

RELIGION PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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

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For the Religion-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. Reported and Edited by E. Whipple.

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 attainments 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 Asia, 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 themselves over the country, where they cultivated 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 the midst of the surrounding ignorance.

In his voyage, Siloria found many countries crowded with men, which at the present time are depopulated and barren. Northern Africa, Arabia and Syria were densely populated. Both Upper and Lower Egypt swarmed 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.

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 small portion of the proceeds as their reward. Animals were domesticated and used, both in agriculture and as beasts of burden for carrying merchandise. Vessels 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 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 your present Fort Yuma, in south-western Arizona, running northward 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 Cortez.—Ed.] 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 stones 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 people 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 plasticity 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.

After taking his departure from the country 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 monarchical. 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 waters.

Siloria remained several years, in South America, endeavoring to establish better institutions, 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 Oceania, 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 occupied by a people, which might properly be called rusty-white. Their hair was woolly and sandy. Their features were quite regular, long-visaged, with considerable brain in frontal lobe; and the records 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 were broad, neck thick, and arms and hands large. Siloria has drawn many likenesses of these men.

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 regarded 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 superstitions 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 oftentimes 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 Orondo. Others were left in various parts of the world, on different missions. Some of these 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 Siloria's movements during this long period had

not been entirely unknown to the members of the sacred orders in the home country. It is true, in that period many changes had occurred among his own people; but when his course was shaped homeward, his countrymen were aware of the fact. As we have told you, the members of the sacred orders were possessed of certain occult powers. Among the 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 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.

[To 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 cause 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 inquiries, 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 article.

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 preparation of lectures, etc., for the spiritual press. Having 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 months' visit.

Being engaged during the whole period of my stay in editing a weekly New York journal, 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 I 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 Western cities, for the purpose of endeavoring "to create a revival," where the noble Cause had been permitted to languish and almost die out. And notwithstanding this unequivocal decadence in the direction of public effort, I found by unmistakable evidence, that the interest of the community at large in Spiritualism is increasing in every class and grade of society.

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 personal 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, eye 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 exposures—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 listeners, cannot as they affirm the most commendable funds enough to sustain the now 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 platform 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 manifestations" were the very foundation stone of the

spiritual Movement, and that they are still as essential to prove that spirits can communicate at all, as the wires of the electric telegraph are necessary in the transmission of messages. And yet, I should as soon think 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 revelation are equally necessary, 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 priceless 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 doctrines 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 occupy it. My dear old New York friends, Mr. and Mrs. Henry J. Newton, and my no less dear new friend, Judge 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 meetings, three of which I 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 inevitable.

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 artists, 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. }

Woman and the Household.

BY HESTER M. POOLE. [106 West 25th Street, New York.]

SOWING.

Sow with a generous hand; Pause not for toll 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? Sow 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; Perchance for the tears you weep.

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 magistracies 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 Pullman, the village where prohibition proves its feasibility:

"Can you furnish us with your statistics of crime?" "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 spirituous liquors forbidden. "Do you attribute to the absence of facilities for getting drunk 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 read. 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 men, travel 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 and ascending spiral of their progress draws in the multitudes. Both parties have their 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 women 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 Compulsory Education. The best elements of the disintegrating parties of the past will gravitate toward this; from their out-worn hulls the sound timbers will help make up our life rafts. Very soon this new 'party of great moral ideas' will hold the balance of power."

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, weaving, 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 delicacy.

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 ugly 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 black the noses of their children; and others press the head between two boards, that it

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 with. "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 tincture of a black drug, which they pass over their eye brows. It is too visible by day, but looks shining by night. They fringe 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 European 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 Myanties 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 marvelous case of loss of memory and its subsequent recovery, and say: "Philosophers and metaphysicians here have an ample field for exploration. They are baffled at once in endeavoring to solve the problem in a manner that can be understood." This is doubtless true of philosophers 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 Anthropology; but is not imparted in any college at present. There is nothing very mysterious to one who understands cerebral organization. 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. When the circulation of the brain is reduced to a minimum by pressure, the consciousness of the individual is suspended, and when the pressure is removed the action of the brain and mind is resumed at the point at which they were arrested. A British sailor or boy in our war with England was made 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 imprecable 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 brilliancy.

In imprecable subjects the condition of this patient can easily be produced. I can place them in such a state of mental vacancy 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 psychology 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 before 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. J. R. B.

Alpaca goats have been discovered in Asia Minor whose hair excels that of the South American alpaca, and a very silky, soft alpaca 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 have found a few good things, and this is one of them."

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 supplementary article, A Woman's Diary of the Siege of Vicksburg, will also receive much attention. A suggestive article in 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 Topics 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 Governor's Daughter and other good stories with the Chautauque 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; Reviews. ST. LOUIS MAGAZINE. (St. Louis, Mo.) Contents: Among the Rocky Mountains; Stonebrook; 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 Women. THE SIBERIAN MESSENGER. (W. W. Payne, Northfield, Minn.) The usual amount of interesting reading matter is supplied for this month. 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, Miller, Skinner and Carter, and is the most reliable and comprehensive work ever issued on the subject. The 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 domestic animals and practically deals with the use of value. The publisher and proprietor, 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 Co., limited, Rochester, N. Y.

Those happy persons who had as lief play at cards 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 manufactured was as in 1881, sixty-one, and they turned out 3,552,016 packs of thirty-six cards or under, and 1,284,239 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 236,805 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 3,988,100 and of large packs 212,417.

"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 Newark 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 them.

Advertisement for ELY'S CREAM BALM. The text describes the balm as a relief for various ailments including colds, headaches, and rheumatism. It is marketed by ELY BROTHERS in Oswego, N.Y. The ad includes a list of ailments it treats and a price of 25 cents per tin.

Advertisement for DYSPEPSIA. The text describes the symptoms of dyspepsia and recommends Hood's Sarsaparilla as an effective treatment. It is sold by C. I. HOOD & CO. in Lowell, Mass.

Advertisement for AYER'S AGUE CURE. The text describes the cure for ague and other ailments, highlighting its effectiveness and safety. It is sold by Dr. J. C. Ayer & Co. in Lowell, Mass.

Advertisement for KNICKERBOCKER SHOULDER BRACE. The ad features an illustration of the brace and describes its benefits for shoulder pain and weakness. It is manufactured by the Knickerbocker Brace Co. in Easton, Penna.

Advertisement for PAUL BRONN'S ART. The text promotes the study of art and drawing, offering instruction and materials. It is associated with the Art Students League in New York.

Advertisement for GOT CORNS. The ad features a large illustration of a corn and describes the effectiveness of Liebig's Corn Cure. It is sold by HOFFEN, Druggist, in Minneapolis, Minn.

Advertisement for GUNN'S NEWEST FAMILY PHYSICIAN. The text promotes a home-book of health and medicine, written by John C. Gunn, M.D. It is intended for family use and contains various remedies and health advice.

Advertisement for DANIEL AMBROSE'S CHOLERA REMEDY. The ad describes the symptoms of cholera and the effectiveness of the remedy. It is published by Daniel Ambrose in Dearborn St., Chicago, Ill.

Advertisement for BARLOW'S INDIGO BLUE. The text describes the dye and its uses in various industries. It is sold by D. S. WILBERG in Philadelphia, Pa.

Advertisement for LADY AGENTS. The text describes the services of lady agents and their role in promoting various products. It is associated with the Cincinnati Suspenders Co.

Advertisement for THE OLDEST MEDICINE IN THE WORLD. The text describes a traditional medicinal preparation and its long history. It is sold by John L. Thompson's Sons & Co. in Troy, N.Y.

Advertisement for INVESTORS WESTERN FARM MORTGAGE CO. The text describes the services of the mortgage company, including the offering of a \$50 reward for information. It is located in Columbus, Ohio.

Advertisement for OUR RURAL HOMES. The text describes the company's offerings of rural home plans and construction services. It is located in Sturtevant, Mich.

Advertisement for GARDNER'S CHOCOLATE. The text describes the quality and variety of Gardner's chocolate. It is sold by the Michigan Central Railway in Chicago, Ill.

Advertisement for DOMINOS ABSOLUTELY GIVEN AWAY. The text describes a promotion where dominoes are given away to customers. It is associated with the Michigan Central Railway.

Advertisement for SANITARY INSTRUCTIONS. The text provides detailed instructions for maintaining hygiene and preventing disease, specifically mentioning cholera. It is published by Daniel Ambrose in Dearborn St., Chicago, Ill.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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 Presbyterian 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 Schull and Herzog's new Religious Encyclopedia, Vol. III, p. 2310, at the account there given of the three days' trance of Rev. William Tennent, his recovery and the subsequent spiritual cutting off of his ties.

The story above referred to, an elderly clerical friend informs us, was well known to the clergy and churches of two generations and more ago, but is probably little known to those of the present day. It appeared originally in a Presbyterian periodical called The Assembly's Missionary Magazine, in the year 1806, and our informant well remembers 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 Boudinot'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 application 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 doubts 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 ascertain 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 resurrection. 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 this to the elder brother, Mr. Tennent was found upon examination to be totally ignorant 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 capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clasped 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 considerable 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 described.

"While I was conversing with my brother, said he, 'on the state of my soul and the fears I had entertained for my future welfare, I 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 ineffable 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. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng. On which he tapped me on the shoulder and said: 'You must return to the earth.' This seemed like 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.' He 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 heretofore his executor, which precluded any further solicitation.'

In a note at this point the writer adds: "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 attend him 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 Valley Forge) his 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 him."

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 concerns."

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 he holds that one spirit, as he terms the mind, can establish communication with another by channels other than the two senses of seeing and 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

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 Association.

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 mind-reading. 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, is about where this scientific association stands.

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 following pitiable tale:

"Any one that believes in a merciful Savior, or a Savior who will help those who strive after right with their whole heart, is believing 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 succession of injustices and unkindnesses that have 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. I fought against unkindness, standing up against it until I can stand no longer. I 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. I 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 cholera in Spain, and 72,347 deaths.

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 rodged 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 watching for water I often ask if lightning 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 currents 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 water-witch. 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 be ennobled.

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 half 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, Kansas 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 hang 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 studying 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 mosquitoes.

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 first-class 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 Kremser 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 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 Mehdî, has just returned to Rome. When the Mehdî 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.

The present Archbishop of York, Dr. William 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, Jao, 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 relation between the soul and God. Leslie might have spared himself the trouble of writing his "Short and Easy Method with the Deists," and Faley 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 Noah'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 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 for faith."

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 or 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 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, has claimed more than this. But it is fatal to Mr. Pentecost's mission as an orthodox preacher of Christianity. Christ claimed to 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." If 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 declared 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 Christianity which thus divides Christ; this is not philosophy which thus mutilates man."

another season, for that was the issue made. The weather at the present writing is rainy and cool, and nearly all the campers have 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 Elberia 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 50,000 prosecutions by the English Society for the Prevention of Cruelty to Animals during the last twenty-five years, 55,000 have been successful.—A shooting match took place recently in Canada between twenty-five smokers and the same number of non-smokers.—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 plotting 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 Manitoba 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 and breaking the handle. The farmer was 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 six at home.—The United States Government maintains thirty-eight light-houses 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 America, and more than one million a year must be bred to keep up the supply.—The 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 of June the ice recedes northward, while between the banks and the coast of Newfoundland it remains longest.—By a provision in the laws of the republic of Mexico it is said 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 during the previous period of observation.—An officer writing from Snakin says the ground burns the feet through the stoutest 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 statistician, 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 direction has been lost through age.

Hostilities have been suspended at Kasala.—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 415,644; farms, 82,767; factories, 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 Pilsbry, 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 Race Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Free Press, June 19, 1885.

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

Gunn's Newest (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives amply fresh ideas, 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. 1232 pages royal octavo, leather. See advertisement 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. See advt.

Business Notices.—SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attend 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 vegetable matter and imperfect drainage. For either East or West the best remedy is Ayer's Sarsaparilla.

Spiritual Meetings in Brooklyn and New York.—Church of New Spiritual Dispensation, 416 Adolphus St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 4:30 P. M. Ladies Aid Society meets every Tuesday, 7 P. M.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 51 Union Square.

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

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pugh's Hall, corner 11th and Main Street, Dr. E. G. Gramwin, President; A. J. Coffey, Secretary.

Passed to Spirit-Lite.—Passed away on Thursday, Aug. 13th, Worthy Blamford of Farmington Mich., aged 89 years.—a pioneer settler in early Spiritualism, a man highly respected and beloved for personal excellence, industry, kindness and safety. The large number of people at the funeral on Sunday, the 16th, indicated to a fair tribute to departed worth by G. E. Robinson.

A Live School.—Jacksonville, Ill., Business College. A standard school for Business, English, Shorthand and Penmanship. Circular free. Address G. W. BROWN, Prin.

BUSINESS COLLEGE, Jacksonville, Illinois. A live school for Business, English, Shorthand, and Penmanship. Circulars free. Address G. W. BROWN, Prin.

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Princes, Authors & Statesmen.—OUR TIME.—By James T. Fields, E. P. Whipple, Canon Farrar, Archibald Forbes, Louise Chandler Moulton, Mamie Dickens, and others. Edited by James Farlon.

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 no biography of them which violates the reasonable privacy of public individuals.

THOMAS Y. CROWELL & Co., 15 Astor Place, New York.

FISHER'S MOUTH-BREATHING INHIBITOR. Sleeping with the mouth open is the cause of millions of ailments. It is the cause of all throat troubles and is the first step that leads to consumption. Fisher's Mouth-breathing Inhibitor prevents all this. See advt.

Do You Snore?—The snorer not only suffers personally, but becomes a general nuisance, a much talked of and talked about person. By closing the mouth during sleep, and forcing into use the natural breathing organs, will reduce him and about the nuisance. With the above device you can't snore. The Mouth-breathing Inhibitor is sent post-paid to any address on receipt of \$2.00. Our 16-page circular sent free. Address F. M. FISHER, CITY, N. Y. Co., 49 Dearborn St., Chicago, Ill.

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A BIG OFFER. To introduce a new line of goods, we will give away 1,000 Souvenir Cards. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 23 DEY ST., N. Y.

College of Therapeutics. The next Session will begin on MONDAY, NOVEMBER 16, by an introductory lecture at 7:30 P. M., in Berkeley Hall, Boston. The course of instruction, which continues five weeks, will be devoted to Therapeutic Sarcinomy, the science 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 medicament, spiritual and mental healing explained. Fee for the Course, \$25.00. Address the President DR. J. R. BUCHANAN, 29 Fort Avenue, Boston.

CALL FOR THE 9th ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE. To the Auxiliary Liberal Leagues and All Citizens of the United States and Canada who Support the Nine Demands of Liberalism.—You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday and Sunday, October 10th, 11th and 12th, 1885.

Measures for the abolition of the Free-trade Societies of Canada with the National Liberal League will also come up to be acted upon. Also measures for carrying on the work of Free Thought and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States a thoroughly Secular, and the period of all laws now on the statute books which conflict with the Nine Demands 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 Chairmen 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 Free-thinker in the United States and Canada, who can write or be content, having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free extension of opinion will be invited. 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. SAMUEL P. PUFNAM, Secretary. COURTLAND PALMER, Treasurer. CHARLES B. REYNOLDS, Ch. Ex. Com. A. C. MACDONALD, Ch. Fin. Com.

CLEARING OUT SALE OF BOOKS. The Hollow Globe. A treatise on the physical constitution of the earth. By W. T. Sturton, 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. E. Whiting. Together with selections from his original 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.

Manana: A Rhythmic Romance of Minnesota, the great rebellion and the Minnesota Massacre. By Myron Colney. Published at \$1.25, now offered at 50 cents.

Key to Political Science: Or Statesman's Guide. By John Seuff. Published at \$1.25, now offered at 50 cents.

The Halo: An Autobiography of D. C. Denmore. This volume 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, now offered at 50 cents.

The Burgess-Underwood Debate. Between Prof. O. A. Burgess, President N. W. Christian University, Indianapolis, and Prof. B. F. Underwood. Cloth binding, \$1.00, the remaining few to be sold at 60 cents.

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

CASSADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal: The closing lectures of the season at Cassadaga 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

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The City of the Living.

In a long-vanished age, whose varied story No record has told... In a broad realm whose beauty passed all measure, A city fair and wide, Wherein the dwellers lived in peace and pleasure, And never any died.

BRITISH OFFICERS.

Cruelty in an Insane 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 appears from the report, the writer is a young man born and reared in a northern city of New York.

AS A FIRST STEP

to this examination he was left alone in an ante-room 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 interposed his objection, and insisted on taking part in it.

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 indelicacy 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.

FEW MINUTE'S PRELIMINARY EXAMINATION.

Knowing that resistance was useless, he submitted, waited 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 ordered him to amuse those present with a few somersaults without touching the floor with his hands.

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 witness and assailant he made his complaint. When he had done so the keepers took the doctor 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."

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 amusement.

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 counting in such an experience. Indeed, he exhibited an amount of shrewdness that might have been profitably employed outside a lunatic asylum.

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 was restored to the first ward where the treatment was something better and where brutality was not an every-day occurrence.

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."

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 Seance with the Bangs Sisters.

To the Editor of the Religio-Philosophical Journal: A seance was given by the Bangs Sisters, 222 1/2 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 seance room the doors were all closed and sealed, and those present were invited to examine them and the articles in the room.

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 seances. I asked if the controlling 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 inside the circle, often high up, near the ceiling, and then around or near each other. 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.

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, shapely nag. "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 once a week I would find his oats touched-up. The afternoon 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 musicians had been around, and related what I had discovered. He seemed to doubt the story, so to prove it to him I took a harmonica from my pocket, 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 Seances of Prevost, 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, by passes, made her lift her eyelids, she saw nothing but me; her pupils were dilated, and 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 Antwerp, in 1834, was told by a friend of some extraordinary results of mesmerism, 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.

"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 handkerchief, and I have firmly secured every possible interstice between it and the cheek with cotton. In the presence of Dr. Poiseac strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief. I did not do this, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerize him, 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, during the whole of the seance (the patient being during the whole of the seance in sleep-waking) 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 groaning hesitation of the feet."

That Remarkable Pronominal.

In April of last year the JOURNAL published a remarkable pronominal which came to Thomas, Lord Lytleton, by means of an apparition. He was apparently 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. Willis had the account from a clergyman who had been in the room of the gentleman when Lord Lytleton 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 Lytleton 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 house; but on account of the alarm which the impressive message of the ghost had made on his lordship's mind he was obliged to postpone his visit. Mr. Andrews, on his lordship's behalf, had arrived after he had retired, as he had so positively 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 I 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-bell 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 his servants where Lord Lytleton 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 announced it to have taken place exactly at twelve o'clock the night before. As matter naturally supposed, the circumstance, and the loss of his 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 him; his character as a man of honor and of truth, has never been impeached; his affluence and 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 occurrence to me at his own table, in his own house, and in the presence of Mr. Topham."

The "Savior 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 impression, as most people would think that a "spirit brave" was an Indian spirit. The word brave does not belong there.

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.

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

Notes and Extracts on Miscellaneous Subjects.

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

The Poemum Trots and the Cotton Eyes are rival base ball clubs at Toxoca, 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 Royal. It is said the culture of pineapples in Florida will soon be of more importance than the culture of oranges. A Methodist conference in Georgia has forbidden church members in its jurisdiction to attend base ball matches.

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 previous to the war was for James Buchanan, the Democratic nominee in 1856. Within a week after publishing a book on the perils of Alpine climbing, a Vienna lawyer fell down a glacier 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 remained under suppression. The Emperor of Russia now permits the publication of a selection. The newest thing in musical instruments is a "duplex string 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 foxgloves running and tiny birds on the wing.

The Castle of Buda, a home of Hungarian monarchy for centuries, is to be completely rebuilt by the Emperor Francis Joseph at a cost of \$3,250,000. The death of an aged Ohioan 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 massed 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 Aroostook, 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 bazaar 3,000 feet in length and roofed with arched brick work.

It is interesting to know, on Captain Burton's authority, 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 Nights." 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 pheasant 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 carrier 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 Consulate at Adrianople was burned down the Consul's sisters, having escaped in their night clothes, found that a female servant remained 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 excess of the yang, or male element of nature; but they were due in a measure to the perfunctory performance of their public duties by the local officials, who failed to call down the harmonizing influence of heaven.

Some one has been telling tales out of the wig-maker's shop. "Good wigs of white hair," says the gossiping 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 head. A peculiar, soft, silky 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 Rev. 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 Kieselring, of Hamburg, who has made the best statement of the process by which it is formed, approves of calling it "Corona solare Krakatoensis." 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 a chosen subaltern. The guard goes on duty between 5 and 7 o'clock in the evening, according to the season. The officer is given a dinner and a bottle 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 pound 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 5,000 yards, but the charge of powder is very large, viz, four pounds. The naturally heavy recoil is obviated by the essence of the gun being fitted with tracks. The projectiles are fitted in the base with a copper drum, the rim of 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 without. And know the tie that binds us all In common brotherhood...

Who cold beliefs of Reason, grace With love's unselfish deeds, And let an honest faith replace...

Who in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power.

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Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude...

Telegraph

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter.

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shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alternative treatment.

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are made by scientists, from time to time, which astound the world, but there has been no discovery, in science or medicine, more important than that of Ayer's Compound Extract of Sarsaparilla...

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is enhanced by the fact that it can be used to order Ayer's Sarsaparilla from your druggist. Dr. John Hoffman, Morrisania, N. Y., writes: "In all diseases arising from an impure and vitiated condition of the blood, there is no relief so prompt and sure as that afforded by Ayer's Sarsaparilla."

Lighting

up the faces, and relieving the sufferings of thousands, Ayer's Sarsaparilla has brought happiness to the homes of rich and poor alike.

Ayer's Sarsaparilla.

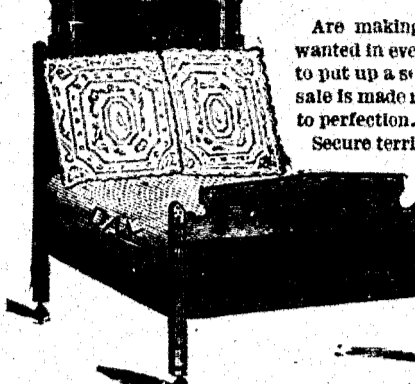
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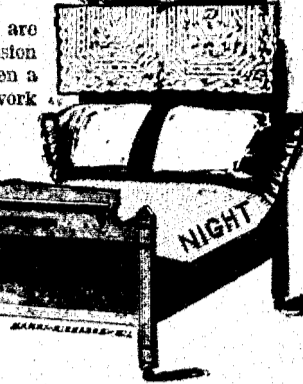
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The Great Rock Island Route. Guarantees its patrons that sense of personal security afforded by a solid, thoroughly built road.

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JUST ISSUED. Manual of Psychometry. THE DAWN OF A NEW CIVILIZATION.

Author of "Anthropology," "Therapeutic Sarcogeny" and "Moral Education" - Professor of Physiology and Institute of Medicine in four Medical Colleges successively, from 1845 to 1881 - and for five years Dean of the Eclectic Medical Institute...

CONTENTS. Frontispiece - Engraving - Portrait of Mrs. Buchanan. CHAP. 1 - Original Sketch of Psychometry.

Prophecy of Cazzotte - Frequency of Prevision - Destiny of the Soul. The author, in his preface and Introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSYCHOMETRY - a work to introduce the subject to the general reader - not an elaborate memoir for scientists, which need not be offered until it is called for."

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THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

By REBE SARGENT, Author of "Planchette," "The Scientific Basis of Spiritualism," "The Psychology of the Mediums," "The Science of the Future."

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.

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.

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.

But to your question. "What is Spirit-life? 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.

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.

could be done. He, however, held a slate with a pencil partly under the table, about five seconds, and took it out with the words thereon 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, in the same manner.

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.

Universalism and Spiritualism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER.

Having been a firm believer in Universalism 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.

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.

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.

It is certain that the phrase, "Holy Scriptures 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.

But, alas! it may be said by another: "The orthodox Christians, though in opposition to us in doctrine, unite with us in accepting Christianity and the Bible as their rule and guide to faith, while the Spiritualists profess to be guided by moral philosophy and religious science as well, and attach as much or more importance to the teachings from the 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, while the Spiritualists do.

A suggestion or two more to the Universalists 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.

You who doubt or disbelieve, I would earnestly advise to "search the Scriptures;" first, in the Bible, and then in the choice books which treat of modern Spiritualism.

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 my thoughts for the interest of, or in behalf of uniting, these sects, but rather for the union of truth in them both.

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

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The supplementary meeting at this place has been fully attended by appreciative audiences. 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.

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.

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 to let the first opportunity to hear him pass.

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."

science—the God within you. Why, my friends, God don't reward or punish anybody. You make your own condition and must abide 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 yourself 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."

At 2:30 P. M., the Temple was filled to listen to the closing lecture for the season of 1885. Mr. Morse took for his subject, "Modern Spiritualism—A Criticism and a Challenge."

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. Mahony (of England), Mrs. Susan King, Miss Mattie H. Chamberlain and Mr. and Mrs. W. W. Currier.

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.

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

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 descended to ride on it.

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.

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.

Onset, Mass., Sept. 4. W. W. CURRIER.
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., INDIANAPOLIS, July 28, 1885.—Mrs. Reynolds—MY DEAR MAMAM: 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 so.

"I had a singular visitation in connection with Mr. Reynolds' death, and enclose my communication concerning it. Truly your 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 memorandum 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."

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. 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.

A fine equipage rolled up to a Long Branch drug store. The coachman was in livery, the horses pranced admirably, the harness 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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