeons" have fully confirmed the fact that the birds will fly, with great speed and the utmost precision, distances of hundreds of miles, and reach their respective homes after flying many hours at the average rate of forty miles per hour. The how of this marvellous feat is unknown, but the fact is undeniable.

Living organisms as small as flies or gnats are incomprehensible to the most learned; their mechanisms are as perfect in their degree as are those of man, but the complexity of the mechanism, associated with their minuteness, would, if the phenomena were not daily visible, be inconceivably marvellous; only less marvellous then are monads and bacteria, the length and width of whose bodies are the thirty-thousandth of an inch, and the vibratile flagellæ by which they swim being less than the two-hundredth thousandth of an inch in diameter, and yet these almost invisible threads possess great vital activity. Careful observation alone will gradually reveal the marvellous mysteries of nature, and no alleged phenomena, however improbable, if testified to by many credible and capable witnesses, should be contemptuously rejected under the supposition that such phenomena are contrary to natural laws and of impossible occurrence.

All the common phenomena of nature, apart from experience and logical inference, would be thought impossible. Take for example gravitation, a property of all sub-stances, and the influence of which, as far as is known, is instantaneous in its action at any distance, or, at least, if not instantaneous, its speed has never been calculated, as have been the speeds of light and electricity; a force not exhausted by incalculable space, which acts as certainly on objects a billion of miles apart as one mile: an energy that cannot by any means be intercepted either by vacuum or solid; that holds every atom in the universe in its relentless grasp, a dew-drop being equally under its control as a nebular cluster containing millions of suns

and systems. Take light, travelling by undulation only, and not by progression, through a hypothetical boundless ether—this is unexhausted by distance, and is a form of force without being an entity; is produced by vibrations in a hypothetical something, the existence of which is only the necessity of theory. Luminiferous ether is theoretically denser than a diamond, and millions of times more elastic than steel, and yet offers not a phantom of resistance to the faintest and most attenuat-

ed gas.
These and myriads of other theories of science, are generally accepted by the learned as the most satisfactory modes of explaining every-day phenomena, and yet there are scientific men who refuse to observe facts that can be made as palpable as that two and two make four, or that the moon is seen by the reflected light of the sun.

The latest, or rather the supposed latest triumph of science is photographing the invisible. Objects too faint to produce visual impressions on the human retina, leave distinct impressions on the sensitized dry plate, and coloring the control of the sensitized dry plate. and gelatine and silver accomplish more than the most sensitive human eye. The practised eye of the astronomer, aided by the highest telescopic powers, observes millions of stars that are invisible to unaided vision, but a mechanically-arranged telescope, with a sensitized photographic plate as a retina, registers the existence of myriads more, too far re-moved from earth to produce visual impressions on the most sensitive human eye, aid-

ed by the most powerful optical instruments.
All this is very interesting, very wonderful, and possibly very true, but other facts, probably more interesting, wonderful, true, and important, are turned from with open or illconcealed disdain-more important because the former have special relation to physical and biological laws of terrestrial importance, whilst the latter not merely refer to the phenomena of this life, but point to a future state of existence of which this is but the transitory preliminary stage.

If the alleged phenomena of Modern Spiritualism be true, they appeal to precisely the same kinds of evidence as those by which ordinary mundane facts are established, and their solution is more important because they foreshadow, if they do not prove, a condition of existence the outcome of the present, and possibly, though not demonstrably of limitless duration.

If psychography, which may be observed in the full blaze of daylight, and in any apart-ment, be genuine—and thousands of honest, credible, and competent witnesses affirm that it is so—why do not the leaders of scientific research, the men who profess to seek truth for truth's sake, carefully and courageously examine the phenomens, which may be had under conditions that render imposture im-

Jesus-Spiritualism.

to the Editor of the Religio-Philosophical Journal

I am impelled after reading the excellent article from the pen of E. W. Wallis, entitled "Spiritualism—Jeens," to write to express approval of the sentiments therein advanced, and my hope that we may hear much more in the same line of thought; not that Bro. Wallis has said any thing new in his article, for does he not in nearly every sentence give utterance to the same grand truths which the Journal, in common with the best speakers upon the spiritualistic rostrum, has distinguished itself for years in advocating? But I consider the matter treated of as of much importance to humanity at large, that while not allowing other and vital departments of our great work to suffer from neglect, I am anxious to see those ideas kept before the public mind, until we as Spiritualists, will become fully imbued with the importance of practical effort on our part, for the elevation of character and its attendant concomitants.

I am glad to know that in many parts of the country we find Spiritualist societies or-ganized and laboring zealously in every good work; but after all, is it not a fact, that comparatively speaking we are doing next to nothing? Are we not in danger in our justifiable abhorrence of the superstitious dogmas of the Church and all past religions, of overlooking that sublime idea which after all has been the vital spark that has kept the Church from utterly falling to pieces?
Say what we will of the Church, and none

can be more thoroughly convinced than I am, that its doctrines of man's fall, infallible bibles, vicarious atonement, and salvation by faith are purely mythical, creatures of the imagination, and may be even worse, in their origin. No one can be more denun-ciatory of the intolerance of the Church in all ages, including our own, and yet the fact remains, that on the part of a very large portion of its members, they are held together by a sincere desire to do good, a love for God and humanity that enables them to undergo in many instances great privations; to make many sacrifices of personal comfort, if perchance they may help their fellow-man.

Call this a sentimentalism if you will. believe it to be a sentiment that we cannot afford to ignore. I believe that as Spiritualists we owe it as a duty to the world to exert ourselves to teach those truths which will promote right living, honesty and purity of character. It is that we may do this work the more effectively, that we so sadly need organization; but not to depart from the subject in hand, we need to be more thoroughly aroused to the greatness of the work which we as Spiritualists have before us. While we pity those of our honest fellowmen who are still creed-bound and the victims of superstition within the churches, we are ready in our more emancipated condition, to take up and carry on the work of leading humanity to higher grounds of thought and action; freed from the shackles of creedal slavery, and rejoicing in that freedom which the truth alone can give? Surely no Spiritualist can be observant of affairs in his own or any other community, without being impressed with the enormous amount of wrong that obtains? Look at the thousands of victims of intemperate habits, and the incalculable amount of misery caused thereby; see the victims of the heartless and soulless corporations as they are ground to the earth to gratify the selfishness of their employers; no matter which way we turn, we seem to see nothing but vice, misery and suffering, of every conceivable name and nature. And why? I will admit that the doctrine of the evolution of religious thought makes it plain that humanity has to pass through just such an experience, but this does not furnish any sufficient excuse to those whose minds have been enlightened to the recognition of the evils which weigh down the race, to sit idly by with folded arms, harboring the delusion that there is nothing we can do. No, friends, if we really mean what we say, when we speak of the principles of love inculcated by the philosophy of Spiritualism, we will be up and doing, and render what aid we can, during the short time we stay on this side, to make matters as much better as we may be able. As Brother Wallis well says:

"Abstract philosophical disquisitions will not educate the children of the age; will not feed their minds with practical truth, moral culture, or warn them of dangers and vices that beset their path. Let us not clutch at the shadow of wisdom and lose the substance of truth and duty. Wisdom is justified of her children when they prove themselves hers by wise employment of knowledge in

treading the path of duty, right and love."

I believe that there is involved in the philosophy or religion of Spiritualism just what the world needs for the amelioration of the evils that afflict us, but it will be utterly useless unless practically applied. Talking is good, it serves to encourage and agitate thought, but without action we need not

hope for progress.

Friends, let us be up and doing. Let us wake up to a recognition of the sublime religion of which we are in possession, and determine that we will make our Spiritualism felt for good in every community.

Bristol, Ct. John Winslow.

A Wonderful Surgical Operation.

A remarkable operation was performed at the Charity Hospital in New York City, Sept. 1. Mrs. Ann Curry, who is 50 years of age, has suffered for two years with malignant cancer of the abdomen. She was induced to enter the Charity Hospital recently, where she was visited by Dr. Thomas H. Allen. When told that an operation from the effects of which no patient has ever recovered—and only three left the operating-table alive—was her only chance of life, Mrs. Curry announced her willingness to take the risk rather than live longer in such misery. The operation was performed in the presence of several well-known New York surgeons. The patient was placed under the influence of other, and Dr. Allen made a long, straight incision into the abdomen, from the pit of the stomach downward, and the assistants tied the arteries. A spray atomizer was used to sprinkle an antiseptic fluid upon the wound. Dr. Allen removed the abdominal organs, while his assistants tied one artery after another. It was discovered that the bladder and several surrounding organs had been attacked by the germs of the disease, and these had to be scraped until all the traces of cancer were gone. The work was finished in a few minutes, and the opening in the stomach was drawn together and sewed up with a fine silver wire. These stitches were afterwards supplemented with others of catgut. The cancer weighed nearly twelve ounces. Mrs. Curry was taken to her room in safety, and all danger of a primary shock was removed. Dr. Allen said that it was hardly possible for the patient to recover, but he had great hopes that the operation would prove successful. At a late hour the same day Mrs. Curry's pulse was strong and full.

Woman and the Household.

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

SOWING.

Sow with a generous hand; Pause not for toil or pain, Weary not through the heat of the summer, Weary not through the cold spring rain; But wait till the autumn comes For the sheaves of golden grain.

Scatter the seed and fear not; A table will be spread; What matter if you are too weary To eat your hard-earned bread? Sew while the earth is broken; For the hungry must be fed,

Sow while the seeds are lying In the warm earth's bosom deep, Let your warm tears fall upon it.
They will stir in their quiet sleep;
And the keen blades rise the quicker.
Developes for the feet. Perchance for the tears you ween.

Then sow, for the hours are fleeting, And the seed must fall to-day; And care not what hand shall reap it, Or if you shall have passed away Before the waving cornfields Shall gladden the sunny day.

Sow, and look onward and upward,

Where the starry light appears— Where; in spite of the coward's doubting, Or your own heart's trembling fears,

You shall reap in joy the harvest You have sown to-day in tears. WHAT "THEY SAY." The City of Pullman, Ill., founded five years ago last May, contains a population of 7,500 souls. Within it are found five churches and two schools, but no lock-up or jail, no magistrates and but one policeman. Nothing is spent for the relief of the poor, since the population is self-supporting. The following is the answer given by the chief clerk of Pull-

feasibility: "Can you furnish us with your statistics of crime?

man, the village where prohibition proves its

Answer: We have no crime. "Have you any asylums, such as those for lunatics, orphans, benevolent, etc.

"Answer: None. "Is the trade in strong drink prohibited? "Answer: Sale of malt, vinous and spirit-

uous liquors forbidden. "Do you attribute to the absence of facilities for getting drink any improved state of morals, as compared with other cities in your State?

"Answer: We certainly do, as one important aid in this direction."

The moral is one which all who run, may

Miss Frances E. Willard, the noble leader in a noble cause, gives, in regard to the National Prohibition Party, the following noble sentiments:

"Parties are the moulds into which God pours the principles that are to bless humanity. But when these have crystallized into the law and life of a people, God breaks the mould for which he has no further use. Parties, like might ravel the long road from cradle to coffin; but, unfortunately, when dead, they are not so sure of a burial as men. Parties are organic—they grow by gradual accretions, and require nourishment and care. As a whirlwind begins with a few leaves or particles of dust, so a party begins with a few individuals, often obscure; but if God's breath sets them in motion, the widening men have been petitioning legislatures which were, as a rule, companies of soldiers enlisted for no other purpose than to defeat their measures. Is it any wonder we have grown tired of it, and decided to invest our valuable time where it promises better results-namely, in recruiting, one by one, from the people of the country, soldiers committed to the proposition, " The Saloon must go!

"The men who will naturally unite in this party will also strongly support Civil Service Reform, Anti-Monopoly, and Anti-Mormon Legislation, and commit the organization heartily to the cause of National and Com-pulsory Education. The best elements of the disintegrating parties of the past will gravitate toward this; from their out-worn halls the sound timbers will help make up our life rafts. Very soon this new 'party of great moral ideas' will hold the balance of

nower. Mrs. H. B. Goodwin writes about the women of Switzerland in this fashion:

The industries of the women surprise and interest me even more than those of the men, for in addition to every kind of out-door toil, they perform the household labor of baking, brewing, washing, of spinning, weav-ing, sewing and knitting.

There scarcely seems any limit to the produce of their hands. The pretty summer silks so highly prized by our American ladies, are woven in large quantities in the chalets of Swiss peasants, and silk kerchiefs of every size and hue are the products of their looms. Along the shores of Lake Zurich the click of the weaver's shuttle is heard in more than half the humble homes. I have learned that the amount of silk woven each year in Switzerland, amounts to more than \$40,000,-000; and the larger part of this is woven by women in their homes, using looms very similar to those used by our grandmothers. They also spin both flax and cotton, and with the threads they knit, net, crochet and weave hosts of useful and fanciful articles. Their embroidery is famous for its beauty and

The largest part of the women whom the tourist meets, are tanned, hard featured, and look as if their incessant toil was performed hopelessly; but I have seen many cheerful toilers, singing as they spin, weave, and knit and I have also seen a few very pretty girls clad in the picturesque Bernese costume and looking very bright and intelligent."

STRANGE FASHIONS.

Disraeli in his "Curiosities of Literature"

gives the following: 'The ladies in Japan gild their teeth and those of the Indies paint them red. The pearl of the teeth must be dyed black to be beautiful in Guzerat. In Greenland the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ug ly if she were not plastered over with paint The Chinese must have their feet as diminutive as those of the she-goat; and to render them thus their youth is passed in torture. In ancient Persia an aquiline nose was often thought worthy of the crown; and if there was any competition between two princes. the people generally went by this criterion of majesty. In some countries the mothers press the head between two boards, that it one of them."

may become square. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. The female Hottentot receives from the hand of her lover, not silks nor wreaths of flowers, but the entrails of animals, to dress herself

"In China small round eyes are liked, and the girls are continually plucking their eye-brows, that they may be thin and long. The Turkish women dip a gold brush in a tineture of a black drug, which they pass over their eye brows. It is too visible by day, but looks shining by night. They tinge their nails with a rose color. An African beauty must have small eyes, thick lips, a large, flat nose, and a skin beautifully black. The Emperor of Monomotapa would not change his amiable negress for the most brilliant Eu-

ropean beauty.

"An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. This is rather troublesome to them in blowing their noses; but the fact is, and some have informed us, that the Indian ladies never

perform this very useful operation.
"The female head-dress is carried in some countries to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. This bird is composed of copper or gold, according to the quality of the person; the wings spread out, fall over the front of the head-dress and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play and tremble at the slightest motion.

"The extravagance of the Myantses is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad; this they cover with their hair, and seal it with wax. They can not lie down, or lean, without keeping the neck straight; and the country being very woody, it is not uncommon to find them with their head-dresses entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year."

A Psychological Problem.

To the Editor of the Religio-Philosophical Journal: In your editorial on the "Wonders of the

Human Mind" you refer to a rather marvel-ous case of loss of memory and its subsequent recovery, and say: "Philosophers and metaphysicians here have an ample field for ex-ploration. They are baffled at once in endeavoring to solve the problem in a manner that can be understood." This is doubtless true of philosophizers and metaphysicians generally, for such phenomena are perfectly unintelligible without a knowledge of the psychic functions of the brain. That knowledge was embodied in my system of Anthro-pology; but is not imparted in any college at present. There is nothing very mysterious o one who understands cerebral organology. Our faculties continually vary in their activity and power, according to the conditions of the brain. When the circulation in any region is diminished, or suppressed, the powers which it manifests are diminished or suppressed. When the circulation is restored the faculty is again manifested. This is true of the whole brain and equally true of each convolution. best analogy in well-disciplined armies, under intelligent and faithful leadership. First, the soldiers must be recruited, one by one, for a well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detested by them all. Our temperance well-understood contest against a foe detected When the circulation of the brain is reduced unconscious by a blow on the head and remained so until restored by the trephine that relieved the pressure, after he had been taken to the hospital on shore. Immediately on recovering consciousness he leaped up and cried out, "Down with the Yankees."

In the case related by the Denver News, if correctly described, there was simply an arrest or failure of circulation in the middle of the forehead in the region of Memory which is a distinct faculty, although for metaphysical reasons it was not recognized by Gall and Spurzheim. The whole circulation of the front lobe was at first deranged, and almost suspended. It may have been owing to effusion, ganglionic irritation or an arterial clot. As this condition was gradually removed by the vital force, circulation and intelligence returned, but the middle of the forehead did not recover. That portion of the organ of memory by which we recall things long past remained in a state of paralysis or anemia while all his other organs and faculties had recovered. This portion of the organ lies vertically above the pupil of the eye in the middle of the forehead. I demonstrated its functions first in 1841, when I found that the excitement of that organ in impressible persons carried them back to the days of their childhood; and I have been teaching and demonstrating this excitement of the organs ever since. The blow that restored the complete circulation of the front lobe was probably on the back of the head. By restoring the circulation it restored the memory. If the circulation had increased still more he would have shown great intellectual brill-

In impressible subjects the condition of this patient can easily be produced. I can place them in such a state of mental vacuity that they cannot even tell their own names or recollect anything, and by reversing the condition enable them to speak distinctly of

incidents supposed to be forgotten. There is no problem in intellectual psy chology which is not solved by experiments on the brain; as is well understood by the readers of my system of Anthropology published in 1854, and I trust it will not be long before I can present Cerebral Psychology be-

fore the present generation. JOS. RODES BUCHANAN. P. S.—It was in 1848 that I published the doctrine of "The Land and the People," which is now agitating Great Britain; not 1858, as a typographical error in my lecture

made it.

Alpaca goats have been discovered in Asia Minor whose hair excels that of the South American alpaca, and a very silky, soft alpace fabric results from its manufacture.

Last year there were 26,000 letters posted in England without any address upon them. In 1,600 of these coins and money were inclosed.

> Horsford's Acid Phosphate. A GOOD THING.

Dr. Adam Miller, Chicago, Ill., says: "I have recommended Horsford's Acid Phosphate to my patients, and have received very favorable reports. It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years I black the noses of their children; and others have found a few good things, and this is September Magazines not before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) The Siege of Vicksburg, General Grant's article in the September Century, will meet with the greatest public interest. A picture of General Grant is a forcible frontispiece. A supplemental article, A Woman's Diary of the Siege of Vicksburg, will also re-ceive much attention. A suggestive article is Connecticut in the Middle Ages. The Great River of Alaska describes the journey of the Government party over the mountains of Alaska into British Columbia. Mr. Howells continues his illustrated Italian papers. The pastoral attractions of England are described in Among the Red Roofs of Sussex. Other articles are: The Twilight of the Poets; The Bostonians, and the Silent South. In Topies of the Times are short essays of much interest. and Poems are contributed by popular and well-known writers.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The personal reminiscences of General Grant, with portrait, by Mrs. Jessie Benton Fremont, will be sought for in this number. The Little Blackamoor and the Gold Princess is a good story with a moral. The Heroines of the Poets has a fine drawing of Tennyson's "Enid." How the Boojums went down the Crater is concluded. Little Ahmow's Fight with the Wolves; Deacon Thomas Wales' Will; How the Middles set up Shop; The Goyernor's Daughter and other good stories with the Chautauqua Readings, Poems and Pictures fill these pages.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Pub. Co., New York.) Two Members of the New English Ministry is the initial article in this issue. It is followed by Indications of Character in Handwriting; Mrs. Dr. John C. Lord; Sunlight and Health; Notes, etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Infinite Knowable; A Justification of Judaism; Jacqueline Pascal; Biblical Exegesis and Historical Criticism: The Elimination of Warfare; Editor's Note-Book; Re-

ST. LOUIS MAGAZINE. (St. Louis. Mo.) Contents: Among the Rocky Mountains; Stone-brook; Clouds with Silver Lining; One Doubly Lost; My Love; Literary Chats and Views; Editorial Marginals.

THE HERALD OF HEALTH. (M. L. Holbrook, M.D., New York.) Timely articles are found under General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) The usual amount of interesting reading matter is supplied for this

"THE LIBRARY MAGAZINE. (John B. Alden, New York.) Articles from some of the best and most popular writers is contained in this number.

A Wonderful Offer.

Every farmer and stock-breeder should send one dollar to the Rural Home Co., of Rochester, N. Y., for a year's subscription to The American Rural Home, and receive free a copy of "The Farmers' and Stockbreeders' Guide," a new and reliable work just issued. The book contains over four hundred pages, is printed on nice paper, fully illustrated and bound in cloth. It is by no means a cheap-John affair, but a valuable compilation of the writings of Youatt, Mills, Skinner and Ciater, and is the most reliable and comprehensive work ever issued on the subject. diseases of oxen, sheep, swine and horses, with the causes, symptoms and treatment are given with such simple directions that every farmer may become his own cattle doctor. It treats of the anatomy of all can Rural Home, it is generally considered to be the best paper of its class published. We are acquainted with the publishers and proprietors and can vouch for the genuineness of their offer. Paper one year, with book postpaid, one dollar. Send for sample copy with list of more than one hundred bound books which are given away. Address Rural Home lo., limited, Rochester, N. Y.

Those happy persons who had as lief play at c ards as sip nectar from Ganymede's golden cup may find a factor two of interest in that which follows: The last number of the statistics of the German Empire gives particulars as to the manufacture and sale of playing cards in Germany last year. The number of manufactories was as in 1883, sixty-one, and they turned out 3,552,010 packs of thirty-six cards or un-der, and 1,286,239 packs of more than thirty-six cards. Out of this total 3,291,914 packs of the former and 203,514 of the latter description were stamped for inland sale, and 236,865 packs of the former and 1,074,923 of the latter exported. Including the playing cards imported, the total number of small packs used was 3,3%,100 and of large packs

"Important Clover Huller Law Suit." The Newark Machine Company, of Columbus, Ohio, have just entered suit in the United States Courts against Gaar, Scott & Co., of Richmond, Indiana, for the use of certain patents upon the Clover Huller manufactured by the latter which the New-ark Machine Company claim to be infringements on their patents on the Victor Clover Huller manufactured by them. This is an important suit, for, if it is gained by the Newark Machine Company, they can pursue all clover hullers built by Gaar, Scott & Co., and can collect damages from anyone using

New Books Received.

THE RELIGION OF PHILOSOPHY, or the Unifi cation of Knowledge: A Comparison of the chief Philosophical and Religious Systems of the World made with a view to reducing the categories of thought or the most general terms of existence, to a single principle, thereby establishing a true conception of God. By Raymond S. Perrin. New York: G. P. Putnam's Sons; Chicago: Jansen, Mc-Clurg & Co.; London: Williams & Norgate. Price, cloth, 566 pp., \$4.00.

BRICKS FROM BABEL: A brief view of the Myths, Traditions and Religious Belief of Races with concise studies in Ethnography. By Julia McNair Wright. New York: John B. Alden. Price, cloth bound, 60 cents.

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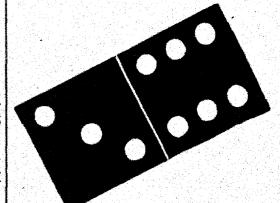


VE times a day one may see a throng of trav-clers gathered within the walls of the Michi-gan Central Passenger Station, at the foot of Lake street, in Chicago, as the hour ap-proaches for one of the finely appointed ex-trains of this favorite line to pull out on its presenters for this favorite line to pull out on its rapid journey to the rising sun. All classes of the population are found there, and representatives of every nation and every people of the globe; but, in the summer time, from the first appearance of civic dust and heat, the predominating element is the aummer tourist—quiet, well dressed, intelligent knowing the best places to go to, and the best means of getting there. For the American, man or woman, is a traveler and knows how to travel, and finding himself or herself at that wonderful center of teeming life and industry, the Garden City of the Lakes, goes eastward by the Michigan Central, "The Niagara Falls Route," to the thousand places of natural beauty and sublimity, of fashion, of health and of trade, that crowd the eastern and northern portions of our country. The pyramid of baggage rapidly disappears in the portals of the capacious baggage ear; the uniformed conductor shouts "All aboard!" the iron horse snorts as he leaps forw rd toward the Mountains and the Sea, and Off we go.

leaps forw rd toward the Mountains and the Sea, and Off we go.

Where to? Almost anywhere, For as of old all roads led to Rome, now the Michigan Central leads to about all the places worth going to. First and foremost, to Niagara, for there is but one Niagara Falls on earth, and but one direct great railway to it. But also to Mackinac Island, the northern paradise; to the Thousand Islands and St. Lawrence river; to the Muskoka Lakes, Ottawa and Montreai; to the White Mountains, Saratoga, Lake George, the Hudson and the Catskills, and a thousand other lake, mountain and seashore resorts, regarding which Mr. O. W. Ruggles, the G. P. and T. A. at Chicago, willsend you illustrated information upon application. ation upon application,

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

CHICAGO, ILL., Saturday, September 12, 1885.

Experience of a Distinguished Presbyter ian Minister of the Last Century.

We lately received the following letter: JACKSONVILLE, ILL., Aug. 18, 1885.

Col. Bundy,-Dear Sir: It strikes me it would be a good thing for your readers if you would step into some clergyman's or other library and look into affi and Herzog's new Religious Encyclopedia Vol. III., p. 2,316, at the account there given of the three days' trance of Rev. William Tennent, his recovery and the subsequent spiritual cutting off his tees. If need be, hunt up the whole story of the "Log College," and of his life, published in New York, 1847, and write such an article on the facts as you done can write. For these facts are now, and ever have been, admitted without question by the very highest orthodox authority.

Yours truly,

J. B. Turner.

The story above referred to, an elderly clerical friend informs us, was well known to the clergy and churches of two generations and found upon examination to be totally ignormore ago, but is probably little known to those of the present day. It appeared originally in a Presbyterian periodical called bers the impression it made on him when reading it in his childhood twenty-five years later. It occurs in a tolerably full Memoir. of the Rev. William Tennent, Jr., a man of mark in his day, pastor of the Presbyterian Church in Freehold, N. J., from 1733 till his death in 1777, and widely known for his zealous and effective labors over an extensive region in connection with the famous pulpit orator, Rev. George Whitefield, and several other eminent ministers. "The Memoir in The Assembly's Missionary Magazine," says the distinguished Rev. Archibald Alexander, Sen., D. D., the head for many years of the Princeton Theological Seminary, "was well understood to be from the pen of the Hon. Elias Boudinot, LL. D.; but though Dr. Boudinot prepared this memoir for the press, the greater part of the narrative was written at his request by the late Dr. Henderson of Freehold, one of the Elders of the Freehold Church, and a man distinguished for his piety, integrity, veracity and patriotism." And Dr. Alexander adds that the original manuscript was then in his possession; and, furthermore, that he "heard the same facts from elderly persons who had never seen this published account; and they were so public that they were generally known not only to the people of this part of the country, but they were currently reported and fully believed in other States." So much for the authority on which the narrative stands,

Of the Hon. Elias Boudinot who thus stands sponsor for the memoir of Mr. Tennent, it may be needful to say to the readers of this generation, that he was an eminent jurist of New Jersey, elected to the Continental Congress in 1777, made its President in 1782, and honored afterwards with other official distinctions.

The story, which is told with much minuteness of detail, appears not only in the Assembly's Missionary Magazine above mentioned, but also in a volume put forth in 1845 by Dr. Alexander, entitled "Biographical Sketches of the Founder and Principal Alumni of the Log College." (The founder of this "College" was the Rev. Wm. Tennent, Sen. the father of the subject of Judge Bondinot's "Memoir.")

We copy verbatim from the original memoir, making only some slight abbreviations:

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the Presbytery as a candidate for the gospel ministry. His intense applica-tion affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse till little hope of life was left. In this situation his spirits failed him and he began to entertain doubte of his final happiness. He was conversing one morning with his brother in Latin on the

state of his soul when he fainted and died away. After the usual time he was laid out on a board according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day In the evening his physician and friend returned from a ride in the country and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of flesh under the arm; although the body was cold and stiff, he endeavored to as certain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother (Rev. Gilbert Tennent, in whose family William had been living) objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor who never left him night nor day. The people were again invited and assembled to attend the funeral. The doctor still objected and at last confined his request for delay to one hour, then to half an hour and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment and in a spirited tone said: 'It is shameful to be feeding a lifeless corpse;' and insisted with earnestness that the funeral should immediately proceed. At this critical moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again made in hopes of bringing about a speedy re suscitation. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to

life a dead body.
"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However after that period he recovered much faster but it was about twelve months before he was completely restored. After he was able to walk the room and to take notice of what passed around him, on a Sunday afternoon his sister who had stayed from church to attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean' This affected the sister so much that she burst into tears and informed him that he was once well acquainted with it. On her reporting ant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became The Assembly's Missionary Magazine, in the | capable of attention he was taught to read year 1806, and our informant well remem- and write, as children are usually faught, and under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos. he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he had felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life as if no difficulty had previously occurred. This event made at the time a consider-

able noise, especially in connection with what follows in this narration.

The writer of these memoirs (Dr. Boudinot) was greatly interested, and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented and proceeded with a solemnity not to be describ-

While I was conversing with my brother. naid he, 'on the state of my soul and the fears I had entertained for my future welfare, l found myself in an instant in another state of existence under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate. I immediately reflected on my happy change and thought Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. then applied to my conductor and requested leave to join the happy throng. On which he tapped me on the shoulder and said: 'You This seemed like must return to the earth.' a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' added: 'Such was the effect on my mind of what I had seen and heard that if it be possible for a human being to live entirely above the world and the things of it for some time afterwards, I was that person. The ravishing sounds that I heard and the very words uttered were not out of my ears when awake for at least three years.

"It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words or at least the subjects of praise and adoration which Mr. Tennent had heard; but when he was requested to communicate these, he gave a decided negative, adding, You will know them, with many other particulars, hereafter, as you will find the whole among my papers, alluding to his intention of leaving the writer hereof his executor. which precluded any further solicitation."

"It was so ordered in the course of the Divine Providence that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven. Mr. Tennent's death happened during the revolutionary war (1777) when the enemy separated the writer from him, so as to render it impracticable to athim on a dying bed; and before it was possible to get to his house after his death (the writer being with the American army at the

In a note at this point the writer adds:

Valley Forge) bis son came from Charleston and took his mother and his father's papers and property and returned to Carolina. About fifty miles from Charleston the son was suddenly taken sick, and died among entire strangers. And never since, though the writer was left executor also to the son, could any trace of the father's papers be discovered by

The writer thus concludes his account of this part of Mr. Tennent's life:

"The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth or to reason to believe that in every age of the world instances like that which is here recorded have occurred to furnish living testimony of the reality of the invisible world and of the infinite importance of eternal con-

So wrote a most venerable and distinguished Presbyterian scholar in this country eighty years ago. How many of the present day would be as candid?

Other remarkable circumstances in Mr. Tennent's life will be taken up in a future number of the Journal.

TELEPATHY.

Is There a Sixth Sense?

The Toronto Mail asks that question, and

then goes on to say that some months ago an article or two appeared in that paper respecting the power-be it clairvoyance or, as the early missionaries contended, diabolism—by which the Indians of the plains are almost instantaneously made acquainted with events occurring at points far too distant to admit of the belief that they acquire the information from runners or by means of signal fires In India this extraordinary faculty is known as the secret mail, and European residents have long attempted to solve the mystery of it, but without much success. The theory of telepathy, of communications or impressions being conveyed from one mind to another by molecular action or some such force, appears to find favor with the Mail's correspondent. It is accepted by many European scientists of note, and has recently been the subject of several papers in the Nineteenth Century. It may be well to explain, for the benefit of those interested in this new branch of metaphysical research, what the Indian of the Northwest really believes about the so called visions he sees, usually after undergoing a ten or twelve days' fast. In the first place can establish communication with another by channels other than the two senses of seeing land hearing. Then he says that when this line of communication has been established, the mind of the receiver conveys to the eye of the receiver, or throws upon the retina of his eye, a picture or vision of the subject matter of the communication from the sender. Thus, an Indian whom we shall call A is just being drowned in the Bow river at Calgary. His spirit, by this unknown process, opens communication with the spirit of B, his brother, who at that moment is five hundred miles away at Fort Qu'Appelle, B's spirit being in a proper condition to receive the message. Forthwith the message is depicted upon B's sense of sight, and he sees a representation of the drowning of A-of the upsetting of the canoe, of his struggles for life, of his final disappearance, of his wet garments and death-struck face. The receiver B does not, be it noted, actually behold the drowning, but merely the image or representation of it as cast upon the retina by some occult system of photography, the instrument being, he knows not what, but the message transmitted from the spirit of A being the primary cause as well as the subject of the vision. Holding this belief, the Indian sorcerer or medicine man is able to place implicit faith in some of the ghost stories told by white men, and to account for them on grounds which, if telepathy be a fact, are scientific. Thus a white man who avers, as scores have done, that he saw a friend standing by his bedside in the night with dripping clothes and pallid face, this friend having been drowned in mid-ocean at or about that precise moment, is at once asked if he is weak enough to suppose that the friend, existing as a disembodied spirit, could possibly make his way from the other world to that bedroom in those wet clothes; also if he could possibly do so without being observed by others. This rude question has disposed of many a vision of the kind, the person who saw it being driven to conclude that it was a delusion. He argues that it is easier to believe that it was a delusion, than to believe that a drowned man or his manes could perform such an exploit; ergo, a delusion it was.

But medicine men would say that he did not see either the drowned man or his ghost; that, in fact, there was no such figure in the room; but that the drowned friend had flashed to him the fact of his death and the circumstances attending it, and that the subject-matter of this communication had been thrown upon his sense of sight. It was not necessary, therefore, that the spirit of the person drowned should have come from the other world in wet clothes or at all, or that it should have been visible to others. The Mail says in conclusion that:

"Whatever modern science may think of the poor Indian's theory, it certainly affords | era in Spain, and 72,347 deaths.

a more plausible explanation of appearances after death, admitting that they are possible, than any our superior civilization has been able to invent."

The American Scientific Associaton.

The American Scientific Association held its annual meeting in Ann Arbor, Michigan. the last of August and early this month, with an attendance of some three hundred members from all over the land. Some useful and valuable discussion of fungi grape rot and like practical matters was had, and sundry papers on chemistry and geology were reported as of real scientific value.

The section on anthropology had a full attendance on Monday, August 31st, and listened to talks on stone axes, Indian names, ornaments in Ohio mounds made of human skulls, etc., and at last came to topics that touched on the inner life and spiritual powers of man, which we find reported in the daily papers as follows:

" MIND READING.

"Prof. Chas. S. Minot, Boston, Mass., read two papers, the first of which, entitled "The Number Habit," gave the result of a large number of experiments with persons claiming to possess the so called faculty of mindreading. It was held that there is in reality no such thing as mind-reading. The second paper dealt with a similar subject, its title being, "Are Contemporary Phantasms of the Dead to be Explained Partly as Folk-Lore?" The thought was that just as witch-lore was created in Salem by the imagination of persons who had been brought up to believe in witches, so now-a-days most, if not all, stories of phantasms of the dead are the direct result of the common belief which obtains so generally as to amount to folk-lore."

We do not know the age of this learned professor, but if he lives on earth twenty years longer, he will be ashamed of his foolish blindness. Of psychological powers in us, and of the facts of spirit manifestation, this grave body has very little comprehension or knowledge, so far as can be judged by their reported doings. But we must be thankful for some information about fossil bugs, some help to save our grapes and keep off the fearful grasshopper plague. At present we must rest content with a curious story about ornaments made of skulls. When people outside of such scientific societies, and a glorious saving remnant" inside (such men as Wallace, Crookes, Zöllner and Butelof), move on and up to higher light, these complacent dignitaries will be compelled to move, or stand as the laughing stock of the civilized world.

Science of this sort is really getting to be cheap and poor in the minds of many sensible people, who can see small choice between the blind bigotry of the creed-bound theologian and the conceited professor. Fairly posted on skull ornaments, ignorant touching the subtle powers of the immortal mind, of which the wonderful brain is the organ, with the skull for its mere casing and protection, he holds that one spirit, as he terms the mind, is about where this scientific association

> Pitiful Story of a Beautiful Young Woman Driven to Suicide.

Miss Laura H. Nourse who committed suicide in the Ohio River a short time ago, was regarded as a most estimable young lady, was a church member, but not receiving any answers to her prayers she became very despondent and skeptical. She left the follow-

ing pitiable tale: "Any one that believes in a merciful Savior, or a Savior who will help those who trive after right with their whole heart, is elieving in a fraud. I have lived an upright life all my life, and I have given kindness and consideration to every one I ever knew. and I have been driven to despair by a sucession of injustices and unkindnesses that nave been undeserved. I believed in God and tried to brave it out. I suffered enough to kill ten people that had not the bravery of a lion. fought against unkindness, standing up against it until I can stand no longer.] have no defense against lying and misrepresentation, and I defy the world to prove that I have ever done an immoral act of any kind. have loved righteousness and all that was good with all my heart, yet I have been in the last few weeks insulted to my face with the insinuation that I was not a true woman. I have never been thought any other than right of and the love of it has brought me no good. I have never found that God kept me in the hour of trial; but still I have never dishonored him before man. But he has entirely forsaken me and left me no resource but self-destruction. Oh! terrible to love a supposed friend and Savior, and to find the one you believed to be almighty to save neither able or willing to do aught for you. Oh! terrible to love right and find that there is no power in heaven or earth that can bring any good to triumph over evil or help those who strive after righteousness. I pity any one who has any sense of right, for it is only those who can trample on every principle of honesty that can succeed in life. Those who care for self above everything else, and will trample upon everything and everybody that comes in their way will have a good time. As to the peace and love and joy that is promised to a Christian, it is a farce, and there is no such thing."

Henry Gordon of Detroit, Mich., writes: "I desire to call your attention to the wonderful mediumistic powers of Mr. A. L. Thompson of 164 Howard street, Detroit, Mich., who has recently let his power become known, and does some of the most wonderful things through writing and otherwise, that have ever been heard of or experienced by any of the profession. Any who are desirous of obtaining communication from their departed friends, or gaining any information in regard thereto, will do well to consult Mr. Thompson at their earliest convenience. Any communication to his address in Detroit would receive prompt attention, and at all times find him ready and willing to promote the good of the cause."

There have been over 187,565 cases of chol-

Water Finding .- Is it Electric?

The following article, from the Illinois Mirror, was called out by the reports of water-finding by Cyrus Fuller of Livonia. Michigan, one of our subscribers. Mr. Fuller has over 300 wells on his list, found by forked twigs bending over the springs beneath the ground, and no failures, as he says, save in three or four cases where rock was found and boring given up. The Mirror writer, J. M. Berry, says:

"To apply what we know of the nervous

system, its susceptibility to the slightest electrical current, we know that water is one of the best conductors of this element. We have learned by observation and experiment that there are electrical currents passing from the earth to the atmosphere, and that these currents are formed in most instances in connection with these water veins through the earth, so that when a person susceptible to a slight electrical current approaches and passes over with a rod as suggested the electrical current causes the rod to twist. Some persons are so susceptible to this force they need no forked stick; others use but one rod. That these are electrical currents I have substantiated to my own mind by the lightning which passes from the electric cloud to the earth, always through these electric currents and as often, perhaps, from these currents to the cloud. The safety of every building, hay or grain stack, depends upon its location away from these currents. If buildings are located upon them, they should be well rodded to the current of water or other electrical attraction over or near where they set. I could cite pages of instances which have come under my observation. One of my neighbors informed me that he had a hay stack struck and burned by lightning this fall; he had put his stack over the current of water which I had designated, two years ago. A small twig of a tree, standing thirty feet from my own house, was cut down by an electric stroke, the house escaping, the current upon which I dug and found a good supply of water passing directly under this tree. In witching for water I often ask if light-ning has struck in the vicinity; twice on one farm it had struck fences. I was successful in finding the post down which the lightning passed into the ground. In both these instances I was not made aware that the lightning had struck, but was put to the test to see if I could locate a current near such a fence and down the side of the pasture. The location of the current, as the farmer stated, crossed the direction of the fence and the very post, as he came to examine, where the lightning passed down. A strange coincidence this, if not the true philosophy.

We have designated these as electric curcents under the law of natural philosophy; they may be produced by the friction of running water and sand in the ground; or there may be other causes, not so well understood, which generate these currents, and here comes in consequence a failure by the waterwitch. As near as I can estimate it proves to be water veins in nine cases out of ten. In this occasional failure the disbeliever denounces the whole thing as a humbug, even to that force acting upon the rods. A surveyor, trusting to his compass, is sometimes carried away from a true course by some cause, which perhaps he may not understand; and then again, in surveying as in water-witching, the electric currents are much stronger some days than others."

GENERAL ITEMS.

The census of Dakota shows a population of over 400,000.

An octoroon woman, sixty years of age, died in this city a few days ago, from starvation. She had money in the bank.

An Iowa Judge has decided that a man is in duty bound to tell his wife where he spends the evenings when he is away from home. This decision is all right to a certain extent. but suppose the man doesn't know.—Philadelphia Press.

Geo. H. Brooks arrived from the Chattanooga (Tenn.) camp meeting last Saturday. He was on his way to his home in Madison. Wis. He reports the camp there as in a prosperous condition. He lectures during October at Louisville, Ky.

Rev. Robert Laird Collier resembles Henry Irving so closely that, when in London, he was mistaken for the actor by intimate friends. Mr. Collier says that once a member of the Lyceum Theatre Company talked an hour with him about dramatic matters. supposing him to be his employer.

No medical man has ever been made a peer in England. They do not fulfill the conditions indispensable to ennoblement. A peer must be wholly disconnected with trade or the active practice of a profession, and only such persons as have ceased to be engaged in the exercise of a remunerative vocation can

If every soul, saint and sinner, in the Union were to go to the ports of the Great Lakes each could get to carry home a haif bushel of grain. To put it in cold figures, there are 50,000,000 people in America, and stored for shipment 'twixt Duluth and Toledo are 25,-000,000 bushels of wheat, corn and oats.

It is now thought that if Mrs. Grant gets \$50,000 from sales of Gen. Grant's book she will be doing well. The explanation of this reduction in the estimate is simple. All sorts of cheap publishing concerns are getting out "Lives of Grant," and these are palmed off, in many instances, as the book written by the great soldier himself.

It is said that the laughing plant of China is so called because its seeds produce effects like those produced by laughing gas. The flowers are of a bright yellow, and the seed pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The natives (Chinese) dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman. for he will dance, sing and laugh most boisterously and cut the most fantastic capers. and be in an uproariously ridiculous condition for about an hour. When the excitement ceases the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.

A Georgia man has a hen twenty years old caring for a large brood of little chickens of her own hatching.

Mrs. Ella M. Dole, now in Atchison, Kanis to make a brief trip to Omaha, Neb., before she returns to Chicago.

A Hindoo loom complete is worth 68 cents: and weaves shawls, silks and muslins, which our most expensive apparatus cannot equal.

A dog in Providence, R. I., has been trained to bang on the piano and make a noise, which might pass for singing by a slight stretch of the imagination.

On a ferryboat connecting Norfolk and Berkeley, Va., negroes are forbidden to go on the white side of the boat. Some Baptist ministers entered the forbidden cabin and were by force put on the other side.

That is a strange statement which the Congregationalist makes, "on good authority," that so far as can be remembered no young man born and bred in the nine Congregational churches of Hartford, Conn., has within the last fourteen years become a minister.

There was submitted by the Commissioner of Indian affairs a request from a Kiowa Indian studyin at Lincoln University, Pennsylvania, to be admitted to citizenship. He was informed in reply that it could be done only by some act of the general government. The fact that Indians are born in the country does not make them citizens.

Mr. Ruskin says that "horse racing should be conducted without whip or spur, and only for a laurel crown without money." The only race which approaches this ideal takes place in Siena, where the reward for the winning horse consists in a public feast, in which the horse is toasted and partakes himself of a bucket of wine.

Sister Woodworth is an Indian evangelist. While she exhorts the people to repentance her husband provides food for them. These peculiar camp meetings are very popular: and yet there are critics who say that the prices charged for the meals rather more than cover the cost, which is all the Woodworths profess to desire.

A Stratford, Conn., woman who is a member of the Society for the Prevention of Cruelty to Animals, accuses local Christians of going to church to hear the glories of another world and beat down Satan under their feet, all the while having horses outside fighting a thousand devils in the shape of flies and

Mrs. Emeline S. Fairchild writes from Danbury, Ct., stating that she attended an exhibition given by "Harry Slade," who claimed to be a wonderful medium for physical manifestations. She pronounces him a firstclass humbug. His name is familiar to most Spiritualists who cannot be deceived by him or induced to favor him by paying an admission fee to witness his tricks.

In the courtyard of the palace at Kremsier where the Emperors met a few days ago grass grew a foot high. The crystal chandeliers were as black as coal. The kitchen was garrisoned by legions of rats. It took 200 workmen ten days and nights to make the palace presentable: but at last incense was burnt to drive away the smell of fresh paint, and the hard task of cleansing was done.

It is estimated that there are 100,000,000 acres of land on the Pacific coast of the United States that are especially adapted to wheat culture. Of this California has 25,000,000, or one-fourth of the whole: Oregon has 18,000,-000 acres: Washington Territory has 16.000.-000 acres; Colorado and Idaho, 10,000,000 each. Montana, Utah and Wyoming, 7,000,000 each, and the great bulk of all this wheat land lies yet untouched.

The English Wesleyans are much concerned about the persecutions to which their members are subjected at the hands of State Church landlords and clergymen in the rural villages. At the recent Wesleyan conference in London the subject was warmly discussed. This treatment is not experienced in large towns, where Wesleyans are allies, but in country districts, where they are regarded as ecclesiastical poachers and made to feel that they are under a ban.

W. A. Mansfield writes as follows from Jamestown, N. Y.: "I returned from Cassadaga Camp Meeting on the first of September. I have settled down here for the winter with the intention of attending college. However, I am not going to drop my mediumship entirely. Saturdays and Sundays will be devoted to my spirit band and the public. My address for the winter will be 433 East 4th St., Jamestown, N. Y."

The New York Sun says: "The Massachusetts Sunday law is a very old one, prohibiting all work or travel, except for charity, mercy, necessity or worship. It also applies to Saturday evening. In letter and spirit, if observed to day, it would stop the running of horse-cars. Sunday papers, most of the work of drug-stores on Sunday, the riding, driving and walking that are general, all the work done Saturday evenings of a secular sort, and a hundred and one things that churches and clergymen indulge in."

Luigi Bonomi, a priest, who with several missionaries and sisters were held captive by the Mehdi, has just returned to Rome. When the Mehdi tried to turn the Christians to the Moslem faith Bonomi answered for all, saying: "You are not a prophet; if you are, show it with less talk and more deeds. Here is a good opportunity for you. You have so many soldiers here. Feed them all with one goat, and we shall believe that you are the prophet which you say you are. Take my head: I do not care. I know you are an impostor." Since his return to Italy Bonomi has been much lionized.

Science and Religion.

Thomson, when preaching before the British Association for the Advancement of Science. asked, naively, "Why cannot we be friends?" We have no doubt that there is a modus vivendi between science and faith, and that if each will attend to the cultivation of its own lot both may dwell together in harmony if not in unity on the same fruitful field. But the Rev. Hugh O. Pentecost's letter to the New York Sun on Christianity and science will scarcely contribute to such a happy state of things. He undertakes an impossible work when he endeavors to show that the processes of reason and of faith are the same. Moreover, he has unconsciously borrowed some agnostic feathers for his orthodox cap. He tells us that "the fundamental truths of Christianity are: The existence of one personal God, called by any name you prefer; the immortality of the soul; some sort of relation between God and the soul, and a moral outcome of the life that now is in the life that is to be." This is a truly broad church summary of the Christian religion for a clergyman whose professional creed is that of the Westminster Confession and Catechism. If these be the only essentials of Christianity then the old heathen and the Jews had no need to have it preached to them as the one true religion. "Jehovah, Jove, or Lord" will cover the personal God of all religions. Plato and Cicero were orthodox Christians, for both of them believed in a further state and the immortality of the soul, and it would be difficult to find a heathen philosopher who did not hold that there is "some sort of re-lation" between the soul and God. Leslie might have spared himself the trouble of writing his "Short and Easy Method with the Deists," and Paley his "Evidences of Christianity," had they lived in Brother Hugh O. Pentecost's time. For there is nothing to be argued, nothing to be proved. His Christian fundamentals have as little of the Nicene as they have of the Tridentine creed in them. and there is no essential difference between heathen and agnostic theism and the Christian revelation. In fact, the idea of revelation does not enter into Brother Pentecost's view at all. The late Bishop Wilberforce said: "Other books may be inspired because they are true, but the Bible alone is true because it is inspired." Cardinal Newman has even said that revelation has taught us facts of science and history which we could not otherwise have known, as the Deluge and loah's Ark. But our orthodox brother tells us that religious faith and scientific faith are one and the same thing, that Herbert Spencer, when he acknowledges "the presence of an Infinite and Eternal Energy, from which and breaking the handle. The farmer was all things proceed, makes that statement by faith, beyond a doubt," yet "it is a strictly scientific inference, a strictly scientific use of the imagination, which is but another name

Moreover, as to those beliefs which have hitherto been deemed essential to, as they are distinctive of, Christianity, Brother Pentecost says: "There are doubtless masses of Christians who accept their beliefs ready made, that is, upon the authority of Christ some lesser one; but the declaration is true not because He made it; He made it because it is true." "His words are the words of all men; His life as the life of any other; the must be bred to keep up the supply.—The Scriptures, as any other book, must be brought under the crucial test which tries all authorities in religious matters, the common

consciousness of men. No infidel writer, either past or present, of June the ice recedes northward, while behas claimed more than this. But it is fatal tween the banks and the coast of Newfound-land it remains languet.—By a provision in to Mr. Pentecost's mission as an orthodox land it remains longest.—By a provision in preacher of Christianity. Christ claimed to the laws of the republic of Mexico it is said. be Himself the Absolute Truth when he said: "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me." this was not a claim to authority it was an empty boast, and if the miracles he wrought were not proof of supernatural power, and his resurrection of a life superior to that of other men, the whole fabric of orthodox Christianity falls to the ground. A pagan emperor offered to place Jesus Christ in the Pantheon at Rome. Mr. Pentecost is willing to accord him whom at his ordination he de clared to be Almighty God the same place that he would give to any other teacher who teaches what we feel to be true. He throws away authority and inspiration altogether, though he does not know it. "Take my yoke upon you and learn of Me," said his master. "I will do so," replies the pupil, "just so long as you tell me what I already know to be true; but on your authority I-will not believe anything. Have a care, Jesus, how you offend my inner consciousness and don't teach me anything that is not consonant with my scientific imagination in religion." Such orthodoxy as this may well ask that Christian doctrine shall have "a less objectionable formulation." The creeds of the Christian Church, from the days when St. Paul preached Christ crucified as "the Power of God and the Wisdom of God," to the days when the same is preached by such men as Dr. Storrs in our own city, must all be made "less objectionable," which means that what is distinctive of Christianity must be eliminated. Christ is no longer even one of the old masters, and though even the Jews said of him, "Never man spake as this man," Brother Pentecost reduces him to a subordinate teacher in the school of morals, whose teachings must be pronounced upon by his professed disciples as more or less worthy of belief. But without authority there is no revelation, there is no Christianity. To enlist under a banner and refuse obedience to the captain is neither loyal nor logical. Having accepted Christianity, through the submission of private judgment to faith, we can no longer pick and choose the parts that please us. To reject miracles is to reject him who claimed to work them. To admit them is to acknowledge his divinity. Christ cannot be divided into sections and the Scripture cannot be broken. As the late Dean Mansel said in his famous Bampton lecture on "The Limits of Religious Thought"-" This is not Christi

CASSADAGA CAMP-MEETING.

anity which thus divides Christ; this is not

philosophy which thus mutilates man."-

Brooklyn Eagle.

To the Editor of the Religio-Philosophical Journal: The closing lectures of the season at Cassa daga were well attended, and everybody seemed satisfied with the good outlook for the future. A. B. French and Mrs. Lillie gave the lectures on Saturday and Sunday, the latter delivering the closing address on Sunday afternoon. The financial condition of the Association is better than ever before. and the list of speakers employed shows that the platform is being steadily elevated. The little episode of which I gave an account in my last letter stirred up considerable feeling, but everybody seems satisfied with the result The old board of directors, with one exception, was re-elected, and Mr. E. W. Bond has been appointed a committee of one to employ speakers for next season. This of course means that the Fletchers will not have

another season, for that was the issue made. The weather at the present writing is rainy and cool, and nearly all the campers have The present Archbishop of York, Dr. William left the grounds. The temperance people are holding a four days meeting, but the attendance is not large. Geo. W. Bain and Hon. J. P. St. John are among the speakers.

Sept. 5th, 1885. GRAPHO.

General News.

Florida is three times as large as Massachusetts.—The "Penelope" is a new white dahlia with purple tipped petals.—The district school system disappears in New Hampshire March 1, 1886.—At the last coin sale an Elheria penny, time of Alfred, sold for \$250, and a gold half noble of Henry VIII brought \$1,250.—A large amount of capital, estimated at from \$15,000,000 to \$20,000,000, is invested in base ball, in all parts of the country.-A new notion among oculists is that men's eyes are more sensitive than those of women to the colors red, yellow and green.—The Royal English Commission on the housing of the poor says that, with all the poverty and overcrowding, the standard of morality is high.

Out of 56,000 prosecutions by the English Society for the Prevention of Cruelty to Animals during the last twenty-five years, 55,000 have been seccessful.—A shooting match took place recently in Canada between twentyfive smokers and the same number of nonsmokers. The smokers won by twenty-five points.- Nebraska has now about 250,000 acres of growing forests, in which have been set 600,000 young trees. Besides this there have been planted more than 12,000,000 fruit trees.—An Englishman has been condemned to twenty years' penal servitude at Lyons for plundering churches. While secretly prosecuting his career of crime he was received into fashionable sporting circles, and became a patron of the turf .-- The Chinese have just completed an immense bridge over the arm of the Chinese Sea at Lugang. It was constructed entirely by Chinese engineers, and is five miles long, entirely of stone, has 300 arches, each seventy feet high and a roadway. It is the greatest structure of the kind in the world.—The worthlessness of the murdered man was the only plea made by a Wyoming lawyer in defense of his client, who had deliberately shot a bar-room bully for merely annoying him. The Judge said that the argument was unsound in law, but the jury let it justify, to their minds, a verdict of acquittal .- A Manitoban farmer was sharpening a stake with an ax, when a flash of lightning, accompanied by a single clap of thunder, came from the only cloud visible, a small one immediately overhead. The bolt struck the head of the ax, splitting it into two pieces knocked to the ground insensible, but speedily recovered, and, upon searching about, found the fragments of his ax forced deeply into the ground.

Five hundred stallions are imported annually from France to this country. - A Frenchman and his wife have twenty-five sons in the army and sixat home.—The United States Government maintains thirty-eight lighthouses along the Hudson River.-The sword worn by Ellsworth at the time of his death is in the possession of a man in New York.-Fifteen million horses are now owned in latest dude agony is to shave the mustache down to a narrow fringe one-eighth of an inch along the curve of the upper lip.-From observation it appears that toward the end that all persons not Mexicans are prohibited from owning an estate within twenty leagues from the boundary line.—During the last thirty years the elevation of the shores around the Baltic and the Gulf of Bothnia has gone on with greater rapidity than dur-ing the previous period of observation.—An officer writing from Suakim says the ground burns the feet through the stontest boots, the thermometer in the coolest room marks 104 and even the backs of books curl from the heat.—The average crop of wheat in the United States and Canada alone would give one person in twenty of the population of the globe a barrel of flour in each year, with enough to spare for seed.—A noted statisti-cian, Edward Atkinson, insists that there is an abundance of room yet in this world. The 1,400,000,000 persons supposed to be on the globe could all find easy standing room within the limits of a field ten miles square, and by the aid of a telephone could be addressed at one time by a single speaker. In a field twenty miles square they could all be comfortably seated.-A leading model has a set of cuff and shirt studs made of Chinese finger nails, set in gold. He points with pride at his exclusive possessions, which are made of a Chinaman's finger nail which was four inches long when cut. The nail in the studs presents a shiny appearance and is susceptible to changes in the weather. Their owner claims that they were successfully used by him as a weather barometer when he first got them. but their usefulness in this direc-

tion has been lost through age. Hostilities bave been suspended at Kassala.—A wild man has been captured in the woods near Wilkesbarre, Pa.—Texas fever is said to exist in Mills and Pottawattamie Counties, Iowa.-George Robert Sims, the playwright, has broken down on account of ill health.—Frost is reported generally in the Northwest, but not much damage has been done.—A late census report makes Dakota's total population 415,664; farms,82,767; manufactories, 1054.—The water of Lake Minnetonka is falling so rapidly that steps are being taken to remedy the evil.—Adjutant-General Drum denies that antagonism exists between Secretary Endicott and Gen. Sheridan. -The Soldier's Home Commission in this State will finish up their tour for the purpose of selecting a site next Saturday.—It is not believed at Washington that Postmaster-General Vilas is to retire from the Cabinet to become Minister to Austria.—According to Washington advices the Treasury Department is satisfied that the present sugar drawbacks are too large.—Samuel Plimsoll, the Radical millionaire and philanthropist, will contest Sheffield for a seat in the new English Parliament.—It is conceded in diplomatic circles in Washington that the Bismarck-Cuba agitation has assumed rather alarming proportions.—Blood red flags, revolutionary-emblazoned banners, and incendiary harangues made up the parade and picnic of the Anarchists in this city last Sunday.-Recommendations will be made by the Chief Signal Officer in his annual report for the establishment of signals to foretell approaching destructive storms.

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 recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Do you snore? Fisher's Mouth-breathing Inhibitor will cure you. See advi.

Gunn's Newest

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

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Sleeping with the mouth open injures the throat and often is the first step that leads to consumption. Fisher's Mouth-breathing Inhibitor prevents all this.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1527 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. send for explanatory circular.

Hudson Turran lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Our Western people are liable to be laid low by malarial fever, when breaking up new lands. The folks in the East are also complaining of fevers chills, and agues, arising from decaying vegetabl matter and imperfect drainage. For either East or West the best remedy is Ayer's Ague Cure.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphist, near Fulton, Brooklyn, N. V. Sunday Services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidies Aid Society meets every Thursday, 3 to 10 P. M. John Jeffrey, President: S. B. Nichols, Vice-President; Miss Lulu Beard, Secretary; A. G. Kipp, Freasures.

Hon. A. H. Dailey will lecture Sept. 13th. John Slater, trance speaker and test medlum, Sept. 20th

Mrs. Neille J. T. Brigham for October.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spirite at Meeting of New York City, convenes every Sunday at 16:30 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 Spiritualists at Saratoga Springs; N. Y. will hold Meetings every Sunday afternoon and evening at the Supremo Court Room, Town Hall; also on the first Moraday and Tuesday evenings of each month, at which Mranellio J. T. Brigham will officiate.

N. J. Hill INC. 1900. E. J. HULING. Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Seciety of Kausas City, Me., meets overy Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Grunville, President; A. J Colby. Scoretary.

Lassed to Spirit-Lite.

Passed away on Thursday, Aug. 13th, Worthy Blanchard, of Farmington Mich., aged 60 years.—a pioneer settler, an early Spiritualist, a man highly respected and esteemed for personal excellence, industry kindness and fidelity. The large number of people at the funeral on Sunday, the 16th, listened to a fit tribute to departed worth by G. P. Stebbins.

Live School.

Jacksenville (III.) Business College. A standard school for Business, English, Shorthand and Penmanship. Circular free. Address G. W. BROWN, Prin.

BUSINESS COLLEGE,

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Nature's Great Remedy for GOUT, DYSPEP. SIA, RREUMATISM, MALARIA, DIABE-TES, DROPSY, KIDNEY AND BLADDER TROUBLES, and any diseases arising from the Kidneys.

The Gettysburg water alone of all alleged medical springs known possesses an indisputable medical record.

—N. Y. Medical record.

The Gettysburg water has produced signally curative and resorative effects in Dyspensia, Gout, Rheumatism, etc.

—Dr. Bell, author Med. Work on Medicinal Waters.

As a solvent of the uretic concretions in Rheumatism and Gout, it takes high rank.—Dr J. Mooreman, resident physi-cian White Sulphur Springs, and Prof. Washington Univers-ity, Baltimore, Md.

Pamphlets and water can be obtained of all druggists, or GETTYSBURG SPRINGS CO., Gettysburg, Pa., and Philadelphia, Pa.

Princes. Authors & Statesmen -OF--

OUR TIME.

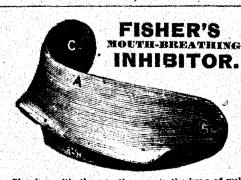
By James T. Fields, E. P. Whipple, Canon Farrar, Archibald Forbes, Louise Chandler Moulton, Mamie Dickens, and others. Edited by James Parton.

ROYAL 8VO., WITH OVER 60 ILLUSTRATIONS, \$2.75. Extract from Preface.

*Few volumes have ever been published containing so many interesting names, whether as subjects or as authors; and I believe there is nothing in any of them which violates the reasonable privacy of public individuals.

"If I may judge from my own pleasure in reading these sketches, the reader will find most of them to possess unusual interest. He will have the pleasure of seeing Charles Dickens in his most engaging hours, delineated by his daughter; and Dean Stanley of Westminster Abbey, described by Canon Farrar, his associate and colleague. He will see Thackeray, sitting on a trunk, chatting with a chance acquaintance; and the filustrious Victor Hugo as he appeared day by day to his secretary and amanuensis. Emerson, Longfellow, Prescott, Willis, Whittier, Beaconsfield, Gladstone, Macaulay, Choate and many others, are described for us here by those who have seen and known them well. Here, also, are emperors, kings, queens, princes and other ornamental personages, who excite the curiosity even of the stanchest republicans, often their compassion, and sometimes their cordial respect."

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Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are causen from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit he broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose-breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

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The snorer not only suffers personally, but becomes a general disturber, is a month-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device your cam't smore The Month-Breathing Inhibitor is sent post-paid to any address on receipt of \$2.00. Our 16-page circular sent free. Address PRARRIE CETY NOVELTY CO., 60 Dearborn St., Chicago, III.

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The Designs are the most beautiful and the manufacture the most elaborate of anything ever produced in this line.

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MONDAY, NOVEMBER 16.

by an introductory lecture at 7:30 P. M., in

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The course of instruction, which con'inues five weeks, will be devoted to Therapeutic Sarcagnomy, the schene which holds the same relation to Magnetic and Electric practice that Anatomy holds to Surgery, changing the ordinary empirical practice to an exact scientific form. In addition to Magnetic and Electric practice

PSYCHOMETRY

will be taught, which gives a perfect art of diagnosis and the philosophy of mediumistic, spiritual, and mental healing ex-plained.

Fee for the Course, \$25.00. Address the President

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CALL FOR THE 9th ANNUAL CONGRESS

NATIONAL LIBERAL LEAGUE. To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas

who Support the Nine Demands of Liberal-

You are invited to actend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday and Sunday, October 6th, 16th and 11th.

According to a vote at the last Congress of the League no tice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article L of the Constitution of the National Liberal League shall be amended to read:

"The name of the association shall be The American Secular

Measures for the amiliation of the Freet ought Secieties of canada with the National Liberal League will also come up

Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Feeethought, and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States Loroughly Secular, and the repeal of all laws now on the statute books which conflict with the Nine Deman's of Liberalism.

Logal Aprillary Leagung age antitled by the Lorgen Con-

leman's of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representatives in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chartern of State Executive Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now deshable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It

attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors: R. G. INGERSOLL, President. SAMULL P. PUTNAM, Secretary. COURTLANDI PALMER, Treasurer. CHARLES B. REYNOLDS, Ch. Ex. Com. A. C. MACDONALD, Ch. Fip. Com.

CLEARING OUT SALE OF BOOKS

The Hollow Globe. A treatise on the physical conformation of the earth. By W. L. Sterman, M. D., and Prof. W. F. Lyon. This work has been selling for \$2.00. The few in stock are offered at 75 cents each.

Golden Memories of an Earnest Life. Being the Biography of A. B. Whiting: Together with selections from his poetical compositions and prose writings. Compiled by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work and we trust they will want a copy at the low price of 60 cents, former price being \$1.50.

The Safest Creed. By O. B. Frothingham. This work consists of thirteen Discourses of Reason by the well known thinker. Cloth bound, heavy tinted paper, \$1.50, now offered at 60 cents each.

Manomin: A Rhythmical Romance of Minnesots, the great Rebellion and the Minnesota Massacres. B) Myron Coloney. Published at \$1.25, now offered at 50 cents. Key to Political Science; Or Statesman's Guide. By John Scuff. Published at \$1.25, now 50 cents.

The Halo: An Autobiography of D. C. Densmore. This vomme is intended to be a truthful autobiography of the author and there are many who will be glad to have it in their library. The retail price is \$1.50, we will close out the stock at 75 cents a copy.

The Clergy a Source of Danger to the American Republic. By W. F. Jamieson, Originally \$1.50, offered at 50 cents.

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The Record Book. A book for Societies about forming, and contains the Declaration, Articles of Association and By-Laws and Record. These are followed by blank sheets enough to use at the meetings and will be found to be just what is wanted, and will save much time for those forming the Society. Former price \$1.50, new effered at

All the above are for sale by the Religio-Philosophical Publishing House, Chicago.

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

The City of the Living.

In a long-vanished age, whose varied story No record has to-day, So long ago expired its grief and giory— There flourished, far away,

In a broad realm whose heauty passed all measure, A city fair and wide, Wherein the dwellers lived in peace and pleasure, And never any died.

Disease and pain and death, those stern marauders withich mar our world's fair face, Never encroached upon the pleasant borders Of that bright dwelling-place.

No fear of parting and no dread of dying *Could ever enter there; No mourning for the lost, no anguished crying, Made any face less fair.

Without the city walls Death reigned as ever, And graves rose side-by-side; Within, the dwellers laughed at his endeaver, - And never any died.

Oh, happiest of all earth's favored places! Oh, bliss, to dwell therein— To live in the sweet light of loving faces, And fear no grave between!

T Disputing life's warm truth— To live on, never loneller nor older, Radiant in deathless youth! And, hurrying from the world's remetest quarters

To feel no death-damp, gathering cold and colder,

A tide of pilgrims flowed, Across broad plains and over mighty waters, To find that blest abode Where never death should come between and sever Them from their loved apart—

Where they might work, and will, and live forever,

Still holding heart to heart. And so they lived in happiness and pleasure. And grew in power and pride, And did great deeds, and laid up store of treasure, And never any died.

And many years rolled on, and saw them striving, With unabated breath; And other years still found, and left them living, And gave no hope of death.

Yet listen, hapless soul, whom angels pity, Craving a boon like this, Mark how the dwellers in the wondrous city Grew weary of their bliss.

One and another, who had been concealing The pain of life's long thrall, Forsook their pleasant places and came stealing Outside the city wall.

Craving with wish that brooked no more denying, So long had it been crossed, The blessed possibility of dying-The treasure they had lost.

Daily the current of rest-seeking mortals Swelled to a broader tide.

Till none were left within the city's portals, And graves grew green outside.

Would it be worth the having or the giving-The boon of endless breath? Ah, for the weariness that comes of living There is no cure but death?

Ours were indeed a fate deserving pity Were that sweet rest denied, And few, methinks, would care to find the city Where never any died?

BRUTISH OFFICERS.

Cruelty in an Insanc Asylum.

The New York Mercury gives the following account of the inhuman treatment of a patient in one of the asylums of that State. It is strange that such inhumanities can be practiced in this enlightened age. It appears, from the report, the writer is a young man born and reared in a northern city of New York. His physical health was weak and his parents sent him South. A sojourn there, however, made him worse, and fearing to die so far away from home he came North by sea. The sea voyage greatly benefited him, and when he reached home he felt that at least he was convalescent. But his relatives thought otherwise and sent him in charge of a friend "visit and take advice" at a well-known asylum. The young man's friend had with him a letter from the young man's relatives, and armed with this as his sole authority he introduced the youth to the medical staff as a lunatic. The youth in question was informed that he would have an honest and careful examination by the physicians.

AS A FIRST STEP

to this examination he was left alone in an anteroom while his father's friend began a private consultation with one of the doctors. He was quite sane enough to doubt the fairness of this proceeding, so he interrupted the conversation and insisted on taking part in it. He now stated his own case, admitted that he had been sick for some years and that he was entirely willing to submit to a proper examination. The result of this was that three other physicians were called in and the prospective patient submitted to a rigid cross-examination about his past, his health, and his habits. The physicians suddenly asked him if he thought he had any enemies who were persecuting him. This is a question frequently asked in such cases and generally has the effect of startling the patient into a violent outburst. It had no such effect on this occasion, and he could recall no enemies and so far no persecution.

WHILE THE EXAMINATION

was going on one of the physicians was writing out "the case," and the patient, observing this, expressed a desire to see a document so nearly concerning himself. Of course he was refused, whereupon the young man showed a little indiscretion for the first time by offering to bet that he could find any number of "M. D.'s" who would sign certificates to put sane men into lunatic asylums. This clearly settled his case, for all the physicians but one left the room and the supervisor was sent for, who conducted the young man through various rooms, the doors of which were all locked immediately after he passed through them, until he reached one ward, where he found in his own words "his personality gone and he himself nothing but an article," and all this it should be remembered was accomplished, not by legal and medical certificates, but by a relative's letter and a

FEW MINUTE'S PERFUNCTORY EXAMINATION. Knowing that resistance was useless, he submitted, walted and watched. Having determined to use the utmost discretion in his behavior he escaped without punishment for several days, but at length committed the crime of talking at the dinner-table, for which he was transferred to another ward, occupied by pauper and dangerous lunatics only, where every accommodation was of the

FILTHIEST DESCRIPTION.

Here he made the acquaintance of a few patients who proved to be the keepers' victims. One of them, a poor fellow in delicate health, who had once been an acrobat, was the especial delight of the keepers. On the day of his arrival in the ward this broken down acrobat was dozing in a chair, and the keeper finding the time hang heavy on his own hands, ordered him to amuse those present with a few somersaults without touching the floor with his hands. This circus reminiscence was usually given three times a week, but it was somewhat varied by such acts of brutality as the following: A keeper, a huge, powerful fellow, amused himself with reading a newspaper for an hour or so, then arose, stretched himself, doubled up his arm and, observing that his muscle needed exercise, struck the retired acrobat a

CRUSHING BLOW ACROSS THE FACE. The poor wreich threw his arms over his head to protect himself from further violence, when the keeper caught him by the shoulders with both hands and threw him full length to the floor. Then he kicked him with his heavy boots, and, as an extra athletic treat, lifted him up bodily and threw him to the ground with all his might three times.

ONE UNLUCKY PATIENT was once bold enough to complain of his treatment to the doctors. He had been terribly abused by the

keepers in presence of all the occupants of the ward, and as the physicians passed through before his witnesses and assailant he made his complaint. When nesses and assailant he made his compiant. When he had done so the keepers took the doctors aside and said: "The poor fellow has had another bad attack and tried to beat his own brains out with a chair. We had great trouble to quiet him." This occurred on Sunday morning, and after service in chapel the young man returned to the ward to find the unlucky patient greaning in agony and to find the unlucky patient greaning in agony and to find the unlucky patient greaning in agony and to hear not only from his own lips, but from those of the other patients, that after the physicians' departure the keeper had returned and given his victim a terrible pounding for having complained of his previous beating.

Another of the Keepers' victims

he describes as the most harmless man in the place, and it was the custom of the keepers to lock him in an iron cage and then amuse themselves by pounding him and kicking him as he lay on his back. On other occasions this new victim would be treated to a novel form of punishment and one which seemed to afford the keepers the most unbounded amuse-ment. He would be ordered to march from one end of the ward to the other, while the keeper ran be-hind him and forced him to a high rate of speed by beating him over the head with a large bunch of heavy keys.

THE YOUNG MAN WAS SO CAUTIOUS

and observant of the whims and habits of the keepers that he received comparatively little corporal punishment,occasional knock-downs and blows not count-ing in such an experience. Indeed, he exhibited an amount of shrewdness that might have been profitably employed outside a lunatic asylum. He contrived during the whole of his incarceration to make daily memoranda of his own treatment and that of the other patients. He heard that an investigating committee was to visit the asylum and he put himself in communication with its chairman and asked to be allowed to give evidence before the committee. The chairman promised to produce him as a witness, but the promise was not kept, and finding that the com-mittee had finished their work in the asylum, the patient

IN DESPAIR GATHERED HIS MEMORANDA together and asked one of the assistant physicians to show them to the superintendent of the asylum, not, however, before exhorting a promise that he should not be punished for his complaints. Whether in consequence of these complaints or for some other cause, he found himself restored to the first ward

where brutality was not an every-day occurrence.
Shortly after this he was visited by a friend of his family, who promised that a writ of habeas corpus should be issued and his release secured. Three months, however, went by and he heard nothing of the writ and still was confined and treated as a luna-

where the treatment was something better and

Our patient now began to despair again, and especially as the keepers jeered at him and laughed at his boldly expressed hope of getting free. In the month of June he determined to do for himself what it appeared neither the law nor his friends cared to

do for him. He made up HIS MIND TO ESCAPE,

and on the morning of June 18, at 1:30 o'clock, after having worked his scheme during many nights, he broke the bars of iron outside his bed-room window, tied the bed clothes together, by their means let himself down to the ground and thus escaped from what with some truth he called a "hell upon earth." Without money or a coat to his back he flew from his prison, sleeping in the fields and feeding upon raw vegetables. But freedom consoled him for his privation. Four months after making his request through a lawyer, he received from the asylum his clothes and baggage, the latter plentifully ticketed with asylum labels so that the fact of his having been a "lunatic" should be well advertised.

FURTHER AND FURTHER WEST

he went, then South again, but only to find fresh hardships at each halting place and to feel, justly or not, that, move where he would the taint of the asylum clung to him still. From his present abode in Arkansas, he wrote his experiences to James B. Silkman, whose name had become familiar to him through the newspapers. His case is one of many and is such an example of the possible terrors to life through our lunacy laws that it deserves the fullest possible measure of publicity.

A Scance with the Bangs Sisters.

To the Editor of the Religio-Philosophical Journal:

seance was given by the Bangs Sisters, Walnut Street, Chicago, Sunday evening, August 23rd, and I attended the same. It was of more than ordinary interest. Six people were in the circle, besides the two mediums. After entering the scance room the doors were all closed and sealed, and those present were invited to examine them and the articles in the room. I took particular paint to note the surroundings and the distance from the doors, tables and other articles. On a table was a pitcher of water, but not in reach of the mediums or any sitter. All joined hands, the lights were put out, and in about five minutes a number of persons had hands touch them. A large cold hand was laid on my wrist, and at the same time I could feel the medium's warm hand on mine. The name Edward was spoken quite plainly, as I supposed by the spirit who claimed to be a brother of mine, and who was drowned, a fact not known by any other one in the

I will note one more manifestation in particular, as I think it was fully equal, or better, than any manifestation of the kind that I ever witnessed at Mrs. Maude Lord's scances. I asked if the controll ing influence could not show a spirit light. In a few moments a dim light began to appear near the floor growing larger and brighter, and moving around in side the circle, often high up, near the ceiling, and then around or near each sitter. It grew so luminous that we could almost see each other; the light seemed to emanate from the palm of a hand, as I could plainly see the fingers, the light shining beneath them. The hand came close to my face and grasped my beard and also my nose. I could see the fingers move, as any one would open the first and second finger to take hold of any article. I could only see the four fingers. The hand moved from my face down to my hand, and the fingers rested thereon with the light between them.

A guitar was played and bells rung; a handker chief was taken from one of the sitters and thorough ly wet with water and placed upon my head. Each one in the circle received good tests of the presence of their spirit friends, being touched by hand and names given. All seemed to be perfectly satisfied with the seance.

I consider the Bangs Sisters good mediums, and well worthy of the good name and reputation that they are winning. Their mediumabip will compare with the best mediums in the West for physical manifestations. Having had twenty-one years experience as an investigator and had sittings with over one hundred different mediums, I think I can . judge quite fairly of mediums and spirit manifestations. Lake St., Chicago. D. F. TREFRY.

A Horse that Prefers Music to Oats.

"There's a horse that would rather listen to music than eat," said the driver of a Brooklyn livery coach team, pointing to a bright-eyed, Roman-nosed, shape-"The way I found it out is this: I feed my team at 4 o'clock in the afternoon to be ready for evening calls. Then I go home for half an hour for my own supper. Well, usually he would have his mess all eaten up clean when I got back; but once a week I would find his oats untouched,or that he had just begun to feed. It puzzled me for a number of weeks; but one day I happened to stay at the stable all of the afternoon, and then I found what was the matter. Our boss, who lives next door to the stable, has a disabled child, and one of the amusements he gives her is to have some of these Italian street musicians come and play under her window for twenty minutes or so, when the little girl throws a quarter This makes them come very regularly. The after-noon I speak of they were there, and just as they struck up, that horse, whose stall is near the door, turned his head and seemed to listen as attentively as a person. One day the boss asked me why I didn't feed at the right time. I told him the musiclans had been around, and related what I had dis-covered. He seemed to doubt the story; so to prove it to him I took a harmonica from my pocket, an experiment I had often tried before, and played several lively tunes. The horse took his head out of the manger and kept it up with ears cocked and nostrils wide, until I stopped. 'Old Opera,' as we call him, has become a curiosity of the neighborhood, and has quite an audience whenever the band comes around.—New York Tribune.

Seeing Through Bandages.

Dr. Kerner says of the Secress of Prevorst, who for weeks at a time existed in the somnambulic state, that "she frequently had no feeling or consciousness of existence, except in the pit of her stomach. She seemed to herself as if she had neither head, hands, nor feet; at these times she perceived everything with closed eyes, but she could not tell whether she saw the objects or felt them. If I, by passes, made her lift her eyelids, she saw nothing but me; her pupils were immovable, but she could not tell

whether she saw or felt me."

Rev. Chauncey Hare Townshend, from whose work I have freely quoted, a minister of the established church in England, in good standing, whilst temporarily residing in Autwerp, in 1836, was told by a friend of some extraordinary results of mes-merism, and he was induced to witness some of its phenomena. These were of such a character as to enlist him in their investigation, which he steadily pursued for some years with such admirable sense and judgment, that not only is the record of his experiments and tests exceedingly interesting, but his views regarding mesmerism are deserving of the greatest attention. He was fortunate in being able to engage the assistance of a number of remarkably lucid subjects, among them a youth, whom he designates by the initials E. A., and of this person he thus speaks on page 235 of his Facts in Mesmerism. American edition:

"Having filled a couple of china eye-glasses with wadding. I, or some other person, held them firmly to the patient's closed eyes when in sleepwaking. This also made no difference in his visual perceptions. When the same eye-glasses have been applied without the wadding, notwithstanding their perfect opacity, the patient has declared that he could see the light very plainly through them, and that they

the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing. "I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing) I have laid strips of wadding over the eyes before applying the hand-kerchief, and I have firmly secured every possible kerchief, and I have firmly secured every possible interstice between it and the cheek with cotton. In the presence of Dr. Foissac strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief to the cheek, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to meemerize him, when he assured me that he could not distinguish when he assured me that he could not distinguish day from night. Then, having passed into sleep-waking, he has immediately given proofs of perfect vision, quite as perfect indeed as that enjoyed by persons whose eyes are open and unbound. Again, on awaking (the bandage never having been stirred during the whole period of his sleepwaking) he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease, the next he was standing helpless, not caring to be near me, and if called upon unable to move except with a groping hesitation of a blindfold person.... The striking proofs of vision that the patient gave, when properly bandaged, were that he read in books, and distinguished cards, their color, suit, etc., often playing with me at various games upon them. I remarked that in sleepwaking he was quite adroit at the game of cassino, which I had almost vainly tried to teach him in the waking tota. It will be allowed that for a parson area. state. It will be allowed that for a person even bandaged in a slovenly manner, to perceive at a glance the combinations on the board would be no easy matter, yet this he did with rapidity, completely bandaged as he was.

"I threw over the patient's head two thick and large towels, which covered him in front down to the hips. Through these he has read, holding the book at an angle with his forehead, and has distinguished cards with perfect accuracy. This kind of experiment was occasionally varied. Sometimes the sleepwaker has been bandaged, and in addition to steepwaker has been bandaged, and in addition to this a towel has been thrown over his head, but the result was equally satisfactory. This power, however, seemed to have its limits. The addition of a third towel greatly impeded the patient's vision, yet even thus he has distinguished cards. On one occasion a visitor, instead of covering up the patient's eyes, enveloped the object to be seen in the folds of a napkin. The experimenter in order if possible to a napkin. The experimenter, in order if possible to mislead myself, the sleepwaker, and all who were esent, gave us to understand that he had blaced one card only in the napkin (he performed the operation with his back turned), but the patient was not to be deceived. At first indeed, he seemed puzzled. but even this perplexity elicited a curious proof that he saw not only through the triple folds of the napkin, but through the back of one of the cards. He said: 'There seems to me to be five, but the points are not of the same colors.' 'Oh,' he exclaimed, after a pause; how could I be so stupid, there are two cards. One is the ace of hearts, the other the four of clubs.' He was perfectly right. The four of clubs had its face uppermost, the ace was laid under it. and in order to form a five the sleepwaker must have seen the ace underneath the other card."—Dr. Crowell in Primitive Christianity and Modern

That Remarkable Premonition.

To the Editor of the Religio-Philosophical Journal: In April of last year the JOURNAL published a remarkable premonition which came to Thomas, Lord Lyttleton, by means of an apparition. He was apparentely in perfect health at the time, but his death occurred, as predicted, in just three days. I have recently come across the counterpart of that narrative, both of which seem to be well authenticated. A Mr. Wills had the account from a clergyman who received it from one of the gentlemen whom Lord L, had invited to dine with him on the day of his death (probably to rid himself of those unwelcome

thoughts). It is as follows: "Lord Lyttleton was to have paid Mr. Andrews of Dartford, Eng., a visit on the very day which the spectre prescribed as his last, and to have slept at his nouse; but on account of the alarm which the impressive message of the ghost had made on his lord-ship, it was put off without any intimation to Mr. Andrews of his lordship's intention. In consequence of this, Mr. Andrews expected his lordship on the day he promised, but finding he did not come, and not able to imagine the reason of it, he retired to resi somewhat before twelve. He had not been long lying down, when the curtains at the foot of the bed were drawn open and he saw his lordship standing before him, in a large figured morning gown, which always remained in the house for his lordship's sole use. Mr. Andrews, conceiving that his lordship had arrived after he had retired, as he had so posi-tively expected him that day, said to him: 'My lord, you are at some of your tricks; go to your bed, or I will throw something at you. The answer he returned was, 'It is all over with me, Andrews,' and instantly disappeared. As there was a large clothes press at the foot of the bed, he conceived his lordship had got into it, and rose to see; but he did not find him there. He next examined the night-bolt on the door, and found it fast; and he saw by the candle he had not been long in bed, or he might otherwise have conceived it a dream. He rung the bell, and inquired of bis servants where Lord Lyttleton was.

They said they had not seen him.

"The night-gown was next sought for, and found in its usual place. Mr. Andrews knew nothing of his lordship's death till next day, when letters from London amounced it to have taken place exactly at twelve o'clock the night before. As must naturall be supposed, the circumstance, and the loss of hi friend, made a very great impression on the mind of Mr. Andrews, and affected him for some months after, as he is positive to his being awake at the time it happened, and of the appearance of the phantom. Mr. Andrews is a man of strong mind, stored with the most elegant accomplishments which literature, a refined education, and a good understanding, could give it; his character, as a man of honor and of truth, has never been impeached; his affluent circumstances placed him above the petty cavils or petty necessities of a chequered life, therefore we can have no reason to suspect Mr. Andrews of telling anything but what he really saw. But this I solemnly protest: he mentioned the occurrance to me at his own table, in his own house, and in the presence of Mr. Topham." Lord Lyttleton died Nov. 27th, 1789.

James B. Silkman. New York City, Aug. 27, 1885.

The crematory at Mount Olivet, N. J., with its two furnaces or retorts, will be in operation by Oct. 1. Already more than forty bodides have been stored in vaults awaiting incineration.

The "Savier of the World"

To the Editor of the Religio-Philosophical Journal: I never lay up any thing against the "devils" for failing to decipher my quail tracks, as it is not easy for me to do it myself after they get "cold;" but there is one word in my letter in relation to Miss Owen's spiritual visions, which conveys a wrong im-pression, as most people would think that a "spirit brave" was an Indian spirit. The word brave does

not belong there. If all were in perfect agreement as to what constitutes the truth, there would be nothing to stimulate and encourage the intellectual activity of the human mind. Even the horrid doctrines of old Cal-vin have done a world of good in this direction. We should all be willing to agree to disagree, and to give to each other the same liberty the Creator gives to all.

Now, while I utterly deny and repudiate the whole Christian scheme of salvation, I can see more or less of the spirit of truth in it all, but the orthodox will not accept my interpretation, nor will the narrow-minded Spiritualists; neither do I affirm that tomorrow I will believe the same as to-day. Fools alone have fixed beliefs.

There are three things which the universal common sense of mankind has so strongly stamped as to make them essentially as fixed laws and facts necessary to the highest human happiness:

The Golden Rule, which makes man's own selfishness his infallible judge and guide.
 The adoration or worship of some spirit, cause

or being.

or being.

3. The love of the good, true and pure incarnated in humanity, which makes it divine and is really the highest worship of God.

Now on this platform I cannot see any reason why the belief or non-belief in the immaculate conception need hinder or prevent all persons from attaining to the highest and best spiritual development they are canable of therefore if my sister finds any they are capable of; therefore, if my sister finds any comfort in believing that which I think is a myth, what harm is done? She may find help in believing the gospel story of the cross, etc., while I find more in believing that the real origin of the idea that "without the cross and the shedding of blood there could be no salvation," or rather human life to be saved, was from the ancient Phallic worship, which is a natural truth, though sadly out of place as pre-

sented in the gospel story.

I find in the old Bible three different Christs, all mixed up by priestly fools in the dark ages, so as to often make the truth appear to be a lie, and vice

1. The Christ or Messiah, Logos or word of the old prophets, which was to be incarnated in the hearts and lives of manking as the divine law of love. The Egyptian Orus or Horus, the Good Mind, embodied about the same idea. This Messiah was not a per-son, or rather was not to be limited to any one person, and the prophecies thereof have never yet been fulfilled, but are now being so, through and by science, and true Spiritualism as the opened windows of the heavens.

2. The man Jesus as a type of true manhood is certain to follow and come to every man who truly lives the laws of love, either in the flesh or out of it. 3. A false Christ, the worthy son of the old Egypt-

ian god, who got mad, repented and laughed at the calamities of the wicked, etc.

It was this false Christ who uttered all the diabolical sayings attributed to Jesus in the New Testament, and which are so entirely contradictory to his life and teachings that they may be picked out as easily as cockle from wheat. I will only name two: The passage where he is made to say to sinners "Depart ye cursed into everlasting torments," and where he made a diabolical monster out of the Creator, in saying that there is one sin that can never be forgiven on earth or in heaven, and without explaining what this awful sin is. The idea that the All-Father had left His children for 4,000 or 400,000 years, to go it blind into this eternal hell and then to send his son to make confusion worse confounded, is positive proof that the father of this false Christ was cut out for an A No. 1 Calvinist devil.

Sidartha thinks that Paul was the anti-Christ, but I don't believe it. To my mind the evidence favors Gerald Massey's view, that Paul preached the Mes-siah No. 1, and never knew any personal Jesus or Christ; but that the Catholics, while they kept his writings concealed from the public for one hundred years, changed them by forgeries and interpolations to make them fit into their scheme to enslave

the reason and conscience of mankind. Oahspe says that Constantine and his Council of Nice, who were the real fathers of the present made-up New Testament, were inspired by a false God or Christ in the Spirit-world. Whether this be so or not, all history teaches us that some god, man or devil, inspired them to commit every crime against the lives of working of warding of the lives of working of the lives the lives, property and liberties of mankind and to write their history in blood for 1,600 years, and all in the name of and for the glory of this same false and

It is this Christ, the son of an angry God, that Spiritualists are fully justified in rejecting with scorn and contempt, together with all the nonsensical and false doctrines formulated thereon; but the Messiah as a divine truth or principle, or as embodied in the good man called Jesus, whether he was ever a per-sonal fact or not, caunot hurt any one to believe in and to live his life; nor can it be hurtful to believe that this pure manifestation or incarnation of the divine love, may have during 1,800 years so grown into the power of the All-Love and Wisdom, as now to be competent to have and to exercise the spiritua control of our earth and its heavens, as the very God thereof. I for one am quite willing to admit this to be more than probable, and I can see why he should hold such a position until all the effects of the false doctrines put forth in his name are overcome for 2000.

Amherst, Va. W. M. EVANS.

SAM JONESISMS.

Rough-Hewn Epigrams from Sermons of the Bantankerous Revivalist.

A good man is like a city set upon a hill, you can't If you want to know what your neighbors think you disguise yourself and go among them. How many men in this congregation are paying

the rent for women who are not their wives?

Preachers know a good deal more about their flocks than they dare tell. It might endanger their salaries.

A pretty woman has ruined more than one church. You needn't turn up your nose at God, for he knows you. "Whatsoever a man soweth he shall reap," is true

both in the Bible and the almanac, whether God said it or not. Some of you men have sowed enough seed to

damn the world.

If you sow whisky you reap drunkards.

Grocery stores with barroom attachments are mor-Your daughter may be beautiful and lovely, but first thing you know the devil may pack off a drunk-

en son-in-law on you. A man who gets drunk will steal if he is not too much afraid of the jail.

A man who would swear before his children is

The gambler is invariably the son of a Christian family. Why is this?

Show me the man who was a soldier in the late war who says he didn't steal and I will show you a

I have a contempt for a man who has the time to play cards.

I never knew a first-class billiard player who was worth the powder and lead it would take to kill him. There's about forty men in this congregation who are going to hell on a blooded horse. The most beautiful sight in this world is to see a man leading his wife and children into the gates of

Live so your children may put their feet in your tracks and be honorable.

Most of you don't care if your neighbor goes hunry so you have enough.

If you don't like my style of preaching you know Christ and whisky don't stay in the same hide at he same time.

Do you know a plous politician? If so, rack me out one. I want to see him powerful bad.

The devil enjoys the way many preachers preach. Ingersoll does no harm. The real infidels are in the churches. They believe, but don't practice.
There are women here who haven't struck a lick

of work in years. They do nothing but shop, shop, shop. Hell is full of such women. Take your city churches—the Lord don't go with-in a mile of them, and the devil gets in. The man who don't laugh needs a liver medicine. The moper and growler never gets to heaven.

This three-mile-an-hour lick in religion ain't no good.

Look at the sister headed for the theatre. The devil has a string round her neck, but she don't know it.

Bring me a corpse and a coffin, and I will be gloomy; flowers, and I will smile.

I'd rather be a town dog than a town liar. The

truth flows from a good man like molasses from a jug.

Tell the truth, though you die in a poorhouse There's a merchant in this town who tells the

truth, but he's mighty lonesome.

A horse trader lies by keeping his mouth shut.

There are Christiaus in this church who are kind

to everybody else's wives, but mean to their own.-New York World.

Notes and Extracts on Miscellaneous Subjects.

Light blue eyes are the oddity in a pure-blooded Louisville negress.

Rhode Island retains the greatest density of population of all the States.

According to tradition, famines occur in Japan every forty or fifty years. Electrical headlights are now on the locomotives of a Western railroad.

Purple asters are the "star" flowers in fact, as well as in name, just now.

The Possum Trots and the Cotton Eyes are rival base ball clubs at Tocsoa, Ga.

Robert Browning again thinks of visiting this country, although he is seventy-three.

The smallest salary a minister in the Presbyterian Church of Australia is permitted to receive is \$1,500. Montreal is to have a botanic garden seventy-five acres in extent in the beautiful park on Mount

It is said the culture of pineapples in Florida will soon be of more importance than the culture of or-

A Methodist conference in Georgia has forbidden church members in its jurisdiction to attend base

An inch a day for thirty-eight days is the rate which a Barnes County, D. T., farmer claims one of his fields of barley grew.

There are said to be 12,000,000 acres of uncultivated land in the State of New York, of which 5,000,000 are covered with forests.

General Grant's only vote cast for President pre-vious to the war was for James Buchanan, the Democratic nominee in 1856. Within a week after publishing a book on the per-ils of Alpine climbing, a Vienna lawyer fell down a

glazier and was killed. Irregular eating at restaurants is becoming a fruitful source of dyspepsia in our cities, according to an

eminent writer on hygiene. Six thousand letters of Peter the Great have re-

mained under suppression. The Emperor of Russia now permits the publication of a selection. The newest thing in musical instruments is a "du-plex strung violin," by which, it is claimed a tone is

produced equal to two ordinary instruments. The latest fashion for brooches shows rows of tiny birds and chickens studded with small diamonds; or foxhounds running and tiny birds on the wing. The Castle of Buda, a home of Hungarian mon-

archy for centuries, is to be completely rebuilt by the Emperor Francis Joseph at a cost of \$3,250,000. The death of an aged Ohloan was caused by the shock of discovering that he was only ninety years old, instead of being the centenarian that he had supposed.

The head of the Roman Catholic missions in China reports that 10,000 native converts have been mas-sacred within ten years. Five white missionaries have been lost. Barnum's elephant, killed at Keene the other day,

furnished steaks to the gentlemen who came to Washington to dissect it, which they pronounced equal to beefsteak. The Russian thistle, brought to this country by the Memnonites in their first importation of seed wheat, is becoming so thickly spread in parts of Dakota as

to cause serious alarm. The forecasts of the Weather Bureau of France were verified last year in ninety cases out of every hundred, the percentage having risen from 81 in 1881 to 83 in 1882 and 87 in 1883.

An Arocetook, Me., paper claims a woman, a resident since 1831, who is in full possession of her faculties, and yet has not visited a neighbor or been in any house save her own in twenty years. The English railroads are having as hard times

this year as our own. Only one of the fourteen principal companies pays a higher dividend than last year, while ten have reduced their rate. Herat is a dirty city 2,500 feet above the level of

the sea and contains about fifty thousand inhabitants. One of its most striking features is a bazar 3,000 feet in length and roofed with arched brick work. It is interesting to know, on Captain Burton's au-

thority, that neither "Aladdin and the Wonderful Lamp" nor "Ali Baba and the Forty Thieves" is to be found in any edition of the true "Arabian The Chinese pheasants turned loose in Oregon some time since have interbred with the native

grouse, and a new game bird, with the head of a heasant and wing and tail feathers of a grouse is the result. The distance from Cologne to Berlin, 474 kilometers in a bee line, was recently covered by some car-rier pigeons belonging to the Berlin Society "Pfeil" in eight hours and forty-one minutes, which is equal

to nearly fifty-five kilometers an hour. When the British Consolate at Adrianople was burned down the Consul's sisters, having escaped in their night clothes, found that a female servant re-mained behind. One of them instantly dashed back and rescued the woman, both being much burned.

A firm at Georgetown, Del., has a contract to furnish 5,000,000 wooden pie plates with crimped edges, exactly like the tin plates. The advantages claimed for the wooden article are that it will not allow the pie to burn nor the lower crust to become soggy. The Chinese Viceroy of Chen-si and Kan-su explains that the earthquakes which have done much damage in his jurisdiction were chiefly occasioned by the mildness of the winter, which caused an ex-

cess of the yang, or male element of nature; but they were due in a measure to the perfunctory per-formance of their public duties by the local officials, who failed to call down the harmonizing influence Some one has been telling tales out of the wig-maker's school. "Good wigs of white hair," says the goseiping person, "cost about \$40 each, but the material of which these wigs are made is clipped from the festive goat, and never from the human hand. A recoultry will be all the school of the scho

nead. A peculiar, soft, sliky kind of snow-white

hair originates on the Angora rabbit. A perfect white and abundant wig of human hair would cost \$1,000 at least." It is agreed by those who have given the matter special attention that the reddish corona around the sun, observed first by Bey. Sereno F. Bishop, of Honolulu, in September, 1883, is undoubtedly due, like red sunsets, to the dust thrown out from Krakatoa. Of course, it is an optical phenomenon, and Kieseling, of Hamburg, who has made the best statement of the process by which it is formed, approves of

calling it "Corona solare Krakatoesne." The Bank of England has been guarded every night since 1780 by a picked body of soldiery, which consists of two sergeants, two corporals, a drummer and twenty-nine privates, all under the command of at the tween subaltarn. The guard goes on duty be-tween 5 and 7 o'clock in the evening, according to the season. The officer is given a dinner and a bot-tle of wine, each sergeant is given half a crown, each corporal 18 pence, and each private a shilling

daily on going on duty. The Royal Horse Artillery will shortly be armed with a weapon which gives the Gatling the go-by. The guns are twelve and one-half pounder breech-loaders, and are said to surpass anything yet produced in accuracy, range, and quickness of loading and firing. The range is up to about 6,000 yards, but the charge of powder is very large, viz, four pounds. The naturally heavy recoil is obviated by the carriages being fitted with brakes. The projectiles are fitted in the base with a copper driving ring, by which rotation is given to the shot, thus securing both accuracy of direction and greater length of range.

For the Religio-Philosophical Journal Who Are Blest?

BY BERTHA BAKER.

All who respond to human call Of need, so long withstood, And know the ties that bind us all In common brotherhood,

Who, seeing universal wrong,

Believe in future gain, And strive, with earnest purpose strong, True wisdom to obtain;

Who give kind sympathy and aid, To erring brothers weak, And help the fallen and dismayed The better way to seek; Who trust, with greatest confidence, All laws, divine and good, And see in them an evidence,

Of God's wise Fatherhood; Who cold beliefs of Reason, grace With love's unselfish deeds, And let an honest faith replace Old doctrines and dull creeds,

Are bleet; although their feet in life, A thorny path have trod, They prove, through all life's weary strife, True Ministers of God. Highland Park, Ill.

Helpless Upon a Friendless Sea!

Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and

The captain had been negligent—the hangings of

The captain had been negligent—the naugings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea!

Strong in intellect, in physical vigor, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievements. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of its preservation; mental strain. has been careless of its preservation; mental strain, nervous excitement, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's safe cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.—The Traveler.

In Alaska in midsummer, according to a late letter, the almost continuous light of day shines upon bright green slopes, shaled here and there with dark timber belts, rising up from the deep, blue waters. An endless variety of bright-hued flowers, the hum of insects and melodious song of birds, together with a degree of heat dispensed by the solar orb which to our thickened blood appears oppressive, would cause a stranger suddenly transplanted there to think himself in any country but Alaska.

Consumption.

Notwithstanding the great number who yearly succumb to this terrible and fatal disease, which is daily winding its fatal coils around thousands who are unconscious of its deadly presence, Dr. Pierce's "Golden Medical Discovery" will cleanse and purify the blood of exportations impurities and give there the blood of scrofulous impurities, and cure tubercular consumption. (which is only scrofulous disease of the lungs). Send 10 cents in stamps and get Dr. Pierce's complete treatise on consumption and kindred affections, with numerous testimonials of cures. Address, World's Dispensary Medical Association, Buffalo, N. Y.

Many devices have been put in use by actors and lecturers to keep from smiling, but the simplest and most effective is to put a small wooden button in the mouth and bite down on it every time the impulse to laugh makes itself manifest. Some grit their teeth, or cringe their toes, and Hughey Dougherty, the famous minstrel, for a long time resorted to the scheme of sticking a pin in his thigh.

"A Perfect Flood of Sunshine"

will fill the heart of every suffering woman if she will only persist in the use of Dr. Pierce's "Favorite Prescription." It will cure the most excruciating periodical pains, and relieve you of all irregularities and give healthy action. It will positively cure in-ternal inflammation and ulceration, misplacement and all kindred disorders. Price reduced to one dollar. By druggists.

An animal tamer has used electricity as a subduer of unruly beasts with great success. His instrument is an apparatus shaped like an elephant prod and charged with electricity. Three of his lions who were touched with it showed signs of the greatest terror; the tiger, when shocked, crouched in the furthest corner of his cage, and the boa constrictor, nearly twenty feet in length, straightened out as if dead, and was motionless for six hours.

Tired Languid Dull

Exactly expresses the condition of thousands of people at this season. The depressive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarsaparllla. Why suffer longer when a remedy is so close at hand? Take Hood's Sarsaparilla now. It will give you untold wealth in health, strength, and energy.

In order to combat the various vine pests, whose propagation is believed to be due to the weakness of the vines, the Austrian Government has decided to import a large quantity of healthy young plants from America for the vineyards of Lower Austria. Experiments already made with 20,000 American plants at Klosterneuberg, near Vienna, are said to have given excellent results.

Hay Fever is a type of catarrh having peculiar symptoms. It is attended by an inflamed condition of the lining membrane of the nostrils, tear-ducts and throat, affecting the lungs. An acrid mucus is secreted, the discharge is accompanied with a burning sensation. There are severe spasms of sneezing, frequent attacks of headache, watery and inflamed eyes. Ely's Cream Balm is a remedy founded on a correct diagnosis of this disease and can be depended upon. 50 cts. at druggists or by mail. Send for cir-Ely Bros., Druggists, Owego, N. Y.

Black is the popular color now for Long Branch bathing suits.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pieasant Purgative Pelleta." They operate without disturbance to the constitution, diet, or occupation. For sick head-ache, constipation, impure blood, dizziness, sour eructations from the stomach, bad taste in mouth, billous attacks, pain in region of kidneys, internal fever, bloated feeling about stomach; rush of blood to head, take Dr. Pierce's "Pellets." By druggists.

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The most stubborn and distressing cases of dys-pepsia yield to the regulating and toning influences of Hood's Sarsaparilla. Try it.

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Important Discoveries

facts: That the greatest evils have often are made by scientists, from time to time. had their rise from causes which were which astonish the world, but there has deemed, originally, of too little importance been no discovery, in science or medicine, to occasion solicitude; and that fatal re- more important than that of Ayer's Comsults proceed from the neglect of trivial pound Extract of Sarsaparilla, which has ailments. Philip G. Raymond, Duluth, restored health and strength to thousands. Minn., writes: "Ayer's Sarsaparilla cured Benj. F. Tucker, Pensacola, Fla., writes: me of Kidney Complaint, from which I "Ayer's Sarsaparilla cured me of Liver had suffered for years." The transmission and Bilious troubles, when everything else failed." The usefulness of the of a message over a.

Telegraph

wire is not a more positive proof of the is enhanced by the fact that it can be used electric current, than are pimples and boils to order Ayer's Sarsaparilla from your of the contamination of the blood by im- druggist. Dr. John Hoffman, Morrisania, pure matter. Albert H. Stoddard, 59 Rock N. Y., writes: "In all diseases arising st., Lowell, Mass., says: "For years my from an impure and vitiated condition of blood has been in a bad condition. The the blood, there is no relief so prompt and circulation was so feeble that I suffered sure as that afforded by Ayer's Sarsapagreatly from numbness of the feet and rilla." Dr. A. B. Roberson, Chapel Hill, legs; I was also afflicted with boils. After N. C., writes: "I wish to express my taking three bottles of Ayer's Sarsaparilla appreciation of Ayer's Sarsaparilla. I my blood circulates freely, and I have no have used it in my practice, in Scrofulous boils or numbness." Like an

Electric

shock, the pains of Rheumatism durt up the faces, and relieving the sufferings of through the body. Rheumatism is a blood | thousands, Ayer's Sarsaparilla has brought disease, and needs an alterative treatment. happiness to the homes of rich and poor Charles Foster, 370 Atlantic ave., Boston, alike. Mrs. Joseph Perreault, Little Can-Mass., says: "Two years ago I was pros- ada, Harris Block, Lowell, Mass., is a trated by Rheumatism. I tried a variety widow; the only support of three children. of remedies, with little benefit, until Several months ago she was suffering from I began using Ayer's Sarsaparilla. This general debility, and was compelled to give helped me, and, at the end of the fifth up work. Medical attendance failed to do bottle, I was entirely cured." Miss A. any good, but, by the use of a bottle of Atwood, 143 I st., South Boston, Mass., Ayer's Sarsaparilla, she has been enabled says: "I have been ill a long time, from to resume her work, and is gaining poverty of the blood and abscesses.

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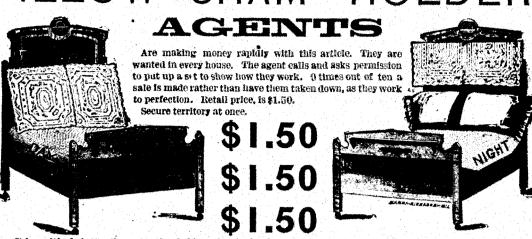
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Frontispiece-Engraving-Portrait of Mrs. Buchanan.

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APPENDIX.

Prophecy of Cazotte-Frequency of Prevision-Destiny of the

Young.

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MORE CURIOSITIES AT THE LAKE.

Three trains, drawing in all twenty-seven cars, took the curious public all the way from Franklin County to the Connecticut sea-shore, over the New Haven Road, to Lake Pleasant last Sunday. A large assembly, of course, filled the grove, trains coming crowd- slate under the table-leaf close to the edge, ed from all directions. Most of the visitors in the same manner. Under the slate on top came for a day of recreation purely and simply. They enjoyed the fine music of the band and the freedom which a day of out-door life always brings to one unaccustomed to it. Some of those who came for curiosity went about patronizing the many alleged clair-voyants and mediums indiscriminately, and same on his side. Scratching was heard, and among these there are many frauds and hum- in less than a minute both slates were rebugs. To protect the public from these the officers of the Society which controls the grounds should contrive some plan of espionage, detection and final deprivation of camp privileges, for those who are unworthy. State detective could be employed here with excellent results and the Association should attend to this matter another season if it wishes to attract the respectable public to the grounds. We speak of it because we saw two men at the Lake this week whose presence there openly proclaimed their vicious errand. Their consorts, found at the grounds, in at least one instance, were appropriate company for them evidently. The Association have the remedy in their own hands, and if Dr. Beals, the President, is the man we take him to be, there will be no cause for complaint another season.

The various mediums, clairvoyants, etc., offer their services to visitors this year at lower prices than formerly, ranging all the way from two dollars to twenty five cents. In one humble little cottage sits a lady whose right arm is paralyzed, her hand being doubled up, but who sets a guitar strumming in the light, to any tune you may ask for, mentally, without even touching it. The lady is poor and needy, and twenty-five cents invested in seeing this remarkable performance is better spent than that in most directions on the grounds.

Dr. J. V. Mansfield, the letter-writing medium from New York, a venerable, handsome and gracious-looking gentleman, asks you to write the name of the party with whom you wish to communicate, with a question and your name, on a long sheet of paper, which leaves room enough, after folding up the part containing the question, to write the answer. After what you have written has been doubled up several times it is pasted together with mucilage, and Mr. Mansfield, taking hold of it with one hand and you with the other, endeavors to get your personal magnetism out of it, and thereby the name of the person with whom you wish to communicate. If he does not succeed he grasps your other hand, and feeling of it, from the finger-tips downward, judges, he says, according to the distance which the impression comes to him, from the ends of the fingers toward the arm, whether it is a bloodrelation, and if such, of what nearness. A gentleman from Norwich, Conn., with whom our reporter made an acquaintance, on the grounds, showed the answer to a question he had asked of an old friend of his who he said had "passed away" some time ago. The man to whom our reporter was talking was an engineer, and the alleged communication was from his old fireman. He asked a question, to which the answer was: "Yes, as true, Fitch, as that the sun rises and sets, and as Jo Breed was Mayor of your city," etc. The out (of which we only give the above clause). was of a peculiar wording, and the gentle-man said sounded "just like" his old fireman. But a most material and important peculiarity was the fact that, as the gentleman said and proved, was that, in writing his question he addressed his deceased fire-man friend as "Daniel Stoddard," whereas in closing the answer, the medium, Mansfield, signed the name "Daniel Stodard," with an accent mark or little d over the first d. If he had any doubt whatever about the genuineness of the message, the gentleman assured the reporter, that signature would settle his doubts, for, said he, "Daniel always wrote his last name with two d's only, and I had forgotten that when I wrote."

Here is a sample of one of the messages written through the alleged mediumship of

Mr. Mansfield:

"Heaven bless you, my grandson —, why, have you thought of me among the many dear ones who preceded me and came since my departure to this the land of souls? O! my grandson, could you see me and other dear ones as we hover near you from time to time. You would not think your grandma so far from you—but of that no more at this time.

"But to your question. 'What is Spirit-te?' Spirit-life is a life of individuality or conscious life beyond that of mortal life, it is the God part of what is termed mortal life the thinking part—the part that loves, in fact it is all that ever was, that is or can be, of anything that has intelligence. It is that part, my grandson, that you will recognize as grandma or any other one of yours now living or those that have passed within the vail. O, my grandson, could you but see me, or my surroundings, you would say, Enough, enough, let me go and be with dear ones gone before. Let this assure you, my grandson, that death of the body does not end all, but rather that the step termed death is but one in the grand scale of endless progression; so then, my grandson, what you do, do it with a reference to meeting it here. Your grand-

Now this is not a very bad doctrine, for Spiritualism.

Our reporter had another sitting with Dr. Slade, this week, to satisfy himself more fully regarding the reality of the phenomena he had before witnessed, and understood that the doctor would give Northampton people an opportunity before long to witness the peculiar manifestations. Some strange physical phenomena were witnessed at our reporter's second sitting. His own chair, while he occupied it, was pushed violently back-wards from the table, about ten inches, the slate was enatched, as at the previous scance from Dr. Slade's hands, and reappeared on the other side of the table, four feet away, and another slate was snatched under the table and a hole broken through the middle, as though a bullet had been fired at it. Looking under the table we could discover no projecting object which could make such a hole. Further directions were given as to the amelioration of the reporter's deafness, and one of the messages was given on the reporter' closed slates while he held them on the floor under his feet, for about the space of thirty seconds. Finally the reporter asked the privilege of trying one of Prof. Zoellner's experiments, as described in his work, "Transcendental Physics." The Dr. rather demurred at this, saying he had not tried it since re-

could be done. He, however, held a state with a pencil partly under the table, about five seconds, and took it out with the wordthereon written. "We will try." The reporter then took two clean slates, placed one on the top of the table-leaf, at the corner, with its edge even with the table-edge, and another slate under the table-leaf close to the edge. had been placed a short piece of pencil, and the object was to see if writing could be obtained under the slate, on which there was no pencil. Dr. Siade grasped both states and evi dently held them firmly against his side of moved. Writing was found on the slate under the table-leaf, while under the slate on top was found the pencil placed there. The message read: "We cannot do more now. Let this be proof." Comment would seem to

senses actually awake he thinks he did then. Dr. Slade expressed his surprise at the success of the experiment, and Mr. Simmons, his agent, told us afterward that he was more surprised at his allowing the trial, as he seldom consented to experiments of any kind with strangers. If they could not be convinced by the simpler phenomena, they would not be though an angel from heaven appeared, he said .- New Hampshire County Journal.

be needless. If the reporter ever had his

Universalism and Spiritualism.

A COMMUNICATION FROM A UNIVERSALIST MIN-ISTER.

To the Editor of the Religio-Philosophical Journal:

Having been a firm believer in Universal ism for about thirty years, and also in modern spirit manifestation for ten years of that time, I venture to offer a few thoughts to the readers of the Journal on the harmony of these beliefs, and the strange discord between the believers. Universalism embraces the Bible doctrine of spiritual intercourse with, and communication from, the immortal world, and no one that I know of who has compared that account with the modern phenomena of spirit manifestation has ever denied their identity. Very many Universalists, no doubt, including ministers of the denomination, have never made a special investigation of the subject, as in my own case for nearly twenty years, and fifteen in the ministry, and have offered serious doubts in the matter of identity, but my first statement is none the less true. Of course, it should be understood that I refer strictly to the fact of spirit manifestation, and not to the ism that has grown out of it. One is a tangible reality, the other a theory of men

And why does not the Universalist denomination accept this fact? We all agree that the doctrine of immortality is the basis of the Christian religion, and therefore the evidence of a future life the most important factor in theology. The reappearance of our own acquaintances, relatives and friends, is more substantial proof of that life than any ancient history, either sacred or profane, and there is no use of disguising the fact. Is it the conflicting theories advanced by Spiritualists which cause such ignoring of the fact of spiritual phenomena? If so, the Universalist church may as well ignore religion and dissolve itself as a Christian sect, for the great majority of the doctrines of the churches are diametrically opposed to Universalism, engineer did not know whether such a man whereas the theories in Spiritualism are engineer and not know whether such a man as "Jo Breed" ever was Mayor of his city (Norwich), but he said he would find out when he went back, and let the Journal know by letter. The communication throughabove all, the narrow and selfish incentive to virtue which underlies the whole superstructure of the orthodox churches, viz., doing right here in order to escape an endless hell and gain heaven in the world to come; still worse, if possible, the uncertainty of rewards and punishment embraced in the doctrine that death bed sin removes the possibility of reward for any good done, and death-bed repentance all punishment for sin committed in this life—all this conflicts with Universalism, and it was a revolt in religious thought from these superstitions that forced the Universalist church into being, and which still in great part, keeps it in existence.

And how is it in regard to Spiritualism? Not only as a body, but individually, the Spiritualists are with the Universalists in rejecting all these theological absurdities, and laboring for their overthrow. "But," says one, "many of the Spiritualists are infidel to the Bible." Well, supposing they are? It is nevertheless true that a far greater proportion of professed Christians are infidel to Universalism. And why not reject Christianity first? But let us examine this point a little further. The Spiritualists are agreed with themselves in the belief that there is more or less in the Bible, as well as in many other books, that give a very reasonable and satisfactory representation of the character of God, of the interest, duty and destination of mankind. The first article in the Universalist Confession of Faith reads: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, of the interest, duty and final destination of mankind." The only question here is as to the comparative proportion of the Bible which is regarded as holy scripture by the Universalists, and good by the Spiritual-

It is certain that the phrase, "Holy Scrip tures of the Old and New Testaments," in the Confession, was not intended to convey the impression that the whole Bible is Holy Scripture, but that each believer should have the liberty of judging for himself in the matter. All Spiritualists agree that what they regard as good in the Bible, is "Holy Scripture." It is equally certain that every one of them believes that there is very much good in it, for it contains a greater number of texts in proof of spirit manifestations than can be found in support of any one doctrine ever held by either or all the churches combined. They also believe in, and advo-cate the principles of, Christ's religion. The second article of the Universalist Con-

fession contains a statement in relation to God. Jesus Christ, the Holy Ghost, and the destiny of mankind, each item of which is accepted to a far greater degree by Spiritualists, than by the evangelical churches; and the third and last article which refers to the divine law governing right and wrong, and the duty of men, is unanimously accepted by Spiritualists, and quite as generally rejected by the majority of acknowledged Christians. If, then, it is the object of the Universalist denomination to fellowship and serve the principle of right, rather than popular religious sentiment and their own sect it is marvelously strange that it should disregard its nearest friends, and fellowship its enemies.

But, alas! it may be said by another: "The orthodox Christians, though in opposition to us in doctrine, unite with us in accepting

to be guided by moral philosophy and relig science—the God within you. Why, my ious science as well, and attach as much or friends. God don't reward or punish any body. You make your own condition and must abide Spirit-world of to-day, as they do from the Bible; and should we acknowledge the modern spiritual phenomena to be a fact, and fellowship its adherents, we would lose our own fellowship with all the other Christian sects, and could reach them no longer with our influence."

Well-yes, I see; but I was not aware that the orthodox Christians had ever acknowledged your right to the Christian name, the Spiritualists do. Your case reminds me of the position a very good man was placed in several hundred years ago. He was a Jew by birth, and also by faith; but as he held far more consistent views of their religion than they did themselves, he was disfellowshiped by them. They were a very bigoted set of religionists, and because he undertook to influence them with his better principles, they crucified him; but after he was killed, seeing how unavailing his efforts had been with the Jews, he reappeared unto the few disciples he had, and commanded them to go into all the world and preach the Gospel, and they turned to the Gentiles. It is a common saying that "history repeats itself," and is it not possible that it is doing so now in your case? Your religion is far more like Christ's than that of evangelical Christianity, and had you not better turn to the Gentiles also?

A suggestion or two more to the Universal ists before directing my remarks to the Spiritualists: Those among you who secretly enjoy the blessed thought that the spirits are returning, as of old, to cheer and to instruct their dear ones of earth on the beauties of a pure life here and hereafter-and I doubt not that you constitute the majority of the Church—be true to yourselves and to your fellowmen by as open a profession of the same, as of any other branch of your religious faith, and you need not fear the results of your influence. Jesus, your guide, commands you to let your light shine and not

put it under a bushel. You who doubt or disbelieve, I would earn estly advise to "search the Scriptures;" first, in the Bible, and then in the choice books which treat on modern Spiritualism. Compare the two with unprejudiced minds, and if you find the chirif intercourse of to day as f you find the spirit intercourse of to-day as clearly demonstrated as that of ancient times is in the Bible, then your duty is clear. You will not be required to believe every spirit, but to "try the spirits-whether they are of God" (1 John, 4: 1). Remember also that "the manifestation of the spirit is given to every man to profit withal" (1 Cor., 12: 7), and after you have thoroughly investigated the subject, your bounden duty, as Bible

Christians, is to hold fast that which is good Far am I from inviting you to embrace all the theories advanced by those who believe in spirit intercourse, but to "prove all things and hold fast that which is good" (1 Cor., 5 21). Neither do I offer you my thoughts for the interest of, or in behalf of uniting, these sects, but rather for the union of truth in them both. If, however, the interest of your Church, as such, is a matter of consideration n keeping you from searching for new truth allow me to suggest, with all kindness, that there is but one alternative for it. It must move onward. If the Universalist Church stands still a little longer, situated as it is between the sectarian and vastly superior power of the Evangelicals, and the struggling masses for improved thought and new truths, its life-blood will be absorbed and its empty form will be left in the shadowy past.

Now, a few words to the Spiritualists in my next. As I am also a believer in the pirituai phenomena, it is presumavie i shai show an equal, and I trust no greater, leniency toward them than I have toward the Universalists in my remarks.

FLETCHER WILSON. Delphos, Kansas.

NOTES FROM ONSET.

to the Editor of the Religio-Philosophical Journal:

The supplementary meeting at this place has been fully attended by appreciative au diences. Excursion trains having been run through the entire month, the people have been afforded a rare opportunity to listen to some of the best lectures of the season. Mr. Samuel Watson's lectures on Sunday, August 23rd, were listened to with an attention very seldom, if ever, before witnessed at a grove meeting. All seemed determined to hear every sentence the ex-Methodist Bishop had to offer. To listen to the facts of a Bible Spiritualism as they had developed themselves to the mind of Mr. Watson during his seventy-three years of earthly pilgrimage, so carefully expressed in unmistakable language, afforded each one an intellectual

As he stepped forward after President Crockett had introduced him to the assembly. he seemed to be looking over the people and taking in the situation of things. Then turning to the President he said: "Mr. President, you and I, sir, stand, as it were, between two generations, and it is well for us to take thought how we shall act our part. I am nothing, sir, but an old ex-minister. I have no doubt, inculcated a great deal of error. but I am thankful to have a little time spared to me, in which I may make some amends for errors taught."

A synopsis of these two lectures would be taking too much space at this time. The reader who has heard the facts of Spiritualism as portrayed by this venerable man must remember them, and those that have not listened to him, will do well not to let the first opportunity to hear him pass. There is but one thought that I shall repeat, and that is in reference to materialization seances. Referring to that wonderful scance on the Mount of Transfiguration, he said that Jesus could only find three out of the twelve disciples that he-could trust with him on that occasion; and he wished that as much care could be exercised in the scance rooms of to-day, for, said he, "I have long since come to the conclusion, that all general scances, where Tom, Dick and Harry can go by paying a stipulated admission fee, are deleterious to good results and the well-being of Spiritualism."

In looking over my notes of the lectures there are so many good words said that I trust I shall be pardoned for adding one more thought. In reference to vicarious atonement and forgiveness of sin, the speaker said: There is an awful responsibility resting upon the pulpit touching an instantaneous conversion. I do not believe in it. This plane is the place for preparation for the Spirit-world. Many persons passing to the next life cannot and do not leave the earth, because they are not fitted for any other sphere. We shall go to the place that we are fitted for, and nowhere else. Job said, 'though worms devour my body, yet in my flesh shall see God.' The new version reads better therein it says: 'Out of my flesh shall I see God.' I say to you, church members, if any there are here, get out of the idea of going to at this, saying he had not tried it since re- Christianity and the Bible as their rule and God. Prepare to meet yourselves. You will turning to this country, and he doubted if it guide to faith, while the Spiritualists profess find enough to answer for to your own con-

the consequences. Paul says, work out your own salvation. There are the grandest possibilities before every living soul. Live right, and when you pass to spirit life, you will enter the place you have fitted yourse!f for, and be prepared to pass on to higher and yet higher possibilities."

During the past week, the one great topic has been the illumination for Saturday evening, the 29th, which passed off very pleasantly in one of the most perfect evenings for an occasion of this kind; no moon, but clear and still, and a crowd of people to witness the

display.
Wednesday, August 26th, J. J. Morse, of England, spoke in the Temple to a good audience, taking for his subject, "The Influence of Spiritualism upon Literature, Science and Religion, for the last fifty years.

Sunday, August 30, was the closing day of the supplementary meetings. J. J. Morse, of England, was the speaker. Morning session, 10:30, Mr. J. W. Mahony opened the exercises by reciting "Lady Clara Vere de Vere" by Tennyson. J. J. Morse took for his subject "What is the Science of Prayer," making special reference to the three Theological binds of respect to the contract of the co kinds of prayer to a personality for interces sion: "Prayer Religious," "Prayer Personal," and "Prayer National," showing that they had been answered by man's contrivance, in the ax, the thumb screw, the gibbet, the dungeon, the halter and the stake, all of them the devices of man, in Spain, France and England, and used by the Holy Catholic Church.

At 2:30 P. M., the Temple was filled to listen to the closing lecture for the season of Mr. Mor-e took for his subject, "Modern Spiritualism-A Criticism and a Chal lenge." The argument assumed that modern Spiritualism was a demonstrated fact, and challenged science and materialism to disprove the statement.

Sunday evening, August 30th, we enjoyed another of those pleasant and instructive social gatherings at Old Pan Cottage. Among those present were Mr. and Mrs. W. D. Crockett, Mr. and Mrs. J. J. Morse and daughter, Mr. and Mrs. E. Gerry Brown, Mr. and Mrs. Atkins, Mr. and Mrs. McGill, Mr. J. W. Ma-hony (of England, Mrs. Susan King, Miss Mattie H. Chamberlain and Mr. and Mrs. W. W. Currier. The evening had been set down as the hour for questions and answers by the controls of Mr. Morse. I report only three questions and answers:

Ques .- Can the primates of spirit be deermined?

Ans.-In short, only as we can observe its manifestation. We cannot analyze infinity or ourselves, therefore we can only judge of spirit by its manifestations, as we comprehend them.

Ques .- Can spirit materialize so that the natural eye can behold the effect.

Ans.-To a limited degree, under correct conditions it can be done; yet for better effect, we would counsel a perfect barmony between the medium and the sitters or investigators, in which case much better results can only be obtained.

Ques.—Can fabries be materialized by the spirit that will remain intact for any considerable number of days.

Ans.—We emphatically say, No! It will pass away with the touch of the hand. The steam street railway has conquered the people of Onset and the visitors wonder that it was not built before; even some of those old fogies begin to talk less and some of them

have condescended to ride on it. Camp meeting over, cottage building will saw and hammer will again ring through the

The end men of the show business are leaving with their charges, to find more fruitful ground where they can scope in one and two dollars a head for a chance to be tucked away in some dark corner of a dark room, where by making a solemn promise to remain perfectly quiet until the meeting is dismissed, they can be permitted to look into the absence of light, and try and see if it is possible for them to behold anything but a tricky materializing medium.

More circles formed for honest investigation and less developing circles formed for the almighty dollars, is what will give the people a better understanding of spiritual phenomena, and rid the country of a gang of unprincipled charlatans.

A home circle right in your own family is the very place to learn the solid facts of true Spiritualism. This has been my experience, and I believe it will be the experience of every family that will establish a circle and maintain it in their own home. Readers, save your money, and time also, and not run after every advertised spiritual show and medium that are traveling the country over for the sole purpose of getting your money. The Spirit-world is ready to help you right in your own home; give it a chance. Spirite set discoursed with a few failures. get discourged with a few failures. Spiritualism is worth working for. You can rest assured of one thing, if Spiritualism is not a fact, then good by immortality. The happiest hours of my life have been in the scance room in my own family, in the little com-pany of three, self, wife and daughter, holding communion with the loved ones gone before. I tell you, reader, here is the place to arrive at bottom facts in Spiritualism. One hour under these conditions is worth months of time spent in visiting the general scance rooms of the present day. I would say, let them alone. Establish a home circle and

tion. Onset, Mass., Sept. 4. W. W. CURRIER.

work out your own salvation. In your own home you know just what is being done, and

what part you are taking in the manifesta-

Mitchell, D. T., with a population of 3,000, has 23 lawyers.

Mr. Joseph Reynolds Seen in Indianapolis at the Time of His Death in Washington City.

Mr. Joseph Reynolds, whose death occurred last month in Washington City, where he lived since 1810, was the father of Mr. Alfred C. Reynolds, commission merchant at 107 South Main street. The latter yesterday received a letter from his mother giving an account of her husband's death, and enclosing the following letter from Mr. Joseph F. Brown of Indianapolis, an old friend and former business partner of her husband:

"CLERK'S OFFICE, MARION CO., INDIANAPO-Lis, July 28, 1885.—Mrs. Reynolds—My Dear Madam: My wife has been trying to write to you ever since we heard of Mr. Reynolds' death, but she is so crippled with rheumatism in her hands that she has not been able to do

"I had a singular visitation in connection with Mr. Reynolds's death, and enclose my communication concerning it Truly your Joseph F. Brown. "County Clerk's office." friend.

The communication referred to by Mr. Brown was addressed to the Indianapolis News, and reads as follows:

"INDIANAPOLIS, Ind., July 24.—The night of Thursday, the 16th inst., I retired early, and awoke from a deep sleep and said to my wife: 'I have just had a visit from our old friend Joseph Reynolds of Washington. He told me he died this evening.' I repeated the circumstance to my family at breakfast next morning. I saw him as distinctly as I ever did during the thirty years of our intimate acquaintance. I had not heard directly or indirectly from him for the nine years last past, and certainly had not once thought of him for as many months. This apparition made such an impression upon me that on coming to my desk in the County Clerk's office Friday morning I made a memoranda of it, locked the paper up in a private drawer, awaiting to learn if it would prove true, as I believed it would.

"Wednesday last I received from a friend a copy of the Washington Evening Star of Saturday, the 18th inst., from which I cut the following

Death of Joseph Reynolds, Sr.-Mr. Joseph Reynolds, Sr., one of the oldest citizens of the District, died at his residence on H street Thursday evening.' "JOSEPH BROWN."

The London Society for Psychical Research have published a book containing what they consider well authenticated reports of apparitions brought to their notice. There are some 500 or 600 cases reported and they are now being grouped and classified according to their different peculiarities, circumstances under which the apparitions were seen, the number of persons seeing them, temperament of the persons, etc. Some were seen in sleep and one similar to the case reported above. but in most cases the person witnessing the apparition was awake. That the apparitions were actually seen there is no longer any doubt in the minds of the committee who have given their special attention to the subject—and they are scientists and trained investigators in experimental physics—but whether seen objectively or subjectively is still a matter of doubt. Telepathy, or the power of transmitting to and receiving thought impressions and brain pictures (consciously or unconsciously) from a distance, has been fully established, at least to the satisfaction of the society, and the Committee on Apparitions have been trying to make the cases reported fit into what is called the telepathic theory. Many of the cases fit in very nicely, but not all of them as yet. Act to this theory . the scene by Mr. Brown was first pictured in the brain of Mr. Reynolds, or Mrs. Reynolds, or some one present in the death-chamber, and was transmitted by telepathy in whole or in part to Mr. Brown's mind. This is only one of several theories which the society is working on to account scientifically for such apparitions as Mr. Brown saw.

A fine equipage rolled up to a Long Branch drug store. The coachman was in livery, the horses pranced admirably, the varnish on the carriage had no fleck, and everything about the concern indicated great wealth. The dowager who alighted looked like a duchess in a play. Entering the store, she said: "Do you sell plain soda by the half-glass?" The proposition was evidently a new one to the young clerk, and he went to consult with the proprietor, who authorized the sale. "Then give me half a glass," said the woman, "and take half a glass out to the lady in the carriage."



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