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

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

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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 SIXTH.

SILORIA'S RECEPTION. Announcement of the Voyager's Return-Great Excitement and Preparation for his Reception-Grand Procession from Primosa to Onanatta-Description of the

White Elephants and Charlots. Siloria's approach to the home-land was so well understood by the members of the Patriarchal Order, that sentinels or watchers were placed upon the highest points of land at the entrance to the Bay of Alabria. So when the ships came in sight, signals were sent up and immediately responded to by the ships. Then signals were flashed all over the densely populated regions appears to the ships. ulated regions, announcing the return of the yoyager. Before the vessels were in the harbor the news had been spread through the Parent City, some seventy miles away, and sounds of rejoicing were heard everywhere. Great excitement prevailed at Onanatta, even among the steady going people, and all classes entered heartily into the extensive preparations for a grand ovation. So a decree was published and sent over all the land, to the various towns and cities, for the assembling together of the fathers or leading men of the nation to receive and pay honor to the return-ed voyager. The priests, the wise men, the men of honor and position from all parts of the land were brought together, and joined their counsels in the vicinity of the governmental buildings in the Parent City. In the meantime, whilst the preparations were going on, the vessels had anchored in the harbor, and Siloria and his chief officers were conducted to the house of reception, standing on the shore of the beautiful Bay. It was the business of the people of Primosa (the mari-time city) to take charge of the voyagers until orders came from Onanatta.

After several days had been spent in preparation, a grand army came marching to-ward Primosa. The priests led the van, mounted upon white elephants, of which 250 were brought into requisition on this occasion. The elephants were beautifully ca-parisoned with blue and purple mantles, and with jewels of gold and precious stones. The patriarchs and nobles, with their wives and daughters came in state, dressed in the royal robes of reception. A vast number of chariots and palanquins were brought out, each capable of carrying from six to fifty persons. In front of the latter vehicles was a guide wheel, and in the rear, machinery was con-cealed for running them over the highway. The palanquins were ornamented with gold and silver tapestry. They were indeed most gorgeous vehicles.

Over the great highway connecting Onanatta with Primosa, the grand army of reception came to conduct Siloria to his home. As we said, the priests and patriarchs, dressed in purple robes and mounted upon white elein purple robes and mounted upon white elephants, led the van. Next came the priestesses and vestal virgins in their beautiful
palanquins, dressed in costly apparel and
holding golden banners. Then came the people of lower grade, seated in vehicles of less
costly construction—the gorgeousness of the
display decreasing toward the rear. But all
were happy; all were emulous to pay honor
to the great discoverer. In this manner they
entered the sity of Primots.

The Triumphal Car in which Siloria was and precious jewels vied with the sun in conveyed to his home in Onanatta, remains to be described. This car was a very grand and imposing vehicle. Gold and costly gems and imposing vehicle. Gold and costly gems and rich tapestries were wrought into this moving wonder with the artist's most consummate skill. The body of the car rested on six wheels, with broad tires. Its form was that of an ellipse, rounded at the bottom like a boat, with the sides brought up several feet from the axles. Just above the wheels, the body of the car was given a lateral extension. body of the car was given a lateral extension, forming a shoulder. From the lower angle of this projection was suspended a rich cloth, woven of gold and silver threads, ornamented with figures of birds and quadrupeds, and fringed with gold and diamonds. The portraits of patriarchs of former generations, were also represented. This emblazoned curtain came down within a few inches of the ground, quite effectually concealing the wheels. Above this curtain the body of the car was constructed of wood, ornamented with gold and silver and inlaid with a variety of jewels. Upon this surface were emblems of the sacred orders that existed in the land. The body of the car terminated at the top with moulding that resembled the railings of a boat, which was ornamented with silver stars. From this moulding metallic standards arose, an inch in diameter, with longitudinal flutings, burnished with gold, and chased with various figures and devices. Small metallic bars, also burnished with gold, were disposed horizontally, connecting the standards at their upper extremities. Over these a beautiful canopy was stretched, made of the richest cloth. This came down at the sides twelve inches or more, and from the lower edge tassels of silk and gold depended. The ceiling of this canopied arch was ornamented with silk and gold tapestries. Near mented with silk and gold tapestries. Near the centre of this car was a throne, the ex-terior surface of which was covered with a purple amalgamated metal, and richly painted landscapes. The top of the throne came a little above the upper edge of the body of the car. The inside was upholstered with a rich purple velvet, and fringed with gold. No seats were placed in front of this throne, but they extended on either edge and filled and follows are considered with a rich purple velvet, and fringed with gold. No seats were placed in front of this throne, but they extended on either edge of the body of the welcome, waved from hundreds of buildings. One of these emblems read: "Kia ara Siloria" some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the seats were placed in front of this throne, but in an open space or placed where a great was a placed with emblems read: "Kia ara Siloria" some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the seats were placed in front of this throne, but in an open space or placed with emblems of buildings. One of these emblems read: "Kia ara Siloria" some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the seats were placed in front of this throne, but in an open space or placed with emblems or purple were inspired by the most High. The passing the mo they extended on either side and filled up the rear. These were occupied during this

noble women from the Parent City.

This Triumphal Car was drawn by three of the largest white elephants in the land, placed in the form of a triangle. They were caparisoned in the most gorgeous manner. Their bodies were partially covered with a purple mantle, fringed with gold and eilver. Upon the back of each elephant was erected a magnificent pavilion, capable of seating eight persons. Upon the elephant in front, eight priests were seated. Upon the elephant to the left, immediately in front of the car. eight priestesses. And upon the elephant to the right in this triangle, eight vestal virgins were seated, all dressed in magnifi-

journey by those most directly connected in

relationship to Siloria—the noblemen and

When the procession arrived in Primosa, a special deputation of nobles, forty in number, went immediately to the Reception Hall to meet the returned voyager and his retinue. Several hours were spent in the exchange of greetings and speeches. In the meantime the procession was re-arranged and put in order for the homeward journey. A platform was placed, covered with a rich cloth and carried by eight of the nobles deputized to wait upon the voyager. Upon this platform Siloria was seated and escorted to the Triumphal Car. He ascended and took his seat upon the throne, with his face turned toward Onanatta the Parent City, the sacred locality where his childhood was cradled and his early manhood had been spent. For the accommodation of the retinue that returned with the voyager, two large chariots were provided. These were placed in the rear and a little to the right and left, forming a triangle, of which the Triumplal Car was the apex. The nobles and priesthood, mounted upon 250 white ele-phants, led the procession, marching with six elephants abreast. Following the Triumphal Car and its attendant chariots, were hundreds of palanguing and lesser vehicles moved by of palanquins and lesser vehicles, moved by concealed machinery, each carrying from four to twelve persons—the splendor of the train gradually decreasing toward the rear, which was brought up by the masses.

In advance of all, a number of young men were sent as couriers, with bugles and musical instruments. They represented angelic or spiritual messengers. Attached to their shoulders were bright metallic wings, about five feet in length and light as gossamer. As they ran these wings expanded until their tips were about five feet apart. Their outer tips were about five feet apart. Their outer garments were finely wrought from gold and silver, and disposed in scales, which made a beautiful display as they ran. Smaller wings were attached to the legs just above the ankles. Upon the cap of each was a gold emblem of the Paradise bird. This was a sacred bird with our people. A religious awe or superstition regarded its song as presaging some grand income from the realms of spirit. While the procession was on the march spirit. While the procession was on the march these couriers were continually running in advance, sounding their bugles and chanting their welcomings. All their movements were rythmical, disposed in circles, triangles and squares. Their voices and instruments kept time to their footsteps. When fatigued they fell back into the procession and others took their places. Upwards of fifty of these heralds were kept constantly in advance.

All preparations completed, the magnificent train was put in motion. The elephants marched with measured tread. The chariots glided with easy movement. Silver and gold

splendor. Purple plumes swayed and golden banners waved. The intelligence, the beauty and wealth of the nation were disposed in one magnificent combination, and all moved as one heart-beat to conduct the great voya-ger to those home airs that had waited 80 vears to welcome him back again,

Now, the route from Primosa to Onanatta was not through a desert country, but it was along the most beautiful highway which mature and artever combined to realize. This road was graded and paved the whole distance—about 70 miles. It was about 150 feet wide, with a stone gutter and stone bal-ustrades on either side. Along the whole route trees were planted—orange, lemon, almond and flowering trees. The road was covered with a durable cement, which rendered it hard, smooth and quite free from dust. Over this the motor-vehicles were often run with great speed. Adjacent to the road a large number of fountains were placed, and on this occasion they were decorated with flowers which were disposed into the most beautiful symbols of welcome. Towns and villages and lawns and groves lined the whole distance. Boys and girls, dressed in

their neatest garments, assembled in groups along the road, strewing flowers, waving banners and singing songs.

After two days' travel, on the evening of the second day, the procession entered Onanatta. The city was not so large and grand as in our time, some 300 years later. Silona Avenue was not then laid out. Nevertheless at the reception of Silona there were gathered together upwards of 4,000,000 of people, from all parts of the land. Grand arches were erected at frequent intervals over the principal streets, and covered with green branches, flowers and emblems of welcome. Vestal Virgins were stationed on each side of these arches, dressed in white robes and with lyres in their hands, chanted sweet in an open space or plaza, where a grand banquet was prepared. In this plaza a large tent was erected, the canvas of which was a beautiful colored silk. In this tent the tables were spread, with the fruits and viands of the land in greatest profusion. The tables were quite elevated, as it was the custom in our country to stand while eating. Provision was made on this occasion to banquet 50,000 people within the tent alone. Besides this, arrangements were made to feed the vast multitude in and about the city. Within the banqueting tent hundreds of wine-fountains were tastefully distributed and beautiful girls were continually moving between the

fountains and guests. This Pavilion was lighted from one illum-inating center by the combustion of alkaline metals, evolving a light brilliant as the sun, but blended and shaded to a soft and agree-

The banquet within the Pavilion lasted three hours, and then the guests retired to rest, as the march from Primesa had somewhat fatigued them. But the people who came to receive them, were wakeful and active the whole night, making the air musical with their songs of rejoicing. All about the city, in the groves and places of resort, lodgings were provided for the multitude.

This season of rejoicing lasted thirty days. While it continued, Siloria the great, the good, the honored, was conducted to a Pavillion constructed for the purpose, where he purpose where the purpose of the purpose o ascended a platform, accompanied by the priests, the nobles and men of position in the nation; and during three hours each day, for thirty days, he stood before the people and addressed them concerning what he had seen and collected during those 80 years of travel in foreign lands.

We have already spoken of seventeen in-dividuals whom Siloria brought home from the different nations he visited. These persons were conducted to the Pavilion and introduced to the populace, Siloria taking each by the hand as they were presented. The response of welcome was taken up by the multitude and re-echoed, wave after wave to the remotest limits of the vast as-sembly. But a fraction of this multitude could hear the utterances from the Pavilion, Hence speakers were stationed at convenient intervals, who caught up the words as they were spoken from the platform, and repeated them to the masses in the rear.

The populace regarded Siloria almost as a god, for as he had been absent 80 years, there had been millions born within that interval who had never seen him, and only knew him by hear-say—as "Siloria the Great," "Siloria the Sent," who had gone forth to gain a knowledge of far distant lands. Accounts of his discoveries had occasionally reached the home people. A new realm of knowledge and power was opening to them. Hence all eyes were directed toward Siloria. Great expectations centered in him. Every one, from highest to lowest, felt an interest and a sort of ownership in the great personage who had returned to them.

We cannot learn from the various Annals of the different nations of the globe, that any monarch or potentate was ever honored with such a superb reception, with such a magnificent ovation, as that which was tendered Siloria on his return to his native land. The grand procession of Cyrus after he had conquered Babylon, and the triumphs severally tendered Scipio, Pompey and Cesar in Rome, all fell short of this, both as regards wealth

and magnificence of display, and in the character and spirit of the people, who assembled to do honor to their hero. These later chieftains won their renown by weakening or destroying the rival nations abroad and by imprisoning their enemies at home Their victories were purchased with blood and tears. The reverence paid them was often the expression of flatterers, favorites and retainers, rather than the gratitude of a redeemed and disenthralled people. The power they wielded was force, and the sentiments they inspired were those of fear and

distrust. But Siloria moved in the steady poise of wisdom and love. He discovered continents and sought an acquaintance with foreign nations to the end that the horizon of knowledge might be enlarged, and that better laws and ideas of life might be communicated to all parts of the globe. He did not go out to despoil others and aggrandize himself, but he went out to bless, to raise up the people's lives, to elevate the standard of morals among men, to inspire sentiments of brotherhood, to present a nobler ideal of living than that which already existed among the half civilized nations of the Earth. A beautiful radiance lingered upon the path he tred. All nations honored, respected, loved him. Siloria's triumph, therefore, was not a tawdry show, mingled with flattery; but it was the joyous, spontaneous expression of an intelligent and grateful people.

[TO BE CONTINUED.]

For the Religio-Philosophical Journal, LOOKING INTO THE FUTURE.

We find both historians and theologians claiming that God alone knows the future; he alone can prophesy correctly of the fu-ture, and, consequently, all ancient prophets were inspired by the Most High. The past thirty-seven years has, I think, satisfied many some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the United States, we shall have war with Mex-We added Texas-the war then came. How did Clay know that? He knew it through that knowledge which constituted him an experienced statesman. Much correct prophesying has been done, and may be done on this principle by spirits in the body, and out of the body. But this kind of proph-ecy depends upon one's knowledge, wisdom and experience in a given direction. Inter-course with the Spirit-world indicates that there are other principles upon which prophecy may proceed. Both men and spirits of quite limited attainments ofttimes prophesy very correctly, and that, too, upon subjects so un important as to preclude the thought of di vine interposition.

A lady friend of mine who was to take a journey, the night before starting dreamed out every minute circumstance which actually took place on the journey. Among other things, that coming to a certain place, the snow banks were so high that she had to get out of the conveyance, and one of her rubbers came off in the snow. This lady, being a relative, has often told me of her experiences. The future was frequently brought before her in visions while awake as well as in dreams; not only trivial affairs, but very important ones. When she retired at night, if a mouse had been caught in a trap in the house, she would see it in a vision; if her chickens had been left in danger that would be presented to her. If a selfish and treacherons person was to be avoided, she would see a likeness of the person, accompanied by an impression that she must be on her guard when she might see that person. If a great battle had taken place in the South at night the move-ment of the troops and the termination of the battle would be shown to her in vision. In news, during the war, she was ever in advance of the public journals. In the times of the three-cent postage stamps for making change, the exact appearance of the smal currency issued by the government, was truthfully shown her before the intention of the government was made known. Thousands, if not tens of thousands, doubtless have had experiences corresponding to this, proving that there is a power outside of those dwell ing in the body, that can take cognizance of existing circumstances, and impart knowledge of the same. This same power, in innumerable instances, has furnished the proof of ability to look forward for weeks, months, and years in the future.

I think the reader will hardly conclude that the God of this illimitable universe, as a personal being, attends to all this kind of phenomena. It seems more likely that spirits out of the body can to a greater or less extent, peer into the future. This may be governed by their individual development in certain directions. Paul gives us to understand that spirits differ as one star differs from another in glory—a fact which the spiritual investi-gator readily finds out. It does not follow because some spirits return and say they are not able to look into the future that other and more highly gifted spirits cannot. There are great numbers of men dwelling on the earth who may not be able to count over ten, while others delight in calculating the distances of the stars from the earth.

When Alexander the Great was returning with his army from his conquest in India, the soothsayers at Babylon foresaw that if he came to Babylon it would be the means of his death, and they warned him accordingly. Though he much desired to make that city his seat of government, yet for a time he avoided going to the city. But the philosophers

that accompanied him with his army, assured him that the soothsayers knew nothing about the future; it was all a base superstition—that he need not fear to settle at Babylon, if he so desired. He yielded to their views, went to that city and soon lost his life; whether from drinking too much wine at once, or that which was poisoned, was never fully settled, though the quantity he drank I should think would kill any man.

Rollin, the historian, was very fond of giving his own religious views along with history, so that he has left abundant evidence of his bigotry and superstition. He says:

"Whether Alexander lost his life by poison or by excessive drinking, it is surprising to see the prediction of the magi and soothsayers with regard to his dying in Rabylon so ers, with regard to his dying in Babylon, so exactly fulfilled. It is certain and indisputable, that God has reserved to himself only the knowledge of futurity; and if the sooth-sayers and oracles have sometimes foretold sayers and oracles have sometimes foretold things which really came to pass, they could do it in no other way than by their implous correspondence with devils, who by their penetration and natural sagacity, find out several methods whereby they dive to a certain degree into futurity, with regard to approaching events, and are enabled to make predictions, which, though they appear above the reach of human understanding, yet are not reach of human understanding, yet are not above that of malicious spirits of darkness. The knowledge those evil spirits have of all the circumstances which precede and prepare an event; the part they frequently bear in it by inspiring such of the wicked as are given up to them, with the thoughts and desires of doing certain actions, and committing crimes; an inspiration to which they are sure these wicked persons will consent: by these things devils are able to forsee and foretell certain particulars. They, indeed, often mistake in their conjectures, but Godsometimes permits them to succeed in them, in order to punish the implety of those, who, in contradiction to his commands, inquire their fate of such lying spirits.'

This kind of argument, not only bears a ecclesiastical stamp, but it defeats itself. After saying that, "it is certain and indisputable that God reserves to himsalf only, the knowledge of futurity," he then goes on admitting that "devils through their penetraadmitting that "devils through their penetra-tion and natural sagacity find out several methods whereby they dive to a certain de-gree into futurity." This admission is fatal to the argument, for it lets the bars down and lifts the gates for both good and bad to return and communicate, as it is very absurd to suppose that evil spirits have more penetration and sagacity in finding out methods than good spirits. Then Mr. Rollin makes God act in complicity with evil spirits, for the purpose of avenging himself on those having incurred his displeasure. It is a serious defect in popular theology that its con-tradictions, delusions and absurdities can't be supported without supposing all sorts of improbabilities, if not impossibilities, about an angry, revengeful Deity, and a subtle,

circumventing devil. It is quite generally admitted that the soul of man is a microcosm, containing in itself, germinally, all the varied spiritual qualities there are in the universe; if this be true, then prophecy, though lying dormant in the great majority, must be an integral element in the spirit, to be unfolded when the conditions shall be most favorable to produce the result. If we possess this principle within us, it is of course by virtue of our relationship to the common Father, "We in Him, and He in us." As infinitesimal parts of the stupendous whole, we may, as yet, scarcely dream of the powers that are slumbering in the temple of the spirit. Then we should not be surprised, if there now and then come gleams and flashes of the grander portion of the inheritance, we obtain from our Subline Perent. To us it obtain from our Sublime Parent. To us it may seem passing strange that the psychometrist is able to take into his hands a letter written long ago by some person to him un-known, and without opening the letter correctly describe the mental qualities of the writer. He will take in his hand a fragment from some far away mine or ruin, and gather from it the character of the surroundings from whence it came, giving the habits or moderal life of the inhabitants in that lead modes of life of the inhabitants in that locality, going back sometimes hundreds and even thousands of years. These things have been so ofttimes demonstrated, that denial is useless. We stand abashed in the presence of such wonderful powers; it goes far beyond our comprehension. But, if the finite soul has the power to gather up the threads of the past from an isolated specimen, and peer far back in the same, is not that quite as wonderful as it would be for one, knowing the present condition of an individual, to look far into their future? Is it more marvelous than to look back into the past? We cannot tell how it is that a pigeon taken hundreds of miles from home, when free, rises up in the air, flies round a circle, and then starts on a line for his home. Not only in man, but in the orders of creation below him, we meet with powers that baffle our perceptions. We are an enigma to ourselves, not knowing our own powers. Comparatively, the time is not long, since it would have been thought preposterous to say that man could float the commerce of the world by steam power, send his thoughts on a wire to his friend, thousands of miles under the sea. Daily, new inventions are reported to the world, and yet it is believed that we have only entered the vesti-bule. The morning light has come, but the noonday is far in advance of us. It is felly to place any limits on the unfolding powers of humanity; or on the important part hu-manity is to act as Divine instrumentalities

For the Religio-Philosophical Journal John Tauler, the Great German Mystic.

By PROF. W. H. CHANEY.

(To my recent critics).

In a recent issue of the Journal I gave some brief references to Emanuel Swedenborg which have called out several private letters, some commendatory, but the majority condemnatory. I have no reply for the former, but by the grace of God will pay my respects briefly to the latter. As literary productions, they are the merest rubbish, was committed 545 years ago. Yet poor such as no editor, even if in accord with the writers, would presume to publish. But some

of the ideas are worth noticing.

1. I am accused of falsifying history and slandering the dead. This is a grave charge, and if true, unless I can offer some reasonable excuse, I deserve the contempt of every honest man and woman. It is not my place to prove myself innocent, but for those who make the charge to establish my guilt. Such a charge, unaccompanied by proof, is slander, and I scorn to make any defense against these anonymous cowards.

2. A more intellectual class, who sign names to their letters, admit that Swedenborg was not exactly right in his mind at times, but urge that no insane man could have produced such wonderful writings. To such I reply, that not being experts in the anatomy of the nervous system, they are in-competent to form any intelligent opinion. Furthermore, by carefully examining some of the literary productions of the insane of the present day, or consult the periodical formerly published by the insane at Utica. N. Y. (perhaps it is still published), they will see that the insane are capable of writing so superior to themselves that they seem mere ignoramuses. But I cannot wastetime with these critics. When they will write a criticism that the editor deems worthy of publication, I will reply fully.

MYSTICISM.

This is a word of vague signification, but is generally understood to signify a tendency in religion to a more intimate relationship with God. It is a feature in all religions. ancient as well as modern. Abraham talked with God; Sarah laughed at him, then lied to him, denying that she laughed, and God pocketed the insult, proving Sarah a Mystic of a high order. So, too, of Moses; not only did he argue with God, but in Ex. xxxiii, Moses convinces him that he was wrong when he said he would not go any farther with the "stiff neeked generation" and Mose. with the "stiff-necked generation," and Moses made him eat his own words, which I hope were not so unsavory as the conglomerate mentioned in Ezekiel iv. Moses was a great

Acrisius, king of Argos, was told by the divine oracle that he would be slain by the child of his daughter Danæ. Acrisius was a Mystic, else his god would not have been so familiar with him. This god was as omnis-cient as the God of Abraham, and could beat him two to one at prediction, for Acrisius was accidentally killed by Perseus, son of Danæ, while the prediction made to Abraham that his seed should have Canaan for an everlasting possession, was as worthless as the promise of a politician. The second time I experienced religion, when a youth, was under the preaching of a man that had not committed a sin for five years. He was on very intimate terms with God and a great favorite. On one occasion Gol had drawn favorite. On one occasion Go1 had drawn aside the curtain and allowed him to see the wicken, he did not sa it was the top end or otherwise, but he must have been a Mystic, for only that breed of fanatics and visionaries ever attain to such high favor with an imaginary God. Swedenborg was a Mystic, although he made no claim to the title, any more than he did to being insane.

JOHN TAULER.

This remarkable man was born in one of the years of Darkness, to wit, 1290. From a diary kept by Adolf Arnstein, of Strasburg, where Tauler was born, I have gathered much of my information concerning Tauler. Under date of Oct. 1320, Adolf writes:

"Went to Hermann this morning to hear mass. Master Eckhart preached again, Dr. Tauler in the church. How every one loves that man!...But to Dr. Tauler every one bowed and many voices blessed him. He has a kind heart to feel for us, the commonalty. He and his sermons are one and the same. . . . There is a cold grandeur about Master Eckhart. He seems above emotion. His very face, all intellect, says it is a weakness to feel.

From this brief contrast of these two clergymen no intelligent person would be at a loss to decide which was most likely to become insane. A man like Eckhart very rarely loses his reason. It is your warmhearted, impulsive, enthusiastic people who lose their mental balance. As every motion of the body is attended by exhaustion of muscular force, so every action of the brain is attended with exhaustion of mental force. Man's life is like a machine, wound up to run a certain length of time, or rather to perform a certain number of revolutions. The enthusiastic, emotional, impulsive, etc., make rapid revolutions and are soon gone. They live fast and the intellect shares the heavy drafts made upon the physical. Shouters, enthusiasts, and persons so keen to rush to the "anxious seat," belong to this class. They swoon from sheer exhaustion, and this is called "trance," but is no more like the trance of a medium than drunkenness is like vertigo, simply because dizziness is common to both. Tauler was the sort of person to be constantly swayed by his emotions, while Eckhart would be governed by reason.

But Tauler was not an epileptic, like Swedenborg. Tauler lost his mental balance from too much nervous friction; Swedenborg from disease of the brain, which began to develop at thirty, whereas Tauler does not appear to have commenced breaking down until he was fifty. The circumstances are as sad as they are peculiar.

A CRANK APPEARS. Among the religious cranks contemporaneous with Tauler was a sect styled "Friends of God." They were Mystics of the highest degree. One day, in 1340, there came a stranger to Tauler, desiring to confess to him. His name was Nicholas of Basie, an eminent "Friend of God." He was a layman, but exercising a wider spiritual influence than many a bishop in that day. After confessing he requested permission of the Doctor to preach a sermon on the highest spiritual attainment. Tauler was astounded, but at last yielded a reluctant consent. Nicholas brought the notes of his sermon to the Doctor and in the course of the interview had the impudence to tell him that the Great Teacher could impart more knowledge in one hour than Tauler and all his brethren by preaching till doomsday. The Doctor was angry and Nicholas referred to that anger as proof that the self-confidence of the Pharisee still clung to him an I that he trusted to his great learning rather than the promises of God.

Tauler, the good, impulsive soul burst into tears. Bekhart would have kicked the fellow

out, but Tauler was worn out, and as the last straw breaks the camel's back, so the nervous system broke down under this rebuke. Poor man! We have seen how good and lovely his nature was twenty years before. He has been growing better ever since, and now a "Friend of God" has made him lose all confidence in himself. Only a fool or knave will attempt such a despicable task. Self-confidence should be the first lesson taught to the was committed 545 years ago. Yet poor Tauler embraced the "Friend of God" and exclaimed:

Thou hast been the first to tell me of my fault. Stay with me here. Henceforth I will live after thy counsel; thou shalt be my spiritual father, and I thy sinful son."

Here is a man of fifty, possessed of a brilliant intellect, one of the best and purest both by nature and practice, taken captive by an ignorant bigot. Were Spurgeon to break down in his nervous system, and surrender in like manner to a thick-necked, illiterate Mormon, it would not be half so

Nicholas commanded Tauler to cease hearing confessions, to neither study nor preach, but shut himself in his cell, practice bodily austerities and live in solitary con-templation of the sufferings and death of Christ, that he might attain true humility and competes ensued. His friends forsook him: he become the hy word of the election him; he became the by word of the cloister and his painful penances caused a lingering illness. This torture was continued for two years. At last, while under great sorrow for all his lost time and all his sins. in agony of soul he cried out:

"O, merciful God, have mercy upon me, a poor sinner; have mercy in thine infinite compassion, for I am not worthy to live on the face of the earth."

Then, in his sickness and sorrow, while wide awake, he heard a voice saying:
"Stand fast in thy peace, trust God, re-

member that he was once on earth in human nature, healing sick bodies and sick souls." This was Tauler's initiation into the Mystics. He had "been drawn nearer to God." "Nearer, my God, to thee," was the prayer of the ancient Mystic, as it is to-day at distracted meetings and religious pow-wows. Tauler had now-"experienced" religion for the first time. He had heard "the still, small voice" and knew that he had "become a new creature in Christ Jesus." I know how it is myself, for I have been through the mill twice. It is a humbug to assert that one can experience relegion but once, for it is a psychological influence, and may be induced asoften as the magnetic sleep. The non-scientific may jump at the conclusion that Tauler had become a medium and clairaudiant and that it was a spirit voice which he heard. On the contrary, both his mental and physical conditions were the opposite of mediumship, being diseased in a high degree, and to assert that he was a medium is to assert that mediumship is a diseased condition. It is stupid conclusions like this that disgusts scientists with Spirit ualism. Tauler was in a state of collapse the sensory nerves suffering partial paralysis while the motor nerves were still active. This condition is unlike delirium tremens, yet has some points of resemblance, since, in both states the unreal cannot be distinguished from the real by either sight, touch,

or hearing. TAULER'S FIRST SERMON AS A MYSTIC.

The crisis in the disease had been reached when Tauler heard the voice, and then recovery began. And so it is with the mourner. at the anxious seat. Being'desirous of entering at once upon his duties as a "Friend of God," while still very weak, he announced that he would again preach. I quote from Adolf's diary:

1342 New Year's Day.—Public notice given that in three days Tauler will preach once more. The news makes great talk. My heart sings jubilant thereat. I look back on two weary years that he has now been hidden from those who so need him...

"1342, January 6.—Alas! that I should have to write what I must. I forced a way into the crowded church—every part filled with people, wedged in so they could not move clustered like bees where they had climbed above into every available space, and a dense mass in the porch besides. The Doctor came looking weefully ill, changed as I scarce saw a man, to live. He mounted the lectorium. held his cap before his eyes, and said:
"O, merciful and eternal God, if it be thy

will, give me so to speak that thy divine name may be praised and honored and these men bettered thereby.'

"With that he began to weep. We waited, breathless. Still he wept and could speak no word, his sobs audible in the stillness and the tears making their way through his fingers as he hid his face in his hand.... At

last he said, with a broken voice: 'Dear Brethren, I am sorry from my hear to have kept you so long, but at this time l cannot possibly speak to you. Pray God for me that he would help me, and I may do

better at another time." How forcibly this unfortunate man reminds us of Swedenborg and of Thomas Moore, yet not two of them were the same. The breaking down of the intellect manifests a great variety of mental phenomena. There are certain symptoms common to all, but in the madhouse no two will be found the same. Tauler was meek, modest and lacking in self-esteem; Swedenborg was proud, selfreliant and egotistical; yet as the disease continued its progress with Tauler he became more and more egotistical. He preached for eight years after becoming a "Friend of God," and was evidently honest in believing that

he was a great assistance to the Almighty. ANCIENT FREE-LOVE SPIRITUALISTS Neither the Mormons nor Woodhull can claim originality for their vileness. The Bible is full of the teachings of both, and I find that in all ages the vicious have not been slow to organize wickedness in the name of religion. Among civilized nations there is always pretence that some book is of divine origin. Such books are the interior of the Mystics, proved by Mystics to be true and by them transmitted for generations. The Book of Mormon is a good illustration, and happening in the present century, is readily understood. Like our Bible, the most of the persons named are mere myths, but believed in by Mystics to be real, because there is a long train of Mystics to testify that the book is divinely inspired, the same as the Mystics believe that Jesus, who had no earthly father, is a real personage. If they assert that they believe in Jesus as a man and real character, they do not believe in the entity of the Jesus of the New Testament any more than I do, for that Jesus was the Son of God.

Along the Rhine, during the 13th century, there sprang up a sect that took the name of "Brothers and Sisters of the Free Spirit." They based their creed on the Bible doctrine that the Holy Spirit is a spirit of freedem and that the "truth made them free." They felt freed from the thraidom of the church,

and that was commendable; but they also felt freed from the restraints of morality, and that was damnable. They set aside the marriage tie and indulged in the worst forms of licentiousness. They called themselves Spir-itualists, just as the free lovers of to-day claim to be Spiritualists. To them licentiousness was just as sacred as bigamy to a Mormon and persecution to a Christian. From all such may the good Lord deliver us. Portland, Oragon.

Life and Vision in the two Worlds.

Many pertinent questions seem to have been proposed at the session of the Akademe in March. The answer, however, was sug-gested befo chand in the initial paper of the eason by President Jones. Man is dual or plural in nature and consciousness. He is actual and apparent in the sensible world by means of a material corporeality and in the intelligible or spiritual world by means of his psychic body. He has analogous faculties therefore for each. It is well for him to develop and employ them as he may be able

It does not appear so very certain that each condition has its limits, which may not be overpassed. We may justly question whether the quantity of matter in the globe or anywhere else is precisely determined; the dimensions certainly are not. It may also be asked whether matter truly never became or ceased to be matter, and whether the elements as they are usually denominated, do not undergo transmutation. The analogies of nature do not sanction the notion of perpetual sameness in its various departments. We have not the warrant for asserting that gold is or has been always gold, silver always silver, iron always iron. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this is the case, there ear he fam primal substances herely there can be few primal substances—barely enough for the evolving of polarity. Life, it may safely be affirmed, is the principle be-hind that makes them become what they seem to us. We witness this in nature. The air-plant creates potassium, for it is not found in the air or rain; the snail, the oyster and the coral produce lime by their vital functions; the diatom makes flint, and so on. The notion of transmutation popularly attributed to the alc jemists is thus realized.

We have no valid excuse for the endeavor to dodge around the Supreme Being by the hyphothesis of force in matter. If there was not life behind, there would be neither force nor matter, neither created thing nor energy Every atom must have a life peculiar to it and that is the polarizing principle which we denominate magnetism. The universe is alive all the way through; even the earth, stones and corpses. Every thing really dying would cease to be in that very instant.

Matter in its last analysis, the scientists Boskovitch and Faraday assure us, must be resolved into force. We can form no notion of an atom or nucleus apart from its energy. As all plants and animals are constituted corporeally of solidified air, so by analogy of reasoning, all matter is the product of solid-ified forces, as in the account of Genesis, Eve was produced from the Adam. If we can conceive of spirit as positive energy, and that it may in some arcane way become neg ative, we may form the concept of the source and originating of matter. One solitary atom is nucleus sufficient for the production of a universe. "All things"—the universe—Paul declares "are out of [ek] God."

· The Brahman, unlike his son, was able to see the mighty banyan-tree in the seed which potentially contained it. Everything contains the eidolon of its future. The unborn child has eyes, ears and nostrils, as well as brain and lungs. The psychic or unspiritual man has his spiritual organism, but knows it not. (Corinthians I. ii. 14). The disciple of the higher wisdom is the one addressed: "But blessed are your eyes for they see; and your ears, for they hear." To see and hear the real truth is the function of the spiritual or noetic principle; to reason it out from observation and comparison is the province of the dianoetic or scientific faculties, and yet these cannot do it successfully except by illumination from the higher region. Thus the perception of the Brahman in the Unanishad was not circumscribed as was that of his son, by Time or limited to the phenomena of actual physical growth but reached

The vail which seems to be interposed between the temporal existence and the life which we are living in the eternal world, is more in the seeming than in fact. The clouds that hide the sun from our sight, are not placed in the sky for that purpose, but are produced from the earth. If we did not ourselves drink the Lethean draught, if we did not ourselves project the sensuous obscuring into the sky above our heads, we might even now behold clearly the real, which is both the ideal and the everlasting.—Prof. Alexander Wilder in the Journal of the American Akademe.

Preface to the "Lost Continent."

to the Editor of the Religio Philosophical Journal:

In response to Brother Bigelow's suggestion, contained in Religio-Philosophical JOURNAL of Aug. 22nd, I will write a word of explanation in regard to the circumstances under which the "Lost Continent" was given. Abram James, of Fredonia, N. Y. (now of Conant, Sumpter Co., Fla.), Mrs. Eliza L. Williams of Cleveland, O. (now my wife), and myself formed a private circle at the house of Mrs. Williams, in 1878, at the request of a band of ancients, who assured us that they had revelations they wished to make, which would for a time require the separation of the members of the circle from the general public. Much had been given in our circle relating to a very ancient civilization in Ceylon, and in other parts of the world. Finally the band of ancients announced to us that they were about to give a history of a continent which was long since submerged in the Indian Ocean; and they gave us directions how to prepare the conditions of our circle to keep it free from the influence of external magnetism. When all was ready the lectures were commenced, two or three being given each week. Mr. James spoke in the trancestate, and usually prefaced his discourse with a few words in an unknown but very rhythmical speech. His attitude and mode of delivery were very impressive. I reported the medium's utterances in longhand, with a pencil, and although I was able to write very rapidly, I lost portions of sentences, and was obliged to fill frequent gaps with my own phraseology. But the whole was finally subjected to revision by the controlling intellig-

While the lectures were in course of de-livery, Mr. James was controlled to draw a map of the lost continent, together with about a half dozen other drawings, purporting to represent landscapes on the lost lands. The map and landscapes are very fine speci-mens of artistic skill. These were all executed in the night, in Mr. James's sleeping-

room. He would, by direction, place pencil, crayons and paper on his table, and when he awoke in the morning would find the executed drawing. His knuckles bore evidence of having been used in shading the pictures. On another map about thirty towns were located and their names given. Nearly all the names are words of three syllables, and very euphonious. The topography of the country was most beautifully represented on the map. I will copy the outline of this map and forward to you, Mr. Editor, to make whatever use of it you may choose. The ancients located this continent with the same exactined in latitude and longitude are same exacting. tude, in latitude and longitude, as America is located by our geographers to-day. They also located through Mr. James, not only the geographical position of the mountain ranges, but also the relative positions of the greater and lesser elevations; so I was en-abled to locate these positions on the large ocean maps which I consulted in the Case Hall Library, in Cleveland. I was surprised and delighted to find that small islands, shoals and submarine rocks at no great depth exist to-lay in the Indian Ocean exactly where the mountain axes of the "Morena and "Azaliel" ranges loomed up on the lost lands.

Four years subsequent to the delivery of these lectures, "Oahspe" made its appearance, and in it was published a map of the prehistoric continent of "Pan," which, it is claimed, went down in the Pacific Ocean 25,000 years ago. To my surprise, this map is almost a fac simile of that drawn by Mr. James, save in the direction of one of the rivers, and position of the northern group of mountains. Like our "Lost Continent," this also has the form of a triangle, three axes of elevation, three principal river systems, and was the seat of a wonderful civilization. Mr. T. L. Harris may have had a glimpse of the truth when he said in a recent work, the ancient seats of human habitation now

lie beneath the sea.' The lectures now being published in the Journal are but a fragment of the manuscripts given in our small circle, relating to the prehistoric past on earth. I think there is quite a general impulse at present in the world to recover the details of the racecareer in those remote periods antedating written history; nor is this implulse accidental. The time has arrived when a concensus of the entire human movement on the planet will be of great service to the general stu-dent, The labors of Bunsen. Rawlinson, Hig-gins, Piazzi, Smythe and Kennealy, are evidence of this impulse on a more external plane. But the story of the pyramid is not yet half told. Buried cities will yet reveal his tories of past achivements in places where the desert has long spread a desolate waste. The records of a ripe knowledge and profound wisdom are yet to be exhumed from the caverns of sacred mountains, where the wise ancients laid them away for safe-keeping when the earth was entering upon the dark periods in its evolution. Indeed, the dead are to yield up their secrets, and all past treasures are to be molded into new and artistic shapes to serve a race that shall be made free and noble in the age that is now dawning.

San Francisco, Cal. E. WHIPPLE.

MODERN SPIRITUALISM.

Its relation to Public and Individual Rights.

The Ways and Devices of False Mediums Severely Criticised.

A LECTURE BY EX-JUDGE DAILEY.

"Public and Individual Rights, in relation to Spiritualism, Considered," was the title of a lecture by ex-Judge Abram H. Dailey, at the Spiritualist Church in Adelphi street, near Fulton, Brooklyn, N. Y., Sunday Evening, Sept. 13th. The auditorium was full of substantial-looking persons of both sexes and a plump and pleasant medium sat at the organ and sang to her own accompaniment Mrs. Redwitz, another medium, opened the exercises and prayed that all present might be brought to inquire how they could best be brought into contact with our angel friends.

Judge Dailey read a poem, entitled "Resur-recti," said to have been delivered by Edgar A. Poe through Miss Lizzle Doten, a medium, some years ago in Boston. In his lecture

Judge Dailey said, in effect: "Attention has been called from time to time to the fact that there were laws of the community which restricted the exercise of rights which many were found to possess Experience showed that it was impossible to make laws for the human race which would be adapted to man for all time. The very defects in the laws contradict their alleged divine origin, and the attempt to adhere to them strictly causes sects and denominations. You will find men begin to contest the construction of them. Hence the vast number of religious sects.

"We may have to go back to where the roads divide. There we my find a Talmage swinging his hat at the cross-roads and trying to scare people into a path where the devil can't get at them, but where Talmage

"Spiritualism introduces a new order of thought. It sets at naught all the laws said to be given by the Son of God where they do not square with the truth and the rules of reason, judgment, and common sense. Man's supremacy is attained by his superior reason and judgment, and we have a God-given right to resort to the reason of man. Reasoning is a duty, and it is by a conflict of ideas that progress is made and truth arrived at That is illustrated to-day by the two yachts. One man comes from across the water with a vessel, and claims that her construction is the best form for sailing, and another man has one here for which he claims the same thing, and the contest between them is attracting the attention of the world, and out of it the truth will be arrived at. We believe Spiritualism is founded on bed rock, and we have the right to resist the popular feeling against us when we find laws we think are going to restict our rights. The most bitter discussions are arising to-day out of the rights of the individual. There are many who, if they had the power, would shut off our discussions by the use of hemp; for there are souls just so narrow, so bound up in what they conceive to be the emanation of God Almighty to humanity thousands of Vests ago.

"Our fathers didn't know about modern Spiritualism, or they would have put a plank of it in the Constitution.

"There are contained on our statute books laws to-day which we feel are repugnant. We must try and obtain the enjoyment of our rights to freedom of thought by reason. The Ten Commandments still exist, but the laws

steal before I'd starve to death—from some one who could spare it—and so would you. The laws of New York forbid labor on Sunday, and say a man shall not do any work, except to go to church, and the church must not be over twenty miles away; but they are not obeyed.

We are bound to respect the rights of others and to have our own respected.

"There is a law in New Utrecht to-day which forbids horse racing and games, even for pleasure, not only on Sunday, but on any day. I don't know why the law-makers made a law about persons who attempted to show where stolen goods were—perhaps the man that introduced it was afraid of its effect. It may be necessary to make more laws than we have, and it may be necessary to protect persons gifted with mediumship. Mediums have no right to exercise powers to the injury of others. The question must be looked squarely in the face. The community must be protected from any wrong, whether emanating from mediums or any one else. [Applause.] We are trying to rid the ranks of the flends who infest them.

"It is a crime and an outrage when mediums prostitute their great gift to ignoble purposes, and turn procurers, using their power for that purpose. Yet I find there are such, and I know them to be so, and I em-

brace this opportunity to say so.
"But it is right to stand up for the virtuous and moral in the ranks, while exposing the unworthy. This church stands up for the pure medium." The speaker proceeded to ridicule those so-called "mediums" who advertise to "bring strange lovers together," and to "send out their spirit bands to work" at making discoveries for their patrons. He also thought some restrictions should be put upon those who claim to heal by spirit aid. The practice of medicine was a science, and even spirits could only know what to prescribe through a medium by having acquired that knowledge on the earth plane. The laws were framed in order to secure the best talent for the sufferers. It was not a proper, a safe thing to prescribe by a spirit who did not know the value and force of prescriptions. If the mediums would try and acquire some knowledge and then call in spirit aid, and knew what the spirit was prescribing, it would be better. If the mediums are prepared by study and then the spirits assist them, they would have every right to practice. The speaker was fully convinced that while there were some genuine clairvoyant mediums, that 99 out of 100 who advertised in the daily papers were frauds and impostors. [Ap-

Judge Dailey then described a "materialization scance at Lake Pleasant, Mass., where the Spiritualists hold a camp meeting every summer. He detailed the appearance of the lovely white forms" from the cabinet, and the exclamations of persons in the audience, "Is it so-and-so?" and the reply, "Yes, it is so-and-so," from the spirit. The crucial test, he said, was when the spirit came out and took you in the cabinet, and the spirit put its hand on you and at the same time you see the medium. "I had hold of the spirit and the medium at the same time," the speaker de-clared. "I helped to fasten the cabinet, and know no one could get in." He then related how cleverly the medium—a lady with a Ger-man accent—produced the apparent effect by changing suddenly the position of his hand, which she held high above her head, suddenly sitting in the chair and touching his hand to head or shoulder, and by a quick, dexterous movement, twisting her body so that she could whisper in his further ear apparantly at the same time. The sudden "dematerialization" into the ground was produced by the use of a black curtain behind which the medium suddenly dodged and drew it over her head. They had thing: all fixed for her next night, but she got wind of it and gave out that she was "too exhausted" for another scance, and left for Boston with the \$60.

"This," he said, "was just a sample of some of the tricks played. It was a crime, and such persons should be arrested and punished. They play on the emotions and sympathies of people. 'Every high and pure thing was sure to have following after it one that is revolting and base.'

Mrs. Jones, the organist, then spoke briefly and gave some tests, some of which were at once acknowledged as successful; others were slow to acknowledge them. Mrs. Redwitz took up several articles—gloves, a watch,etc., left on her desk and "read" the owners character from them. Those in charge of them said she had hit the mark.—Brooklyn Daily Standard.

Materialized Flowers.

At the request of the members of our circle, I send you the following condensed account of a sitting we had on the 26th of August: A lady friend of ours, who occasionally attends our family circle, had a son in the Spirit-world, who passed over about ten years ago. Some time ago he promised that he would materialize some forget-me-nots at one of our sittings for his mamma, and last Wednesday he succeeded altogether beyond expectation. Our circle usually consists of four members: my sister, who is the medium, my mother, brother, and self, but on this occasion our friend sat with us. Several spirit-friends controlled, and spoke to us during the evening. A short time before the close of our meeting, our visitor's son controlled, and told us to strike a light, as there were two materialized baskets on the table, each containing a circle of forget-me-note; the one with a beautiful half-blown white rose, and the other with a few red rose leaves in the centre. The one containing the white rose was a gift to his mamma, and the other for the writer. During the past week the atmosphere in our rooms has at intervals been very strongly scented; and on examining our presents from the spirit-friends, we found hat the bottom of each basket was quite saturated with the same perfume.

After the spirit expressed his joy at the success, and his continued affection for his parents, he gave way to the medium's own uide who gave us a short address and then closed our meeting with a benediction.-H. M. in Medium and Daybreak, London.

Peter Ames, of Belmont, Me., had a tooth extracted the other day, and the roots were found to have been in contact with metal. Ames had been wounded in the face at Spottsylvania, Va., in the war, and the builet was never extracted. More teeth were drawn, a part of the cheek bone removed, and an iron grapeshot, weighing one ounce, was taken out, after being imbedded there twenty-one years.

Horsford's Acid Phosphate. UNANIMOUS APPROVAL OF MEDICAL STAYF.

Dr. T. G. Comstock, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For are violated. One says 'Thou shait not kill,' years we have used it in this hospital, in dysyet men kill every day. Circumstances might arise in going from this place where some of you might have to kill to save your life. 'Thou shait not steal' is another. But I would approval of our medical staff."

Woman and the Household.

BY HESTER M. POOLE. [406 West 20th Street, New York.]

"NOT AS I WILL."

Blindfolded and alone I stand With unknown thresholds on each hand: The darkness deepens as I grope, Afraid to fear, afraid to hope; Yet this one thing I learn to know Each day more surely as I go, That doors are opened, ways are made, Burdens are lifted or are laid By some great law, unseen and still. Unfathomed purpose to fulfill, "Not as I will."

Blindfolded and alone I wait; Loss seems too bitter; gain too late; Too heavy burdens in the load And too few helpers on the road; And joy is weak and grief is strong, And years and days so long, so long! Yet this one thing I learn to know Each day more surely as I go, That I am glad the good and ill By changeless law are ordered still "Not as I will."

-Helen Hunt Jackson.

OUR WORK. The accumulation of papers, magazines and pamphlets during the summer vacation, is somewhat bewildering to the editor of this column. All relate to women or are edited by women, and all contain, beside interesting facts, suggestions which might be expanded into volumes.

With such "embarrassment of riches," it is difficult to know what to select. From east, west, north and south come signs of activity greater than at any former period. All indications point to an intellectual and spiritual awakening which is far in advance of any thing yet prophesied. There is a "divine discontent" with the past order of things which will not pass away till a better be established. So long as ignorance, vice, prostitution, intemperance and crime of every kind riot unchecked and daily sow their seeds for a still more abundant harvest,-so long shall all women who love purity and right eousness, and know what power for good lies in their united efforts, strive to interest others in the work.

Women of to-day, friends, sisters, workers all! We may not know how hard the task, or even that we are toiling at it, we may not do our best, but work we must. However humble or restricted my sphere or yours, you who read these lines, do not let us forget that each counts for something among the mighty mass. We are all allied to each other, so that none can suffer or sin alone Children of one common Father, with similar faculties, hopes, temptations and trials. we are bound together by cords mighty though invisible. We respire spiritually the same Deific ether, we are strung on the same eternal fliature of Life and Love. Poor and blind on one side, on the other, connected with the "spirits of the just made perfect," we are feeling our way toward higher and better manifestations of life. Through straight or devious pathways, as rebellious or as obedient children, we are all making our way toward that Heavenly country where the immortal spirit shall be gently led on from height to height-

"The bond divine

I never doubt,
I know he set me here, and still,
And glad, and blind, I wait His will."

It may be a-ked. "If we are certain of progress and happiness, why not let the world take its own course? It will all be right in the end. Let us eat, drink and be merry."

Ah! she who loves her fellows, can not so calmly regard their mistakes. Suffering fol lows the transgression of every law, and every transgression renders the next step downward more easy. Habits once formed become hard task-masters, and their effects are entailed upon the next generation. And they who break Divine law, either guiltily, through heredity or ignorance, must suffer pain and lose till their steps are turned toward purity and truth.

As I write these lines, with a turn of the head Broadway is visible, just where a mammoth hotel is the nucleus of a rich and beautiful part of the great city. Almost under its shadow an immense gilded saloon is open night and day, a magnet drawing young men and old into depths of drunkenness and infamy. A little farther is a large building. with heavily shaded windows, where young and lovely girls daily go to their destruction. All these things are very sad, perhaps you say, but they are to be expected in a metropolis like New York. Ah! but there is something rotten in the State, or these things could not be. There should be positive influences emanating from centres of enlightened work, acting through education, in hygiene and morals, through opening avenues of employment, industrial training of boys and girls, and lastly, through laws, which would effectually uproot the conditions under which such things exist.

You and I may have different methods for reaching such a desirable result, but let us meet as nearly as possible, and work together for that end. If one places too much stress upon a proper education and hygiene, upon purity, cleanliness, unexciting food and drink and innocent amusements, the other will preserve the balance by faith and prayer.

In one thing we shall doubtless agree: that woman's influence, in the aggregate, will be spiritual and saving. The deprayed of our sex have suffered a fearful perversion, maybe by antenatal influences from an intemperate or sensual father, or from a perverted mother. They may have become victous through imminent fear of starvation, or even through idleness and love of finery, where the development is congenitally low. In not a few cases, a too confiding love be trayed and outraged, changes an affectionate nature into gall and bitterness. There are those of this class who privately boast that they live only to wreak revenge on the sex which has worked their ruin. Sad as all this is, it does not change the fact that in women we naturally expect to find keen sensibility to spiritual influences and a high moral standard. As this column has always held, in an enlightened womanhood exists those qualities which alone can save the world. Man, the intellectual brain; woman, the intuitive and religious heart, -these need each other and must be co-ordinated in all good works.

SOCIAL SCIENCE.

During the late sessions of this association. C. D. Kellogg of New York, said:

"There is an economic side of the importance of neglected childhood in its natural average environment of good parentage, proper sanitation and wholesome ways of living. Seventy-five per cent of the State prison convicts are city born or bred. A careful authority estimates that eighty per cent of all the wrong-doers were either born or raised in Kellogg held that the remedy for all of this differ.

is to change their environment, change their

surroundings in the city or remove them to better ones in the country."

Without doubt the temptations of a city are as much greater than those of the country, as its opportunities. But it should not he forgotten that it is the country which feeds the city with population. It would be interesting to know how many of this eighty per cent of wrong doers were the offspring of country-reared parents. Probably more than one-half.

The innocent, pretty and modest girl, fresh from her country-home, comes to the city for a situation. She is crowded out and down by the pressure of the struggling multitude. and, if she be not well-grounded morally and strong of character, she is likely to be attracted or betrayed into a life of shame. Elizabeth Blackwell, who has had long experience in life, declares that "a worse state of things exists in New York and Philadelphia. than the Pall Mall Gazette describes in London." Sisters! our work has not yet begun!

Faith Healing.

Faith-healing is attracting great attention in various cities and towns in this country. There are several faith doctors in this city, and the persons who testify to their ability to "cure all manner of diseases" are numerous. Faith-healing has created so much excitement in Boston, that a foreign journal has sent a representative from over the sea to investigate the matter. He represents that the believers in the faith-cure are numerous. and that they embrace persons in every walk in life. An international faith-healing conference was held in London. Delegates were present from the United States, Canada, and most of the countries in Europe. Even far away Australia was represented. The persons attending the conference were so numerous that it was found necessary to hold the sittings in Agricultural Hall, one of the largest assembly rooms in the city. London papers devoted much space to the proceedings of these meetings. The testimony given at this conference in proof of the cure of diseases that had long baffled the skill of the most celebrated masters of the healing art, would fill volumes. Some of it was given by persons occupying good social positions and possessed of a reputation for honesty and integrity. The papers generally admit that the persons who gave testimony were sincere. There was apparently no motive for them to state what

they believed to be otherwise than true.

This is the age of inductive philosophy and science. A limit has been placed by these on the things that one who accepts the dogmas of philosophy and science can believe. But it is an age which generally accepts as literally true the events recorded in the New Testament. Christ was the great apostle of faith. He who was styled the "Great Physician" was styled a faith-healer. He not only practiced faith-healing himself, but he commanded his disciplent to do so. He towards that the size disciples to do so. He taught that the sick were healed by faith, and that the wicked were saved by it. The New Testament is the gospel of faith. Christianity is the religion of faith. The New Testament is a record of faith-healing and faith-saving. The modern preachers of the gospel of faith-healing have no trouble in finding texts in the New Testament. It is full of them.

Doctors, lawyers and scientists generally reject the testimony given in behalf of faithhealing. They first state that there is no certain proof that the persons who declare that they were cured were sick. The second declare that the evidence offered will not bear the test of scrutiny. They, like the doctors, affirm that only experts are competent to page on the test of scrutiny. to pass on the testimony offered. They desire to have the subjects for faith-healing examined in order to ascertain if they are really diseased, or simply imagine they are ill. Some wish to make the wounds that are to be cured by faith. Others desire to have the attempts at faith-healing made in a public hospital and in the presence of the regular staff of physicians, and propose to apply scientific tests to the power of faith as a curative agent. They wish to examine its operations and effects as they would do if a new drug

was to be tested. These persons are unreasonable in their demands. The power of faith can not be measured by any instrument found in the best laboratory in the world. It can not be tested by chemical reagents. Faith has nothing to do with science and philosophy. It is a world unto itself. The laws that govern it are entirely unknown to the men who talk learnedly about atoms, molecules, attraction and repulsion, and other subjects discussed in scientific books. Faith commences before reason, science and observation begin, or where they all end. Faith to scientific men is likely to be simply a superstition. To the man not learned in books it may be a reality.

The men who ridicule faith-healing are as likely to exercise faith in other matters as the faith-doctors or the faith patients. Human trust and confidence are inspired by faith, and generally by faith alone. A man takes a woman for a wife, not because it can be demonstrated that she is the superior of any of her sex whom he knows, but because he has faith in her. Most sick persons have faith in the doctors they employ, and the cures they effect may often be added to the list of faith cures. Doctors should be among the last persons to make light of faith-healing. The faith of a patient in his physician has often more to do with his recovery than all the drugs he swallows. Faith inspires almost every great enterprise, invention and discovery. Science apparently demonstrated that a vessel could not be propelled by steam across the Atlantic ocean. But faith tried the experiment and succeeded. Our currency is secured by national bonds, but faith is the only apparent security for the national bonds.—Times, Chicago.

The Ticking of a Clock.

Slight though the ticking of a clock may be, its sudden cessation has a wonderful influence upon the inmates of a room in which the timekeeper is located. A dim realization of something wrong steals over the sensesa feeling as if something of value had been lost, or a friend had gone away perhaps never to return, or as if some of the children were sick, until suddenly some one looks up and exclaims: "Why, the clock's stopped!" And immediately the ill-defined forebodings dissipate, the little shadow of gloom melts away, and as the winding up process is completed, and the cheery ticking recommences, the family circle regains its wonted buoyancy of spirits and the members wonder what it was that made them feel so gloomy a few moments before.—Pittsburgh Chronicle.

Calling a man a big buffoon in Naples is considered the highest honor you can pay him. Buffoonery is a fine art there, requir ing unlimited talents; amateurs are classed cities. Speaking of the pitiful condition of as the best and take no pay; hence a prince neglected children of the poor in cities. Mr. may be, a buffoon, and often is. Customs

BOOK REVIEWS.

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

THE RELIGION OF PHILOSOPHY; or, the Unification of Knowledge, By Raymond S. Perrin, New York: G. B. Putnam's Sons. London: Williams and Norgate. Chicago: Jansen, McClurg & Co. 1885. Octavo, cloth, 556 pp. Price \$4.00.

To review a book of such size and ambitious aim is no small task if done conscientiously, and with the best interests of the reading public in view. The Journal, is therefore glad in this instance to avail itself of the work of Wm. J. Petter, the liberal preacher of New Bedford, as follows:

This book is further described on the title-page as "a comparison of the chief philosophical and religi-ous systems of the world, made with a view of re-ducing the categories of thought, or the most general terms of existence, to a single principle, thereby establishing a true conception of God? The book is attractive to the eye, yet will not be likely to win the attention of the desultory reader for vacation entertainment. It is a book for thinkers. It is prob able, however, that thinkers may differ as to its merit according to their own philosophical or theological prepassessions of opinion. The author is no imitator. He has a well defined theory of his own to advocate, and he advocates it with clearness and energy, and does not hesitate to give heavy blows at what he conceives to be the narrow views of most

Christian theologians.

But the book should not be dismissed because it attempts so large a task. Its very claim, "the unification of knowledge," may prejudice some readers against it. The prejudice would be unjust. It attempts, in fact, no more than does every genuine system of philosophy. The problem, too, of the theologian is precisely the same; only the orthodox theologian claims that revelation has come to his aid in the sulution of the nyablem. The orthodox theologian claims that revelation has come to his aid in the solution of the problem. The only question the unprejudiced reader will ask is whether the author is adequately equipped for his task and has done it worthily. And candor must answer this question affirmatively, even though the author's conclusions may not be admitted. He has brought learning and thought to his work, and has written it not only with intellectual ability, but with a very earnest moral purpose. He is profoundly convinced that a grave moral peril threatens human society unless a rational philosophy of religion can be found to take the place of those decaying systems of theology which have hitherto ewayed Christendom. A prom-inent and original feature of the book is its opposition to mystery in religion, Mystery, Mr. Perrin claims, has been the mischievous source whence most of the evils connected with historical religions have sprung. He would have, therefore, religion made intelligible to the common understanding of people. And as a necessary condition to this result, he would not have Delty regarded as an unknown and unknowable power, but clearly and even scientifically defined. Whatever the divine power may be in aspects above man's comprehension, so far as man has to do with it, it must be within his apprehension, a conceivable and knowable power. And the fundamental conception of Delty which the book aims to establish is that it is the universal principle of motion and life. This, the author maintains, will or motion and the. This, the attenor maintains, whi satisfy all just demands of the religious consciousness and experience, at the same time that it is in harmony with science. This, consequently, is the single, unifying principle sought. It harmonizes religion with science, with all branches of knowledge, and with common life.

The work is divided into three parts. The first is a specimel history of philosophy tracing the develop-

a succinct history of philosophy, tracing the develop-ment of philosophical ideas in connection with the development of language as a symbol of thought.
The second part treats at length, under the general title of "The Nature of Perception," the philosophical system of Herbert Spencer and George Henry Lewes. The third part is a study of the leading traits of the various religions of the world, and closes with the author's own view of the religion of philosophy in distinction from these systems and with an appeal for its acceptance. But "the religion of philosophy, as delineated, is not simply a scheme of thought; it is broadly and intensely practical. To illustrate how practical, let these sentences suffice: "Political ideas of the same thing; true religion is the highest hought and feeling; morality, the embodiment of both in action. The religion of philosophy is broad enough to shape the future of humanity, to secure to our children the advantages of freedom and the true glory of a moral life. This religion would exalt principles, not persons; methods of life, not individuals; it enshrines no saints, it bows to no mystery, for it gathers its inspiration from the general life and

THE STATUE OF LIBERTY ENLIGHTENING THE WORLD." Published for the benefit of the Pedestal Fund. New York: North American Review, 30 Lafayette Place. Price 75 cents.

This excellent and timely work has the following finely executed and timely work has the inhowing finely executed illustrations: The Statue of Liberty Enlightening the World, complete; likeness of M. Bartholdi; view of the harbor of New York from Fort Richmond; United States Minister Morton driving the first rivet into the pedestal; over the house tors of Paris; the theme and foot is remarked. house tope of Paris; the flame and foot in process of construction; at work on the left hand; modeling he head: wooden framework and process of model ing the left hand of the statue; shaping a sheet of copper on the mould; preparing to take the statue to pieces. The history of the statue is interesting and instructive, and well worth its price to every liberty-loving citizen.

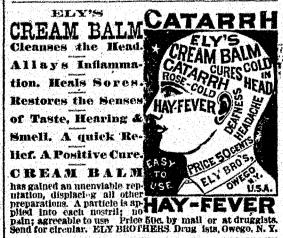
JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH. For private circulation among mem-bers and associates only. No. 18, July, 1885. The Society's rooms, 14, Dean's Yard, Westminster, London, England.

This number has a brief report on "Some Higher Aspects of Mesmerism." The Coulomb-Blavatsky difficulty receives careful attention, the conclusion being that the letters put forth by Madame Coulomb were written by the subtle and far reaching Madame Blavatsky. Then follows a "Prediction of Recovery in Mesmeric Trance," and "Cases Received by the Literary Committee," This number contains valuaable information. Number 19 for August also contains much matter of deep importance.

PROCEEDINGS OF THE AMERICAN SOCIETY for Psychical Research, Boston, Mass.

This number has an excellent report on "Thought Transference," the subject being treated in a most thorough manner. The society is undoubtedly doing a good work. It follows in the main the plan of the London Psychical Society.

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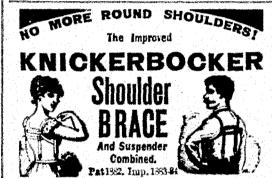
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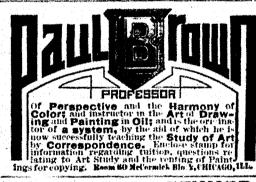
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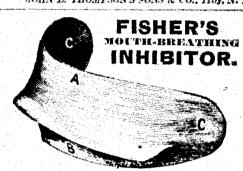
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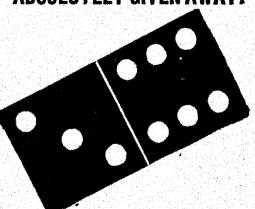


eiers gamered within the walls of the Michigan Central Passenger Station, at the foot of Lake street, in Chicago, as the hour approaches for one of the finely appointed express trains of this favorite line to pull out on its rapid long agree to the street agreement of the street line to pull out on its press trains of this favorite line to pull out on its rapid journey to the rising sun. All classes of the population are found there, and representatives of every nation and every people of the globe; but, in the summer time, from the first appearance of civic dust and heat, the predominating element is the summer tourist—quiet, well dressed, intelligent knowing the best places to go to, and the best means of getting there. For the American, man or woman, is a traveler and knows how to travely and finding dimself or herself at that wonde ful center of teening life and industry, the Garden City of the Lakes, goes eastward by the Michigan Central, "The Niagara Falls Route," to the thous ad places of natural beauty and sublimity, of fashion, of health and of trade, that crowd the eastern and northern portions of our country. The pyramid of northern portions of our country. The pyramid of baggage rapidly disappears in the totals of the capacious language car; the uniformed conductor shouts 'All alward!" the fron horse shorts as he leaps forward toward the Mountains and the Sea,

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

CHICAGO, ILL., Saturday, September 26, 1885.

EDITORIAL NOTES OF TRAVEL.

A number of letters have reached the Joun-NAL office inquiring why further instalments of the editor's notes of camp and travel were not forthcoming. The kindly interest expressed causes the editor to regret that other and more imperative duties rendered it impossible to give his impressions and experiences to his readers before their crisp newness had ceased to give impulse to his

Rev. E. P. Powell of Clinton, N. Y., formerly of Chicago, and Mrs. F. O. Hyzer lectured at Lake Pleasant on Sunday, August 23rd. This was their first appearance and most ably did they acquit themselves. Unfortunately Mrs. Hyzer's voice was not equal to the occasion. To address an audience of five thousand in the open air, with steam whistles blowing every now and then within five hundred feet of the platform and a constantly moving mass of people on the outskirts of the assemblage, is no easy task for a powerful voice and large-sized lungs; very few men and fewer women can do it successfully. But under these embarrassing circumstances Mrs. Hyzer did nobly, and all who could hear were delighted both with her splendid rhetoric and the steady flow of spiritual truths.

Owing to the absence of the JOURNAL'S stenographer no report of her lecture was obtained, much to our regret and that of those who did not hear her but whose appetite was whetted by the enthusiastic reports of those more favored. Suffice it to say that the discourse was exactly in the line of the Journal's work, and the direction which all Spiritualists must take if they want to grow. spiritually and intellectually. Mr. Powell though not technically a Spiritualist, not having been personally convinced of the truth of spirit return and communion according to the method claimed by Spiritualists, is a spiritual-minded man of superior intellectual force and culture; a man who can benefit Spiritualists more than most speakers now on the rostrum, and we hope he will not only be re-engaged at this camp but that other similar gatherings will secure his services. It is through such hard study, deep thinking, and simple living as constitutes the life of this man that Spiritualist speakers have got to follow before they will give the best they are capable of and the best the Spirit-world is able to inspire them with. Nothing enduring comes without hard work, self-denial and inflexible adhesion to the main purpose. Less intellectual shiftlessness, more study, less weak repining, more sturdy manliness is wanted. Strong yet receptive natures who will attract and utilize the highest inspirations of earth or heaven and repel all low and undeveloped influences, come from where they may, are needed. Some such there are, but there is plenty of room for more.

On Thursday, the 27th ult., we pulled down the blinds of the Journal's headquarters at Lake Pleasant—that is, we tied the curtains of our tent-and leaving the outfit to be cared for by an accommodating brother camper, bade adieu to friends and headed toward the Green Mountains. 'After a month of camp life we were quite ready to hie away to the land of Maple sugar, Morgan horses, fine sheep, blooded cattle, and grand sunsets. Care was taken in leaving to give the slip to a diabolical flend who had been hanging about the camp disheartened by the bracing air and well sprinkled streets, but soon after the long train of over-full cars had started we discovered that the fellow-Hay Fever is his name-was on board with his tools of torture in good working order. Fortunately the writer is proof against such pestiferous fellows, and so his hands were left free to aid his suffering companion. The fight was

ADIEU TO CAMP.

about an even thing until White River Junction was reached; here a strategic movement accomplished a change of base. An empty drawing-room car afforded, as it proved, a safe asylum—though the victim declared she knew it was because we were in Vermont where the purity of the air was sure death to the whole Hay Fever family.

Montpelier was our first objective point where it was intended to establish a base for future movements.

THE VERMONT CAPITAL.

When non-resident passengers on the Central Vermont Railroad hear "Montpelier Junction" called, and see only a small station house surrounded by farms, they don't realize that only a mile or so away, nestling among the wood-covered hills, is the seat of government of a very live State; where the governor earns \$1,000 a year, and supreme court judges receive \$2,500 each for the justice they dispense during the same period. We had been there before when we had literally backed into the city, so that now we were surprised to find ourselves going into town face front. It seems to make no difference with the happiness of the officials or the safety of passengers whether the local train is pushed or pulled into the capital. Mr. Waterhouse, the urbane and accomplished young hotel manager who presides over the Pavilion,—as the finest hotel in town is named,—was expecting us, and soon had everything to our liking.

Here let it be recorded, for fear it is overlooked, further on, that sufferers from hay fever will find Montpelier a reasonably safe and most delightful resort. After trying various places during the past seventeen years, we can caudidly say that, our experience is decidedly in favor of Montpelier, all things considered. From this point, advantage can be taken of favorable weather to visit the White Mountains, Lake Champlain, Mount Mansfield, besides many places of interest and beauty nearer by. Here one has all the benefits claimed for more inaccessible and expensive resorts, with none of the annoyances. True, one cannot have as "loud" a time of it as at the more frequented and fashionable resorts, but he will not only escape his periodical affliction, but store up energy which in some other places would be daily expended, leaving none to be carried home.

THE "DRUG" TRADE.

A stranger will be surprised at the large number of drug stores in Montpelier, but he need not suspect that an unusual trade in medicine, and consequently an unhealthy country, is the cause. If he is discreet in his inquiries he will readily learn that Vermont has a prohibitory liquor law, and that by far the larger proportion of the "drug" trade is in contraband fire-water. A back room, a convenient side door and the co-operation farther south. It can never be more than a of their bibulous constituents enables the small provincial affair while thus conducted, profits that otherwise would enrich the vile publican and saloon keeper. This condition of the traffic might be regarded with some favor did it tend to decrease drunkenness. but as a matter of fact drug-store rum seems to make drunk come as quickly and often and with as much robustness, even to the degree of snakes-in-the-boots, as does the stuff retailed in the licensed groggery. And the workings of the law seem to be about the same in other sizable towns throughout Ver-

When psychical science reaches a stage where it will color the text books, when the physiological and psycho-physiological effects of alcoholism are taught in the common schools, when the poor and the overworked come to realize in all its force the far-reaching and cumulative curse of the poison, when temperance advocates build upon a purely scientific rather than a religious basis, then and not before, will King Alcohol begin to lose his grip upon the vitals of the race. He will die slowly, and generations of men will

come and go before he makes his exit. IMPRESSIONS IN CHURCH.

On Sunday the 30th ult., while the rain was furiously drenching Lake Pleasant Camp, and coming down in a gentle, decorous, orthodox way at Montpelier, we accepted the invitation of a friend to attend service in the Unitarian church. We heard a good sermon, delivered in a most unimpressive manner to an apparently cold and unimpressible audience. The pastor is evidently a student, a man of fine attainments, and said to be greatly respected, but he has the air of one who is struggling in a spiritual desert where, after expending all his spiritual vitality and enthusiasm, he finds no green oasis to revive his failing spirits and give fresh impulse toward renewed endeavor. A lack of sustaining spiritual stimulus indicates the weakness of that electro-magnetic induction which should flow to him from the news. We speak of this case more freely because it is by no means a rare one. Many Unitarian as well as Orthodox societies are in like condi-

SPECIFIC FOR SPIRITUAL DRY-ROT. The specific for spiritual dry-rot is within the reach of pulpit and pew, and is to be found in Spiritualism. It need not be taken in heroic doses at first, as this treatment might temporarily aggravate the disorder, but may be administered homeopathically, using high attenuations, or possibly hypodermic injections of about a four per cent. tincture in special cases would be best. This is already well known in many quarters and only by the use of this remedy has life been prolonged in societies we can name.

VISIT TO QUEEN CITY PARK CAMP. September 1st was the day assigned to visit Queen City Park, and in order to get there Republican.

in good season a start had to be made at 6:25 o'clock in the morning. To take breakfast and the train within the time allotted was something of a task at that hour. Consequently train time found the party just beginning to sip their coffee: the loss of breakfast or train seemed inevitable, when fortunately Hon. W. H. H. Bingham, who seems to know every man, woman and child in Vermont and to exercise some sort of a "spell" over everything animate and inanimate, fixed or movable—except the Republican party-within his reach, kindly volunteered to go across the street to the station and persuade the conductor to hold his train until we could fluish our meal. Leaving his coffee to cool, Bro. Bingham departed with more celerity than is usual for men of seventy, and accomplished his self-imposed task much to our satisfaction—we did not take a vote on the train as to the pleasure it afforded other passengers, not thinking it prudent.

When we alighted at the camp we found Dr. Smith, the President, and several of his staff awaiting to greet new arrivals. Somehow we didn't feel that we were a thousand miles from home, in fact a very home-like feeling seemed to prevail. And well it might for here were gathered several hundred people most of whom had known each other, and been identified with Spiritualism and its meetings, many years. A showery day with odd spells of sunshine only made the camp more attractive. In the two years since our previous visit some excellent improvements have been completed. There are several cottages superior to anything at Lake Pleasant and more will be finished before another season. This camp has a great advantage over all others in the East in the cheapness of building lumber. Burlington being a great lumber manufacturing point, and labor comparatively cheap.

The Queen City Park Association, is, we understand, composed almost entirely of Vermont people. The site is well chosen, and for beauty of landscape, healthfulness and accessibility is all that can be asked. The waters of Lake Champlain wash its western boundary, and a swift running brook marks the eastern line. To the eastward towers the Green Mountain Range, with Mount Mansfield and Camel's Hump towering above all others. To the westward the beautiful lake studded with islands, is an ever present source of pleasure and comfort, while still farther off and making a magnificent back-ground, the Adirondacks stretch away to the north and south.

COMMENTS ON THE CAMP.

We have no fault to find with the Management of this enterprise, but in a friendly spirit will make some comments. To begin with, a mistake has been made in fashioning this camp in the stereotyped mould of its elders "druggists" to regard with favora law which and will never be able to offer equal attrac-The opportunity for improvement is great and should not be lost. A radical change of programme is needed. Let new and nonresident talent and money be invited into the management and improvement of the place. Inaugurate a bolder, more generous and broader policy in the financial affairs. Increase the distance between the eye and the penny so that the dollar beyond may come into view. With an outlay of, say, \$20,000, and fresh blood in the management, Queen City Park can be made a model place, unique in its way, and offering potent attractions to the most desirable class of patrons. The money would not be sunk; but would pay well as an investment, and in five years' time the place would become what it never can under the current policy.

At this camp one meets sober, thoughtful. intelligent men and women who have come in from the valleys and mountains to spend a few days or weeks, after the toil of the harvest has passed. It is refreshing and profitable to talk with some of these people. And they too gain by contact with visitors from different parts of the country. We had the pleasure of meeting, for the first time, a goodly number of old subscribers and correspondents, people that one may safely "tie to."

We have no special, personal, interest in one camp more than another, all are of equal interest to us, as agencies in the great work. We desire to see them all prosperous and showing rapid yearly improvement in directions which make for the higher aspects of Spiritualism.

Next week we will try and say something of a visit to the home of a medium, together with a word about other people and matters in which our readers are interested.

Rome's Warfare on the Common School System.

The Romish Church is quick to avail herself of every vantage ground in the irrepressible conflict for supremacy. In Boston the priests have lately been urging the women of their congregations to register, in order to hold and strengthen Catholic influence in the government of the common schools. The significance of this action cannot be overestimated. If the excitement becomes general, the women of America will soon not only be at liberty to vote at all elections, both State and National, but absolutely obliged to walk up to the polls to protect their several views religious and political. Whether political frauds will then cease, remains to be

The Rev. Wm. Tennent, Jr.

Concluded. Says the Rev. Dr. Archibald Alexander in his "Log College," perhaps somewhat extravagantly: "We have never known a man in modern times concerning whom so many extraordinary things are related. The most important of these are contained in Dr. Boudinot's memoir of his life. But many others were omitted: either because he judged them of not sufficient importance to be recorded in such a work, or because writing for a periodical, he was limited for space Many of these anecdotes he gave to my friend and colleague, the Rev. Dr. Miller, and they are all believed to be authentic."

"It must be acknowledged that some of the facts recorded in Dr. Boudinot's narrative are of a marvelous nature; but we are inclined to believe that they all may be accounted for on natural principles, except one." This one, however, is not as one might think the three days' trance and its visions which produced so deep and lasting an effect. This, the venerable Doctor thinks, can all be so explained, and he argues this view somewhat, citing two parallel cases. In one of these a young woman, subject to epileptic paroxysms at a regular hour daily for a year, averred that in these she visited heaven; and on recovering consciousness she was accustomed to give a particular account of what she had seen in the celestial world; though the de scription she gave "had a strong resemblance to Mohammed's account of paradise." From which circumstance the Doctor infers that, as Mohammed was in early life subject to epileptic fits, "his whole imposture had its origin in similar paroxysms." In the other case, the subject, a man in middle life, entranced in utter unconsciousness apparently for four days, declared on reviving that he had been in hell, and "had actually seen and conversed with devils." The affidavit of four of his neighbors who had known him for twelve years certified that "he had ever supported the character of an upright, honest man, and a good citizen, and that the utmost reliance may be placed upon his word; and that, to the best of their opinion and belief, his trance cannot be ascribed to any physical cause, or to any other than one of the hidden and mysterious visitations of Providence." Both these cases, as well as Mr. Tennent's Dr. Alexander seems to think, may be explicable according to natural laws, though he is by no means clear in showing how.

"The only thing," the Doctor says, "which cannot be accounted for upon the ordinary principles of human nature, is the dreams of the man and his wife which brought them from Maryland to Trenton. In this case, if the facts are true-concerning which there can be no reasonable doubt-there must have been a supernatural interposition. In all ages of the world suggestions and impressions have been made in dreams, which have been important to the safety or interest of certain persons for whose sake the communication was made." This he proceeds to argue, as he easily and fully might, from the Bible: and then adds: "God has nowhere informed us that this mode of communication with men should entirely cease; and if there are, however rarely, such communications to certain persons in sleep it furnishes some proof of the existence of a world of spirits invisible to us, but near; and that we are surrounded, and often guarded by kind angels." This was orthodoxy in its very highest seat of authority, not ten years before the demonstrations at Hydesville, and what is now commonly called modern Spiritualism. frightened the preachers and the churches out of the expression of such a belief.

But isn't it queer-this sound, orthodox, Presbyterian reasoning from its chief exponent in his day? The dreams were supernatural—as those of the Bible were so regarded. But the trances, with all their definite and impressive visions, covering much clear detail, ("the man's own narration of his visit to hell occupied about twelve pages") and deeply affecting the subjects of them for years,-these "may all be accounted for on natural principles;" that is, on natural principles as then understood, from which the actual intervention of a Spirit-world was excluded as supernatural.

But we must now hasten to see how this logical giant of orthodoxy handles another story about Mr. Tennent, namely,

THE SPIRITUAL CUTTING OFF OF HIS TOES.

We give it in his own words: "One night as the story goes, when Mr. Tennent was asleep in his own bed, he was waked up by a sharp pain in the region of the toes of one of his feet; and upon getting a light and examining the foot, it was discovered that several

of his toes had been cut entirely off, as by some sharp instrument. But though the wounded part was bleeding nothing was seen of the execinded members; nor any means by which such a dismemberment could have been effected."

"In the room was found no animal, rat, cat or dog; neither could there be discovered any sharp instrument by which such a wound could have been inflicted. Mr. Tennent himself confidently believed that the injury was done by the prince of darkness, of whose power and malice he was deeply convinced. Others supposed that it must have been effected by some domestic animal that escaped before a light was obtained. But neither of these explanations gives satisfaction. For as to Satan, though it cannot be doubted that his malice is great and is especially directed Mr. Beecher's remark that "Absolute pro- against holy men and particularly faithful hibition is an absolute impossibility," is a ministers, yet we have no evidence that he concise statement of one of the great and is now permitted to injure the bodies of the

miss all further notice of this account as an opinion properly belonging to a former age." From which it would seem that even in orthodox Presbyterianism some progress of opinion was allowable.) "And as to the ideathat it might have been the bite of some hungry rat or mad cat, the thing is very improbable. Neither of these animals could have, with their teeth, severed the toes from the foot so suddenly "-very true-" and in that case the wound would have had marks of the gnawing of such an animal; whereas it had the appearance of being cut by a sharp instrument. Perhaps the difficulty of accounting for the accident prevented Dr. Boudinot from inserting the story in Mr. Tennant's memoir; for there can be no doubt that he was well acquainted with the fact and all its circumstances."

"The author of this compilation" (Rev. Dr. Alexander) " has the more readily consented to record the event because he has a hypothesis by which he thinks he can account for such an accident."

"Upon a survey of the circumstances of the affair it seems highly probable that Mr. Tennent was a somnambulist and received this injury by treading in his rambles on some sharp instrument; soon after which he returned to his bed, but did not feel the pain of the wound until he awoke."

This explanation he fortifies with "an instance precisely in point, which occurred in Philadelphia. A son of the late Dr. Spreat being a somnambulist, got out of his window on a shed and jumped to the ground, but lighting on something sharp, cut his foot; and being soon missed was pursued by his bloody tracks on the snow. But he was not awaked by the wound which he received."

This would do very well indeed, if (1) there were any evidence that Mr. Tennent eyer was a somnambulist, which, if a fact, must have been pretty well known; and (2) if his feet retained any evidence of having come in contact with the ground; and (3) if his footprints could have been anywhere discovered; and (4) if his "bloody tracks" on even the floor of his room or anywhere could have been found; and (5) if any instrument, as broken glass or pottery or sharp tool, equal to the "cutting off," could have been discovered; or (6) the missing toes themselves. The search must have embraced all these points of inquiry, and must have been sharp before the mystery was given up as inexplicable. If it failed to discover anything, Dr. Alexander's "hypothesis" must be rejected.

Very seldom, we think, are disembodied spirits allowed to do bodily harm to mortals. But as such cases are reported once in a while and seemingly on credible authority. the credit of this magnificent enterprise of cutting off a very lively minister's toes and thus crippling his activities, if not given to "auld Nickie himsel" must rest on one of his general stripe.

J. H. Mott as a Medium.

On the fifth page is a communication from an earnest and active Spiritualist whom we have reason to believe entirely trustworthy in his statements, as well as fair and ressonable in his treatment of mediums and consideration of phenomena. He presents Mott in a light not calculated to increase public respect for the man or confidence in his mediumship. The Journal knows several of the parties interviewed by this correspondent, and knows them to be confirmed Spiritualists, publicly identified with the Cause in Kansas City. The gentleman whose experience is briefly given by this correspondent in the last paragraph but one of his letter, was a leading witness for Mott in his late trial; he has been convinced by his own observations and against his will that Mott is not what he had for a long time supposed. A full and frank admission of his error is due the public from this gentleman. By his sweeping endorsement of Mott in the past he has innocently and with the best motives. grossly misled the public. He has been widely quoted in the Spiritualist press in support of Mott. The courageous and manly thing for him is to publish through the Spiritualist press a statement setting forth wherein he was in error, in what he should have been more guarded, and how far he now believes Mott's mediumship may be truthfully sustained. He may be excused for having been over-confident and for having been deceived. but there is no excuse for permitting his testimony to stand as it now does without modilication.

There is a vast array of evidence tending to prove that Mott is, or has been, a medium for "materialization." That much of this testimony is worthless and more of it doubtful does not warrant the wholesale denial of his claim. After patiently sifting the evidence for some years, we think he is, or has been, a medium for "materialization." But the actual status of his powers will never be established by trials before police magistrates or court judges; nor by periodical exposures. His general character appears to be such as to render him an unfit and unsafe person as a medium for the public, for many reasons.

For Mott in his private capacity and as a weak and very fallible man we can have pity and charity. We stand ready to aid him and to condone occasional lapses in his struggle toward a purer life. Were he to manifest a determination to become a better man we would hide his faulte from the world and proclaim only his good intentions and acts. But Mott, the private citizen, the erring fellow man, and Mott the public medium for the demonstration of spirit return and manifestation, are two entirely different individcostly lessons of experience. Washington saints. Our fathers were more credulous on uals in their standing with a journalist this point than we are" (1) " and we may dis- | whose aim is to advance the interests of

truth and to protect and enlighten the pub-He. And this differentiation applies equally to all public mediums; they must be rated at their value to the public and to the interests of psychical science. Science knows no sentiment; she condones no lapses, covers up no weaknesses or faults, submits to no known or suspected deception.

Upon the basis of psychical science. Spiritualists posit morals and religion. Through mediums come all that is known of the Spirit-world: they exercise by virtue of their office, tremendous influence over those they mingle with. It is universally acknowledged that spirit communications are more or less affected-colored and warped-by the channels through which they come. All this should be borne constantly in mind and never overlooked. There is every incentive leading Spiritualists to encourage honest, intelligent, virtuous mediums, and to discourage and discountenance all others. Let us as Spiritualists be consistent.

Western Society for Psychical Research.

The several committees of this society were appointed on the eve of the summer vacation, hence no work was done during July and August. With the return of cool weather they have perfected their organization and begun in good earnest the labor assigned them. Every thing indicates that results of great interest and permanent value will from time to time be reported to the Society and given to the public. All persons interested in psychical investigation are invited to correspond with the Secretary, Mr. J. E. Woodhead, 171 West Washington Street Chicago, Ill.

The Philosophical Society.

The twelfth year of the Philosophical Society of Chicago will be opened on the first Saturday evening of October, in Central Music Hall Building. President Thomas lectures on the occasion, his subject being, "The Thinking Faculties." The membership fee is \$2 per annum. Able lecturers have named dates for addresses, covering nearly the entire season. Those who enjoy philosophical discussion cannot do better than to join this society and take part in its work.

Haskell vs. Wright.

As was expected and desired, the address of J. Clegg Wright, published in the JOURNAL of the 29th ult., has collided with vigorous thinkers. On the sixth page will be found a criticism by an old-time correspondent, whose nen has lost none of its point.

GENERAL ITEMS.

We see by the Harbinger of Light that Mrs. Addie L. Ballou lectures each Sunday at the Bijou Theatre, Melbourne, Australia.

J. Morse will lecture for the Church the New Spiritual Dispensation, Brooklyn, N. Y., during November.

Mrs. Leffingwell renews her subscription but fails to give her postoffice. Will she please do so?

Rich pilgrims and zealous men of God have changed things so much at Jerusalem lately, that land there has doubled in value and many modern dwelling houses have been

Platinum wire can be drawn so fine that it is no longer visible to the naked eye, and can only be felt. It can be seen with a magnifying glass when the wire is held against white paper. It is used in telescopes and similar instruments.

Vital statistics lately published show that in Germany the average life of men has increased during the last thirty years from 41.9 to 43.9 years, or five per cent. In women the increase is given at eight per cent, the advance being from 41.9 to 45.2.

The Spiritual Messenger is the name of a newspaper established at Minneapolis, Minn.. It is now quite small, but we hope that it may so prosper that in a short time it will be able to assume larger dimensions. It is nicely printed and presents a creditable ap-

The Dickson School of Elecution begins its ninth year this week, at No. 170 State Street. Prof. Dickson is a competent and painstaking teacher, and is ably assisted by his talented wife. Those interested in this indispensable accomplishment should call on or address Prof. Dickson for particulars.

Sleeping with the head to the north and the physical and mental advantages to be derived therefrom, is a subject in which interest is being revived. A German physician of note was quoted many years ago as saying that he believed that he had added at least a decade to his life, beside keeping his health perfect by this practice.

The last meeting of ex-President Davis and his cabinet as a body, was in a large brick house at Washington, Ga., which stands on the site where Stephen Heard, in revolutionary days, built a fort from which to fight the Indians. The pen with which President Davis signed his last order, is now in the possession of T. M. Green of Washington.

A lady Christian scientist, the wife of the leading doctor in Clinton, has been in the healing business for two months, and has secured a practice greatly overtowering that of her husband in the most palmy days of his profession. She has surely come into possession of a talisman of the family if not of a wider circle. She averages fifty-two professional calls per day, and some of her patients now go miles to see her who until within a few weeks have been confirmed invalids.—Augusta, Me., Journal.

Send on your contributions for the Home Circle Department. It is an important one, and the interest therein should not be allowed to diminish.

Dr. Henry Slade is now located at 223 Shawmut Avenue, Boston, where he will be pleased to see his friends and others who are interested in the cause.

At Conyers, Ga., a short time ago, there was committed to an insane hospital, a "prominent citizen," who is asserted to have been driven crazy by the ceremony of baptism.

A colored washerwoman of Albany, Ga. boasts twin daughters called by the surprising names of Mary Magdalene and Virgin Mary. Other helpless twins at Eldora, Ia., rejoice in the names of Gasoline and Kero-

Dr. Crichton Brown says that the men of to-day eat bread, "not in the sweat of their faces, but in the fever of their brains." Apoplexy, neuro-cephalus and paralysis are, he says, carrying off an increased number of victims every year. In England during the five years 1861-65, they caused 105,189 deaths, and in 1876-80, the number had increased to

The Postmaster of New York says he never knew of a case where contagion was communicated through the mails. The Watertown, N.Y., Times gives the case of a little girl who was dying with scarlet fever. She sent a "dying kiss" to a little friend, which was imprinted on a letter and a circle drawn around the kissed spot. The "little friend" kissed the spot when the letter was received, and shortly afterward became a victim to the disease. It was the only case in the place, and her physician believes the affection was communicated through the mails.

M. Pasteur, who is now at Arbois, in the Jura, intends as soon as he returns to Paris to organize a service by means of which it will be possible to prevent madness in animals. M. Pasteur is said to have discovered a sure preventive against this terrible malady. Before going to the Jura he treated a little Alsatian boy nine years old, whose mother brought him to Paris from Alsace, where he had been bitten in both thighs, both legs, and in the hand. M. Pasteur's treatment was perfectly successful. This is, it is said, the first time that the distinguished savant has applied his method to a human

Commenting upon the fact that there is one insane person to every five hundred and fifty Americans, and that the ratio has greatly increased during the last thirty years, a New York scientist says that an apparent cause is the popular change of opinion regarding the treatment of insanity. Fifty years ago to be sent to an insane asylum ostracized one as completely as a term in the penitentiary. That is all changed, and a penitentiary. That is all changed, and a gan to see things that looked crooked and suspicious, brief residence in an asylum is no more detrimental to social standing than a visit to rimental to social standing than a visit to Hot Springs or Florida. He does not regard our system of education as a notably exciting cause of insanity. The evidence is rather to the contrary, the great majority of the insane coming from the ranks of the ignorant, where nature has supplied little mental power to begin with and art has done less.

Next to John Wesley the most famous Methodist, to the minds of the Marylanders. was Joshua Thomas—a character as picturesque as any known in the church annals of America. Though he led a simple life, his was a spirit that walked upon the waters of the Chesapeake. In his day fleets of sail boats from the Tred Avon to southernmost limits of Tangier, turned their bow toward church as regularly as Sunday came. He was "Father Thomas" who preached to the redcoats on their way to Baltimore, and who warned them that God would fight in the battle of North Point. More than seventy years have passed since that sermon, yet "The Methodist," the famous cance of the famous "parson of the islands," is still afloat in Tangier Sound. It is a relic that the islanders prize as highly as the Parson's Bible itself.

General News.

"A spotted adder" is a name grimly given by the Boston Record to defaulting cashiers. The Great Eastern will be sold by auction next month, by order of the court. Who will buy?—The Commonwealth of Massachusetts has just borrowed \$300,000 for three months at 2 per cent. per annum.-Every child in Bohemia must study music, and in this lies the secret of the natural talent for music in that country.—The potato crop in the north-counties of Scotland is reported to have been seriously blighted by a frost late in August. —Near Canon City, Ore., the other day, light ning melted an umbrella carried by a gentleman without injuring the latter in the least.—A Wyoming Territory "Glee Club" has lynched six men for horse stealing.—The sale of about 20,000 pounds of whalebone in the New Bedford market at \$2.10 a pound has created a sensation. The last sales were at \$3.25 per pound.—A brickmaker in one of the small cities of Wisconsin pays his hands Saturday in checks on the bank. The banker tells a reporter that nine-tenths of those checks are brought in by saloon-keepers.-The authorized strength of the London police force is 12,880, with 25 superintendents and 1,067 sergeants. Forty-six miles of streets and squares were handed over to police protection last year.—Ladles returning from the country may be interested to know that, according to the Pharm Zeitung, a wash of equal parts of lactic acid and glycerine is an effectual and harmless application for "moth" and freckles.—The London Saturday Review observed that, if the Genesta should win the America's cup, "she will have the honor of bringing back to England what is perhaps the ugliest piece of plate ever made by an English silversmith."—The process of fumigation forced upon travelers by some Spanish towns in consequence of the cholers, s so severe that some people have to be carried off on stretchers, and one woman, who begged hard to be let off, died from the ef-

The Medium Mott Criticised.

To the Editor of the Religio-Philosophical Journal:

The spiritualistic press has been very unanimous in its support of the medium Mott since the alleged exposure of his trickery by the Kansas City Journal, and, I suppose, nearly all good Spiritualists feel encouraged in their belief of his honesty by the same support. The old RELIGIO-PHILOSOPHICAL JOURNAL has not allowed its voice to announce a position for or against in the Mott matter, and as I to know most other papers which are published "in the cause," would not heeltate to cover up a great deal of humbug and fraud in order to preserve for the public a morsel of truth, I felt inclined to travel ax or seven hundred miles to investigate for myself. six or seven hundred miles to investigate for myself. So with all singleness of purpose I started for the abiding place of Mr. Mott. I had long heard of him, and while much of bad had been spoken there was I thought a balance of good in his favor, so I determined to give him the benefit of the doubt and go with the supposition, at least, that he was a genuine medium. Upon arriving at Kansas City, I made inquiry of a friend for Mott. He gave me the address, but volunteered some statements derogatory to him. but volunteered some statements derogatory to him, but I reasoned that he was an "unbeliever" and did not give much thought to his conversation. I then went among the true and the good, men who are good Spiritualists and at the same time sound busi-ness and social men. They to a man confessed to a former belief and support of Mott, but were obliged to tell me that they considered him exceedingly dis-honest in his mediumship. I went to a gentleman who had recently been elected president of the Spiritualist Association there, and he expressed himself as thoroughly disgusted with Mott, and the general as-pect of Spiritualism in Kansas City, and said his res-ignation of the honors conferred would shortly appear before the society.

I met a woman, medium, who said: "Mott is very good; I send lots to him, and he sends me sitters."

I thought truly this prophet had no honor in his own country, but still reserving my decision I determined to look for myself. So one bright afternoon I made my way to his residence and rang the bell. The alarm was answered by a lady of forty or forty-five years of age apparently, who asked me what I wished. I stated that I was an old Spiritualist who had come a long distance to see Mr. Mott's mediumship. She then asked me my name. I politely told her that as I had come hoping to attend some of Mr. Mott's scances I thought better not to give my name. She looked keenly at me and at last said: "Mr. Mott is now asleep; he gives a private scance this evening and the chairs are full." "Well," I said, "I can wait until his next scance. Can I secure a seat in that?" She stammered a little, and acted as if she had an unpleasant duty to perform toward me, and then she said: "I am Mrs. Mott. Mr. Mott is asleep (it was about three in the afternoon). I heard a man's step up stairs and I judged it was Mott, which proved to be good judgment for he was soon at the top of my way to his residence and rang the bell. The step up stairs and I judged it was Mott, which proved to be good judgment for he was soon at the top of the hall stairway, hidden from my view, but in hearing of our voices. "Can't I wait until Mr. Mott awakens and see him?" I asked; "No! I do not think you can get into the scance," she said. I said: "If Mr. Mott were here I think I could induce him to allow me a seat, as I have come so far, and am representing so many friends who want to hear from him through me."

through me."

Just at this point a man rushed down the stairs in greatest anger, shouting: "Git away from that doorway, d—n you. You're a d—n fool. One of these d—n newspaper fellows. I know you. Git away, I tell ye." I looked at him quietly a moment and I came a long way to see you, Mr. Mott. You need not fear I came to trap you. I have letters here that will show you who I am." "D—n the letters and you too. Git out, I say!" was all the response I got, so I turned away and retraced my steps to the hotel. I wondered if this red-faced brute-looking man could be the medium through whom our loved once are won't to shine. I don't believe it. But if he is a medium why did he make the mistake to suppose I was his enemy when I was in fact only auxious to sit quietly at his scance for honest investigation, without the slightest intention of creating any disturbance at his scance, no matter what the character of it might be.

Well, I went to a gentleman in the city, a warm Spiritualist and related the events as recorded above, and asked his opinion. He said: "At one time I had almost unbounded confidence in Mott. I backed him for everything he wanted to do, but by and by I beto give a public scance under test conditions that I named—not hard conditions either, if he is honest; but he has never seen fit to do any thing of the sort to make him straight in my eyes, so I have given him the silent contempt since then he so long deserved. I think he is a medium, but when a medium plays tricks he is no longer fit to be called a medium. He saw that you were an intelligent man. He has no use for such in his scances; he wants leather heads and soft hearts at his scances. He has no use for a man like you. Then your refusal to give your name made him fear another newspaper lash was after his hide."

Now, of course, this does not settle the question of Mott's mediumship, but it proves conclusively his lack of gentlemanly qualities and looks bad upon the question of his claims for patronage. My opinion is that if Mott ever was a medium his habits have ef-fectually disqualified him for any further usefulness in that direction unless he is born again.

Davenport, Iowa.

The new novel which Mr. W. D. Howells is writing for The Century will be in a lighter vein than "The Rise of Silas Lapham." It treats of a simplesouled, pure-hearted country youth, who comes to Boston with a trash, poem he has written, and with no other visible means of support. Some of the characters in "Silas Lapham" will reappear in the new serial. Mr. Howells has written a story for St. Nicholas called "Christmas Every Day," for which his little daughter has furnished humorous illustra-

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

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ber 11th, 1885. The deceased was 28 years of age and had been in his youth an active member of the Progressive Lyceam. Unfortunate in the maisdy which manifested itself in early life and to which at last he fell a yietim, he became absorbed in muste, and it was his great solace. There was one of the largest gatherings ever held in the locality on the occasion of his funeral. The address of Hudson Tuttle was full of consolation, as he showed how the immortal spirit, freed from the imperfections of a body which fettered it in this life, like the eagle secaping from its broken cage, would enter untrammeled another aphere of activity.

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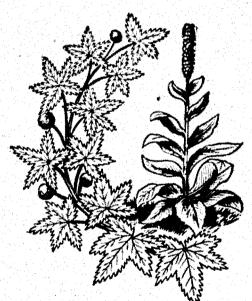
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Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

BY MRS. ELLA A. BACON.

For the Religio-Philosophical Journal-What the Waves Said.

I stool upon the recks one summer day, And tried to fathou what the waves did say. At first I only caught the marmuring swell Of ripples on the beach; yet loved I well Their soft, sea music, and in passive mood I waited, drinking in the sweet soul-food, Which did refresh me with its soft refrain, Calming the wild unrest of heart and brain:

At last I lost their gentle, murmuring swell, But to my ear, a voice like silver bell, Rang clearly forth—" Look off! on yonder beach And then away, as far as eye can reach! see yonder wave, larger than all the rest, Dashing against the rocks its gleaming crest. And yet the smaller waves perform their share, And each its silver badge doth proudly wear.

"E'en baby's tiny hands are not afraid To dabble in the spray their foam hath made, But the great wave the baby's soul alarms. He runs (for safety) to his mother's arms. But he not, like the babe, afraid to stand And face the great wave, as it touches land. Even though it lift you with its rushing force, It shall not turn you from that truer course Which stretches out before you. O then learn To tread the path with rev'rent feet, and spuri Not the wise counsels of those gentle guides. Who seek to lead you safely o'er life's tides.

*Learn of that law which guides the rolling

Which chants its music in the ocean caves, Which shapes the mosses and the coral reefs, And worketh out of human joys and griefs, Some grand fruition, if we could but see The power of eternal equity!"

The sweet voice paused; the waves no longer

spoke Though at my feet their gentle ripples broke. Eternal equity," their echo said;
If this be true, justice can not be dead.
Up, soul of mine! too long benumbed with pain,
Let other's joys delight thee once again.
For if thy feet may not tread pleasur's way, And if the night seem long ere cometh day. Let those glad voices sound within thy soul, And calm its wild unrest with pure control. And may the blessed proof be shown to thee, That justice lives and works unceasingly. As surely as these waves do ebb and flow, So sure will justice measure out for wee, The equal balance of her joyful days And fill the earth-worn soul with songs o

praise. Then weary heart, take hope! The way grows bright,

The rosy dawn dispels the darkest night The rosy dawn dispels the darkest night. And the deep shadows like some frightful dream Take wings and fly before the sunny beam of lite's true purposes. Then up and do! Behold the path that stretches to thy view. The way may lead thro' trial, fear and pain, But through it a grand selfhood thou shalt gain. Self-sovereignty is the great future crown. Which to humanity slopes gently down.
When all shall wear it, enmity shall cease
And in each soul shall reign the law of peace.

Uniticism of an Address Delivered by J. Clegg Wright.

To the Editor of the Religio Philosophical Journal To the Editor of the Religio-Philosophical Journal.

There appears in your issue of Aug. 29th, the copy of an alleged "Inspirational Lecture," which was given by J. Clegg Wright of Philadelphia, at the Spiritualist camp meeting at Lake Pleasant, Mass., on Aug. 9th. With your consent, I would like to make some comments thereon. I do so, remembering foil well that unless there is found in any lengthy privide work of the consecutivity idea. Or unwant thought it is arricle, some striking idea or unusual thought, it is very likely to be forgotten by the reader, unless in-deed the very language be quoted, upon which com ment is made.

First, as to the use of the term "Inspirational."

I do not criticise its use in this place. I know there are inspirational speakers, as inspirational mediums of all sorts; but I express very serious doubt if any one upon the mortal plane can, at will, command from the "vasty deep" surrounding and enveloping us, the spirits of the wisest and best of earth's former children. I doubt if Ba-con and Shakspeare, if Burke and Pitt, if Melaucthon and Channing, if Napoleon and Grant, if Sumner and Phillips, if Emerson and Longfellow, saying nothing of that vast array of ancients who have in their several days commanded the world's admiration—I doubt, I say, if such spirits have no other employment than to stand up in ranks and be summoned at the command of any medium on earth. The more do I doubt, if told, as we often are told, that certain of these spirits are virtually omnipresent, controlling at the same instant a half-dozen mediums in as many different towns in America, and as many more in Europe; and I doubt, again, the value to the world, particularly to Spiritualists, of alleged "inspirations" by these notable ones, which give us nothing in any wise superior (except in verbosity, and tangled phrases) to the twaddle of the modern pulpit. ometimes think many of our people, listening to some of our speakers, and who can make nothing of what is said, believe it must have been very profound because they did not understand it! So much of this as may be applicable in this instance to the matter in hand, the reader, whoever he may be, is at liberty to

The lecturer, Mr. Wright, or his control, asks:

"I want this morning to put the question, have you as spiritual philosophers, a religious idea which is calculated to be a centre, a primal idea, around which the genius of humanity can centre? can be an inspiration to poetry, to art, to literature and to science? Have you something that can stir the heart of mankind, and cause the civilization, the justice, the liberty of the past to fade? If you have no such sentiment, you have no business here. Civil-

ization does not want you."

Now a man born and reared in a land where "the divine right of kings to rule" is an acknowledged axiom enacted into law, and where the right of the church to dig the channels in which human thought shall flow, is also virtually a law, may very naturally imagine himself invested with a privilege of dictation to even Spiritual Pemocrats; but some of those same Democrate will hesitate to acknowledge his dictum, and will continue to believe that on the coll wrested from a monarch's unrighteous grasp by their forefathers, and re-baptized to universal liberty by possibly their own blood, such, I say, will continue to believe that they have some " business here as much, at least, as those who enjoy the fruits of a liberty towar i whose purchase they have contri-Duted nothing. They will continue to believe that the "civilization" which has been forwarded in these United States by just such men as themselves, does want them, whether they shall or shall not fulfill the requirements of their would-be dictator. And the spirit, if a spirit ever had anything to do with such an utterance, has nothing to teach which is valuable to Americans, and rather than attempt their instruction, he will do well to become the pupil, in the other life, of Paine and Jefferson, of Washington and Lincoln, who may possibly make him understand that humanity has some "business here," even if the "here" should be limited to the Lake Pleasant

The first division of the quotation made, implies 'that spiritual philosophers should bave a "religious idea." I will not enter at length upon a discussion of the question whether Spiritualism is or is not a religion. Certainly, within its ranks are many, and among them not a few of the oldest adherants—men and women who made possible the opportunity for Mr. Wright to have any "business" at the place where he spoke, who are very far from acknowledg-ing that they need, or need to be informed that they need, a "religious idea."

But I do very much question the dogmatic asse tion of any man who claims that no one has "busi-ness" in a gathering of Spiritualists, who has not a primal idea around which the genius of humanity can centre." The somewhat ambiguous expression needs definition. I heard this same speaker, on Sept. 6th. at Neshaminy Falls, tell a large audience that stand what he was saying." The late flov. Wash-burn, of Maine, on being asked if he "had religion," replied, "None to brag of." I freely concede the penicity of my possession in respect to brains, when a statement like the above is made. But of what washed many of his hearers "hadn't brains enough to under integrent like the above is made. But of what use the cost pearls before swine? profound wisdom because braidless idiots or mental imbedies?

I believe, however, that I shall receive the assent of a very respectable minority—possibly of a majority—of moderately informed spiritual philosophers, when I say that they are evolutionists. This does not imply any other "primal idea" than the fact of human existence; and for what in the world the "genius of humanity" needs to "centre round" that idea, I leave to the possessor of a larger brain to inform us. If experience and observation, and the deductions from these of a fairly rational philosophy, are accepted by Spiritualists as confirming anything, it is that the genius of humanity impels it ever onward and upward, as on eagle's wings, and that it needs no home-nest about which to Progress in itself constitutes the "Inspiration (progress in) philosophy, art, literature and ence." If this fact cannot "stir the heart of mankind," and stimulate and encourage its development, I fear it will be useless to urge against it the old theological "primal idea" that one must needs ever and anon return to some sacred shrine, and thence receive the oracle which shall determine its next

step.

I pause again before the stupendous question of "the enthusiasm of veneration," provoked to "cause the civilization, the justice, the liberty of the past to fade." Let us wrestle a moment with a problem so all-important that unless it be correctly solved, we "have no business here," and "civilization does not want" us. The enthusiasm of veneration is quite an idea. We have all seen exhibitions of it, have we not? Are any of its exemplars among us to-day? What about them? Do such enthusiasts desire "the We have all seen exhibitions of it, civilization, the justice, the liberty of the past to fade"? We only question; our lack of brains probably incapacitates us from answering. But really, you know, Mr. Wright, there seems—just seems, you understand, to be a trifle of "enthusiasm of veneraunderstand, to be a trine of "enthusiasm of venera-tion" in Romish and English Catholicism and Pro-testant crthodoxy; but kindly point out to us what it is of the past, which in their enthusiasm, vener-able and hoary, they would "cause to fade"? It seems that from these people we have read and heard that our times were degenerate, and that it is only from lack of the necessary power, that the justice, the liberty, and even the civilization of the past are not polished up and re-presented to the world, by the aid of fire and sword, as its best thing. hardly think these enthusiasts desire that these things should "fade." There is some enthusiasm of veneration in medicine. Does it desire that past methods shall be done away? Not that way looks

its attempted and partially secured legislation!
Despite the edict of expulsion summarily pronounced, it is believed that the true enthusiast of reneration is at the same time the enthusiast of progress, and vice versa. The man of to-day is the child of yesterday. He does not wish the home of his boyhood to "fade" from his memory. He cherishes grateful recollections of that which is past. Could it fade, he would have no way-mark by which to judge whether progression or retrogression is the divine order. By this means, his "business here" is to improve upon past theories of civilization, of art, of literature, of government, of science, of religion. And more: it is the writer's firm conviction that Spiritualists to a man and woman will declare this

to be their sentiment. "God never wrote a book. He couldn't. [Applause." Now, is it not about time that this stale, yet oft-repeated expression should cease to be greeted with "applause." Let us be shown the wit or wisdom in rehearing before an audience an expression which is rarely if ever advanced nowadays, in even orthodox pulpits. Very few Spiritualists of ordinary knowledge are there, who do not under-stand that the Bible makes no claim that God ever "wrote a book," or even that the churches only claim that God "inspired" men to write it. And so at loggerheads are the churches over just what is to be understood by "inspiration," that they had better be left to enjoy their quarrels. After they give us an authoritative definition, it will be time to see whether we can or cannot agree in it. Meantine, it is rather poorly paying business to be pouring hot shot into a dead body, or knocking down a man of straw. And until Spiritualists come to some definite place regarding the God-idea; until they frame a theology (and that won't have in the 18th cantury) it theology (and that won't be in the 19th century) it is to be questioned if there is sense or profit in telling them what "God" can, or cannot, could or could not, would or would not, did or did not do. This right they will at least claim—that no man and no church shall dictate to them what opinions or no-

tions they shall form. They can be trusted with

this matter.

Column after column could be filled with quotients. tions from this address, and the exposure of its weak points. It is not for this purpose that I am moved to write you—for the first time, I believe, in thirteen years-but to direct attention to the autocratic pronunciamentos found within it, and to protest that no man shall be allowed to utter statements, and virtually declare that men "have no business there" who do not assent to them. Spiritualists don't believe in infallibility, human or angelic; nor more, do American Spiritualists need to be instructed in the meaning of their country's history. Imagine an utterance like this issuing from the lips of an English speaker, to the ears of a thousand American citizens. If it be the utterance of a spirit through that speaker, it is as little needed: "Your forefathers thought that they were strong enough; that they were wise enough; that they were great enough to rule this country without the assistance of God." It is true, of course, that in the Constitution of the United States, the name of God is not written. But let Sir Oracle take pains to read the constitutions of the several original States, made from the Colonies of which our forefathers were citizens—after a sort.
He will shortly learn how far it is true that they
thought they could "rule this country without the assistance of God." If he will trouble to ask what was the meaning of the persecution of Quakers and Baptists, in some localities (States), the disfrauchise ment of Roman Catholics, and the exclusion of the testimony of Athelsts and some others from the courts (laws not yet repealed in some States), he will learn, to his surprise, no doubt, that our fore-fathers needed the assistance of God, or thought they did, and a pretty orthodox God at that! The spirit or mortal who does not trouble to learn some-thing of American history before addressing the graduates of American common schools, may well take passage across the Atlantic, and address people who, like one I met on British soil, would not be-lieve me an American because I was not black!

Unce more, and I have done: " And if Spiritualism is to maintain its greatness and the holiness of its mission, you must have a correct psychology. This is the great point for you to consider. Have you found a correct psychology? Do you understand and know how to define the human mind in relation to organization, and not in relation to organization?" shades of Kant and Fichte and all the Scottish metaphysicians, has it come to this? The great point for us to consider is to have a correct psychology; have you formed one? Well—er, no; not quite. We have all along thought there was something for us to do and learn in the boundless immeasurableness of the approachable hereafter. We rather hoped the notion was true; and so we modestly disclaim to have attained the at present unattainable. If the guide of our friend and brother will kindly state to us what is the correct psychology, he will spare us a great deal of brain-racking work—provided we agree with him. Meautime, please give us, not conundrums, but some little spattering, a teacupful, say, of that wide ocean of spiritual truths and philosophy, over which you have so many times sailed. Only do, please, give it extremely dilute, else our unaccustom-

ed organs may not be able to assimilate it. I write as a believer in the spiritual philosophy and the attested facts of Spiritualism. I write also in the name and interest of thousands of believers who want to know what a man is talking about who stands before the world as an exponent of a cause they love. If he cannot tell them, what have they to present to the attention of others who fain would know more of these matters? Will they not prefer something else, a little less dictatorial, a little more comprehensible, and a little less open to assault from many of the outside world who might and ought to be friendly? It is quite time our people asked these questions. Let rhapsodists have rhapsody if they want it; but let the common people, with the modi-cum of brains they possess, have facts rather than guesswork, and philosophy based upon the facts which are so abundant. There will then be less of ridicule and more of investigation. The masses are willing to test by fire that which is claimed to be truth. But how shall they know what is so claimed? By plain, out-spoken language. Let us have all of this that we can have, and as little as possible of that which is enigmatical, uncertain, incomprensible. W. G. HASKELL. Philadelphia, Pa.

One of the curious vegetables of the Island Goa, near Bombay, is the Sorrowful Tree. Half an hour after sunset the tree is full of sweet-smelling flowers, although none is to be seen during the day, as they close up or drop off with the appearance of the sun.

The Russian Jews.

The persecution of the unfortunate persons known in eastern Europe as "Russian Jews," has resulted, it is said, in sending over 30,000 of them to London, where they have created a great disturbance in several branches of industry, especially those in which women have been engaged. These persons of Hebrew extraction are not strictly speaking "Russian Jews," as Jews were not allowed to live in Russia till Poland was annexed to the country. After that time the Jews of Poland were allowed, under certain restrictions, to go to any part of the Russian empire. In habits of life, methods of living and occupation, they differ very greatly from the Jews of England and Germany, the larger proportion of whom belong and Germany, the larger proportion of whom belong to the liberal professions or are engaged in trade or leaning money. The Polish Jews have not been able to acquire property, and as a consequence have not become farmers, manufacturers, merchants, or money-loaners. Very few of them have been able to acquire sufficient education to enable them to be come lawyers, dectors, or editors. They have for the most part congregated in large towns, where they have engaged in any occupation that would enable them to exist. They have been day laborers be worn by men and women. Those that come to London generally seek admission into some branch of the tailoring trade. The objections brought against the Polish Jews in

London are that they live in tenements, eat the cheapest food, wear the plainest kind of clothes, and spend no money except for the bare necessities of life. They are industrious, and will work at any occupation they can find, and accept the lowest wages. In their families not only the father, mother, and adult relatives work, but the children also. All are bread-winners, and a crust often answers for a loaf. Few complaints are made about any of their practices on the score of morality. They are very patri-otic, and are never wanting in praise of the country of their adoption. They will not, or at least will not till they have been in the country a considerable time, break the Sabbath of their race. Desiring and needing to earn money, however, they will work during the whole of the Christian Sunday. On this account they prefer tailoring to any other occupation, as it gives them an opportunity of working in their own houses on such days as they choose and of avoiding inspection under the factory acts. During the past few months they have obtained employment in making waterproof garments, coarse shoes and umbrellas, and in preparing furs for manufacturing purposes. They have so good a reputation for hon-esty that they are generally entrusted with cloth or

furs to take to their homes.

What has happened to London is very likely to happen to New York and Chicago. Jews leave Russia for England partly because there is less prejudice against their race and religion, and partly because the rate of wages is higher in the latter country. There is less prejudice in the United States than in Great Britain, and the rate of wages is still higher. An eminent Jew has declared that America and not Judea is the "prohised land" of his people. The Polish Jews who save money enough in Russia to bring them to England will find no difficulty in sav-ing enough money in the latter country to bring them here.

Religious persecution has at different times in the history of the world played an important part in changing the industrial condition of countries. The persecution of the Huguenots in France and Flandpersecution of the Huguenots in France and Flanders was the means of sending a large number of highly-skilled artisans to England. They introduced new branches of manufacturing and greatly improved others. They were beneficial to the country in various ways. Driving the Saracens out of Spain deprived the country of the finest artisans it had ever had. No such advance in art, however, can be expected by the migration of the so-called "Russian Jews." By no fault of theirs they are unskilled, and they can only enter fields of labor that too often are overcrowded.—Chicago Times. overcrowded .- Chicago Times.

A Curious Incident.

to the Editor of the Religio-Philosophical Journal: For some time before the occurrence I am about to relate I had made up my mind that no religion was ever based on mere forms of words or articles of faith; that all of them, probably, secured to their devotees certain supernatural or preternatural experiences. To test my theory with the Jewish religion I one day asked a devout Hebrew, who was boarding in the same house, if the Jews had any modern miracles. "Oh! yee," was his reply; "plenty of them." He then enumerated several different kinds, and among them this: "If a member of a Hebrew family becomes seriously ill and sends for the Rabbi, no sooner does he enter the house than, very often, the disease will begin to depart, and the patient rapidly grow better." In reflecting upon such matters I came to the conclusion that the pe culiar worship which many of the negroes of the South never forgot, and to which, it is said, some of them have returned, had also its supernatural or marvellous side. I argued, therefore, that it was highly probable that "conjuring," which is fully believed in by many negroes, is a real force or soul-

power, and not a mere pretense for frightening the Some weeks after thinking about that matter I was walking out, attended as usual with my dog. His custom, on arriving at a gate in the farm fence, was to wait until I opened it and then, bounding through, run as fast as his muscles could carry him for one hundred or one hundred and fifty yards, hop-ing, no doubt, to surprise a bird or a rabbit. On this particular evening I found him at the first gate wait ing for it to be opened. As I opened it he made his usual plunge, but recoiled, and whining pitcously rambled off. Surprised by his strange behavior I looked around for a snake or the signs of one. Finding none I proceeded again to open the gate to go through. Like the dog I was hurled back. I was also left in a dazed condition, and had to stand still for a moment to fully collect my faculties. I then started again to go through the gate, but before I had done so, I spied a piece of what seemed to be lean beef, an inch wide and several inches lying just where I should have stepped over it had I gone through the gate. I extended my walking stick and flirted it out of the way, and then passe through the gate. With the same stick I buried the meat in the sand, fearing it was poisoned and that my dog might get it. The dog did not pass through the gate that day, but going down the fence jumped

over it. This is my first and only experience with so-called conjuring." I believe the hurling back of both me and my dog to have been caused by some unseen influence. I distinctly remember a violent pressure as of air bearing powerfully against my breast as I was hurled back from the gate. If the dog, only, had acted singularly, I would have thought nothing of it. If I alone had been so burled I might possibly have accounted for the experience hy a rush of blood have accounted for the experience by a rush of blood to the head, although I am not subject to such at tacks, nor to fainting fits of any kind; but as the dog and I behaved exactly alike (except the whining) believe that the influence was objective, though can not see what part the piece of meat acted, or the influence it exerted.

For the Religio-Philosophical Journal Grains of Sand on the Shore.

BY THOS. HARDING.

Faith in self is faith in God. To control the animal is to exalt the man. Simplicity is sublime and sublimity simple Duty well done opens the way for inspiration, Look up steadily at the stars and forget your frou-

The body sins and the soul condemns He who doubts his knowledge really knows more than he who "knows" he knows. Nature grinds down her tools before using them

and executes her finest works with her keenes From the stand-point of cause, we see no mistakes no chances; every thing is right, because it is.

By serving an apprenticeship below we become craftsmen above. The circumstance which gives us spiritual experience, gives spirits material knowledge.

"Get more and keep what you get," may be worldly wisdom; but in the spiritual department, the more spiritual department in the more spiritual department.

we give the more we get; we become rich by giving away our capital and, like the balloonist, we rise higher by throwing out.
Diamonds glitter on the morning grass, but the
Zay matures and they are gone. Alasi for our early

ambitions The dewdrop on the leaf and the tear in child

hood's eye are evanescent; so one by one our earthly cares will come and go until we realize the unchang-ing light of a future hope, revealing to our gladdened souls that all is well. Sturgis, Mich.

The Boston School War.

The struggle in Boston between Catholic and Protestant women to obtain possession of the School Board—for that is what it means, notwithstanding both sides disavow such a purpose—will attract more than local interest between now and the election, both on account of its denominational bearings as well as for its presentation of one of the curious phases of woman suffrage. From the latter point of view it is novel, as both the Catholic Church and the clergy are radically opposed to woman suffrage, and yet the registration of women in that church was publicly urged from its pulpits a week ago, and both laymen and priests are pushing it forward. This movement is applauded and seconded by the leaders of the suffrage party, who are glad to welcome new recruits to the ranks, whether they are Catholics, Protestants, Jews, or Hottentots. The suffragists are jubilant over the prospects of generous reinforcements as the outcome of denominational bitterness.

The suffrage itself is restricted. Under the act of

1878 women were allowed to vote for school boards, the tax for registration being placed at \$2. The next Legislature lowered the tax to 50 cents, where it now remains. Under this law any woman over 21 years of age can become a voter for school committees by paying 50 cents and registering herself, but must attend to the matter personally, and not expect "some other fellow" to do it for her. Hitherto the women of Biston have not availed themselves of their privileges to any considerable extent. In 1879 the number registered was 989; in 1880, 972; and in 1881 it fell to 640. In that year a formal organization of the woman's party was made, but somehow the movement languished and but 498 registered in 1882. The next year the liquor question became involved with the school question and the registration increased to 701. Last year some of the Protestant churches, among them that of Edward Everett Hale, coöperated with the party and

its vote was further increased to 1,100.

It is owing to the participation of these churches in the movement that the present contest began. The Catholics freely charge that the woman suffrag-ists last year left off the names of well-known Cath-olics, who had served acceptably on the School Board, because they were Catholics, and since that time there has been a concerted movement on the part of certain Protestant ministers, laymen, and women to obtain a registration of women sufficiently large to defeat the nominees of the Democratic party for the board at the coming city election. To offset this movement, as they claim, the Catholic women have been urged to register. On the other hand, not only the Protestants but the leaders of the woman suffrage party themselves deny that any such purpose has been entertained, and the evidence they offer bears out their assertions. The action of the Catholic laymen looks suspiciously like an at-tempt to gain control of the board, although no schools in this country are so free from denomina-tional influences as those of Boston, and they are largely patronized by Catholic laymen in preference to the parechial schools. If the Catholics get con-trol of the board there will be a danger that they will deminate the management of the schools will dominate the management of the schools. Against such a possibility all good citizens and citizenesses should take a firm stand and resolve to keep the schools undenominational. If they do not, and the Protestant women allow their Catholic sisters to outregister them, they will have no reason to complain in the future.—Chicago Tribune.

Death and Afterwards.

Edwin Arnold has in the August number of The Fortnightly an interesting and thoughtful article with the above title. It is very readable, and supplies a good deal of what Jeremy Taylor calls "food for our meditation." It starts with the assertion that "man is not by any means convinced as yet of his immortality." "Only a few," it further adds, "feel quite certain that they will never cease to exist." At the same time it shows at considerable length that it is a great mistake to refuse belief in the continuity of individual life because of its incomprehensibility. What is incomprehensible? Precious little of anything. When a man refuses to believe in what he does not comprehend he leaves himself a very meagre

Then it is shown that the other aspirations of infancy, youth, and manhood turn out more or less to be prophecies. Why not this! "There is a significance, like the breath of a perpetual whisper from nature, in the way in which the theme of his own immortality teases and haunts a man," "Perhaps. nature, so full of unexplained ironies, reserves as blithesome a surprise for her off-pring, when their time arrives, to discover the simplicity, agreeableness, and absence of any serious change in the process called 'dying.'"

Such speculations are interesting. Such probabilities may be full, to some minds, of comfort and encouragements. But after all, is there not something more indispensable to full assurance and settled confidence? Nature may say that the likelihoods are that we shall consciously survive the strange event which men call "death," but is not something more required? Mr. Arnold says very beautifully:-

"What does nature possess more valuable in all she has wrought here, than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let these priceless things be lost by a quinsy or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them ground work and stuff for splendid further living, by process of death; which even when it seems accidental or premature is probably as natural and gentle as birth; and wherefrom it may well be the new born dead arises to find a freeh world ready for his pleasant and novel body, with gracious and willing kindred ministrators awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad and surprised lids to 'a light that never was on sea or land,' and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch, and taste, and smell, had all been forecasts of faculties accurately following upon the lowly lessons of the earthly nursery!"

Very true, perhaps, but is there not a craving for something more? And has that something more not been given?-The Toronto Globe.

Materalizations at an Early Day.

At the rooms of J. Koon, Athens County, Ohio, in February, 1854, musical instruments were played on with astonishing force. Five witnesses, whose names are published, testify to seeing spirit-hands on these occasions. They say, "They (the spirits) beat a march on the drum, and carried the tambourine all around over our heads, playing on it the while. They then dropped it on the table, took the triangle from the wall, and carried it all around, as they did the other instruments, for some time. We could only hear the dull sound of the steel; then would peal forth the full ring of the instrument. They let this fall on the table also. After this, they spoke through the trumpet to all, stating that they were glad to see them. Then they went to a gentleman who was playing on the violin, and took it out of his hand up into the air, all around, thrumming the strings, and playing as well as mortals can do. They played on the trumpet, then took the harp, and played on both instruments; and, at the same time, sang with four voices, sounding like female voices, which made the

room swell with melody.
"After this, they made their hauds visible again, took paper, brought it out on the other table, and commenced writing slowly, when one of the visitors asked them if they could not write faster; the hand then moved so fast that we could hardly see it go; but all could hear the pencil move over the paper for some five minutes or so. When done, the spirit took up the trumpet and spoke, saying the communication was for friend Pierce; and, at the same time, the haud came up to him, and gave the paper into his hand. Now, said the spirit, if friend Pierce would put his hand on the table, they would shake hauds with him for a testimony to the world, as he could do much good with such a fact while on his spiritual mission. He then put his hand on the table by their request: the hand came up to him, took his fingers and shook them. Then it went away, but soon came back, patted his hand some minutes, then left again. Now it came back the third time; and, taking his whole hand for some five minutes, he examined it all over, and found it as natural as a human hand, even to the nails on the fingers. He traced the hand up as far as the wrist, and found nothing any further than that point."-Epes Surgent in Planchette, The

The population of Wisconsin is shown to be L-568,980, a gain over 1880 of 21 per cent.

McC. writes as follows from Cincinnati, Ohio: I am glad to report that there has been a great awakening here in the interest of the spiritual philosophy. A goodly number who heretotre held aloof, are now coming more boldly to the front. Others, Nicodemus like, go by night and visit our mediums and thereby receive more and more of the truth we proclaim, and are gradually breaking loose from the fetters of superstition which has held them in its cruel embrace so long. Others, like Peter, are so weak, that knowing the truth, will yet deny it for fear of that master—Public Opinion. But the lines are widening, and the truth that shall make men free are becoming more apparent daily in the rising generation and in the press and pulpit.

Notes and Extracts on Miscellaneous Subjects.

The Czir of Russia walks ten miles a day. "What has become of the Americans?" is the cry in Paris.

Texas' illiterates in 1889 numbered over a quarter of a million.

The Thousand Islands have been counted again.

They number 1,600. Heroines as well as heroes are hereafter to be hon-

ored with decorations in Japan. The craze for old china, says the New York Times s on the wane, and the prevailing craze is for old

Over \$1,500,000 in drafts and cash were found in the 4,848,000 letters sent to the bead Letter Office

There will not be much roller skating next winter.

The rinks are generally being devoted to other purposes or torn down.

Fifteen hundred telephone instruments in Buffa-lo, N. Y., are supplied with electricity made by the water power of Niagara Falls.

Census returns from various parts of Massachu-setts show a considerable reduction in population as with the census of 1875.

Great Britain received by import during July 37,500 head of beef cattle, and of these 18,332 were from the United States. Seven out of every ten swell Englishmen who visit

this country manage to heat a New York or Boston tailor out of a suit of clothes.

One of the English railroad companies has supplied all its employes with red neck handkerchiefs, the wearing of which is compulsory.

This has been the most profitable season for summer resorts ever known in Maine. The hotels have been full, and the cottages and tents are all occupied. A bride in Dover, an Ohio township, was so overcome during the marriage ceremony recently that she fainted upon its conclusion, and has since been

very ill. Dogs at Hotel Humavock, on Scituate beach, made for the patrolmen from the life saving station when they began their duties this season. The landlord

had to interfere. Toy rabbits, with clockwork things to make them hop, are let loose at Newport balls, to the veciferous joy of silly beaux and the trepidation of mice-shunning young women.

A toboggan slide 1,100 feet long is being laid out at Waterbury, and it is predicted that many other American towns and cities will adopt the exhibitant-

ing Canadian sport this winter. Travel southward has set in in dead earnest, says the Jacksonville Times-Union, and each day the trains from the north and west bring in from ten to

twenty times as many people as they take out. A member of the Bible Revision Committee received a touching plea against the changing of a verse in Proverbe, "which," said the writer, was always a great comfort to my two husbands, both de-

If igniting by detonation or concussion can be prevented, chemists assert that shells can be charged with an explosive so potent that one of them, bursting alongside an ironclad, would shatter the stronget armor affoat.

A woman in Allentown, Pa., goes to sleep every evening at 9 o'clock and sleeps soundly until 5 o'clock the next afternoon, and has been keeping up this practice for eighteen months past. Her health is of

It is astonishing what interest the colored popula tion are taking in echools, says the Hinesville (Ga.)
Gazette. There are some little fellows who pass through Hinesville every day who walk six miles to school and six miles back. It is estimated that every year about 50,000,000

letters are posted in the world. America leads, with about 2,500,000,000 and England follows, with 700,000,000. Japan, which established a postal service only ten years ago, now mails annually 95,000,000 The Drogheda Guardians have discovered that

their coffins are made without regard to the size of the body to be interred, and the natural consequence is that many are found to be too small. Corpos are accordingly jammed into those narrow receptacles

Epicures object to spring chickens hatched in in-cubators and raised by hand. It is alleged that on the artificial diet they lack the flavor of chicks who can pick nice juicy worms and delicately organized bugs out of the dirt which the hen scratches over in the barayard.

Mexican officials estimate that the yearly loss to the treasury of Mexico by smuggling along the northern frontier is not less than \$1,500,000. The United States Consul at Guaymas places the value of goods smuggled from this country across the Arizona frontier at \$200,000 annually.

A poor servant of Broome County, N. Y., who married the son of a rich man two years ago, has just had a verdict for \$4,000 against her father-in-law awarded her on the ground that he aliented her husband's affections, in consequence of which she had again to earn her own living,

A tame crow in the family of Mr. William E. Wyatt, at Walnut Hill Farm, on the Western Maryland Railroad, recently tore up a novel in one of the rooms and opened the Bible. It, however, destroyed its reputation for morality by afterward carrying off a small gold watch and secreting it in the hay loft of

A new telegraph pole has been invented, which, if adopted, will make more business for the iron men and less for the lumber men. It is constructed of tubular malleable iron, galvanized, two and a half inches at the top, weighs fifty pounds, and will stand a greater strain than the ordinary pole. The bottom sets in a clam plate, six inches square, which grips the ground. Satisfactory tests have been made.

Nathan Wills, colored, of Talbot County, Missouri is dead at the age of one hundred and seven. He was a slave belonging to Benjamin Bowdie, and was the father of nineteen children. Twenty years ago he became a free man. Of all his children only two survive him - Levin and Nero—both of whom are great-grandfathers. Nathan lived to see five genera-tions of his children and grandchildren.

A patent has been issued to two men in Philadelphia for an apparatus to run sewing machines. The inventors have succeeded in constructing an apparatus which, it is said, does away with the fatiguing treadle. The motive power is ordinary clock springs, arranged so as to run the motor with any speed desired by simply bearing the foot on the rest. A few moments' winding up suffices to store enough power in the motor to run a sewing machine all day.

William Unanget has an odd name, and on a recent evening there was revealed at his house in Berks an old scene. No less than thirteen spinning wheels, so placed that they formed a circle, were handled by thirteen fair flax spinners, and the flax that they spun was twenty years old. A flush came into the cheeks of a wrinkled granddams as she looked on from the center of the circle, for it "minded" her, she said, of days lang syne. All went as merry as a marriage bell, nor is it amies to aid that the Penelopee who took part did full and fair justice to the feast that followed.

A monster devil fish has been caught in the Gulf of Mexico, off Galveston, Tex. These creatures are rarely seen in the neighborhood, but lately a shoal came in shore, and after much trouble one was caught in a seine. It had to dragged ashore by horsee, as it weighed fully two tons. The catch proved to be a true specimen of the "Cephaloptera Vampyrus," the vampire of the ocean, and as it lay dead on the beach it exactly resembled an enormous bat or vampire. The fish was sixteen feet wide from the extreme edge of the pectoral fine and fourteen feet long, while the mouth was four feet wide, and was protected on each side with curious appendages like horns, with which it selzed its prey.

Is There a Sixth Sense?

I have read with the great st interest your articles on the sixth sense question, especially the last one in which you explain the Indian theory of appart-

I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries. Some years ago—to be more particular, it was at 5 p. m. on the evening of June 11th, 1877—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbors, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time. it was the exact hour of my brother's death at Car-lisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on May 20th we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Can-

Will some of your scientific readers explain this apparition? The Indian theory explains it readily. -Toronto Mail.

The Epidemic of Crime.

Whence comes this epidemic of suicides and mur-ders? Recent discussions have named several causes. Hon. C. H. Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for hearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have beset

orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life. Insanity and dissipation have preceded suicides

and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of sucide and family murder mentions the perpetrator as having "for some time been subject to melancholy." whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are not of order. Holder such always and kidneys are dut of order. Under such circumstances, a preventive should be sought, and for this Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and it is especially commended by the celebrated Dr. Die Lewis.-Rochester Democrat.

A number of Russians are to settle in a valley north of Sitka, Alaska, an agent of theirs who is now journeying across the continent having recently se-

There Shall be no Alps.

When Napoleon talked of invading Italy one of his when Napoleon talked of invading Italyone of his officers said: "But. sire, remember the Alps." To an ordinary man these would have seemed simply insurmountable, but Napoleon responded eagerly: "There shall be no Alps." So the famous Simplon pass was made. Disease, like a mountain, stands in the way of fame, fortune and honor to many who by Dr. Pierce's "Golden Medical Discovery" might be healed and so the mountain would disappear. It is specific for all blood, chronic lung and liver diseases, such as consumption (which is scrofula of the lungs), pimples, blotches, eruptions, tumors, swellings, feverores and kindred complaints.

The Roman Catholic Archbishop of Quebec has been empowered to treat with the local government on the question of property seized from the Jesuits

Ely's Cream Balm was recommended to me by my druggist as a preventive to Hay Fever. Have been using it as directed since the 9th of August and have found it a specific for that much dreaded and loathsome disease. For ten years or more I have been a great sufferer each year, from August 9th till frost, and have tried many alleged remedies for its cure, but Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers ought to know of its efficacy. F. B. AINSWORTH, Of F. B. AINSWORTH & Co., Publishers, Indianapolis, Ind.

A strip of property only one inch wide, situated in 135th Street, near 8th Avenue, New York, has been sold for \$375.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best saultary 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 inforty years succeedul prac-tice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See ad-vertisement in another column.

A craze for short hair has seized hold of the young women of Rochester, N. Y., and is reported to be spreading over the country.

Eleven Miles of Stove Polish.

Meesrs. Morse Bros. sold on Monday last 1250 Gross of Rising Sun Stove Polish; contained in 2500 boxes, weighing 75,000 lbs., loading 3 cars. As the cakes measure four inches in length, the above shipment of polish if laid down in a direct line with end of cakes touching each other would extend almost 11

and one-third miles.

This gives some idea of the enormous demand for, and consumption of, the Rising Sun Stove Polish.

Prince Ludwig Ferdinand, of Bavaria, son-in-law of Queen Isabella of Spain, is practicing medicine at Nymphenburg.

The Voice of the People.

The people, as a whole, seldom make mistakes, and the unanimous voice of praise which comes from those who have used Hood's Sarsaparilla, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based entirely on what the people say Hood's Sarsaparlila has done. Send to C. I. Hood & Co., Lowell, Mass., for book containing statements of many cures.

General Grant's burial at Riverside Park has caused the extension thither of a street railway.

Despise Not the Day of Small Things. Little things may help a man to rise—a bent pin in an easy chair for instance. Dr. Pierce's "Pleasant Purgative Peliete" are small things, pleasant to take, and they cure sick-headaches, relieve torpid-livers and do wonders. Being purely vegetable they cannot harm any one. All druggists.

The craze for old china is on the wane, and the prevailing notion is for old silver.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

Bosworth battle field is cut into quarters by a canal and a railroad.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

The Irish population of New York in 1880 was 499,445.

If you would know the evils of sleeping with your mouth open, before it is too late send for a circular of Fisher's Mouth-breathing Inhibitor. See advt.

A parrot, said to be ninety-two years old, is owned by an Orlando, Fia. man, who has refused \$500 for it. There is no attraction like a beautiful skin. Poz-zoni's Complexion Powder gives it. For sale by all druggists.

A white camel is an odd object that serves as a nine days' wonder at the London Zoo.

Does your mother enors? Fisher's Mouth-breath ing Inhibitor will cure her too. See advt.

BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, are honorable, when they are associated brown, and thick, as in youth.

if your hair is falling out, if it is weak with advanced age, but to be prematurely and thin, or if you have become bald, gray is unpleasant, to say the least. If your hair may be restored to its original you cannot renew your youth, you may, at healthful condition and color by the use least, attain the appearance of it, by the of Hall's Hair Renewer. This efficient use of Hall's Hair Renewer. Randolph remedy combines the most desirable qual- | W. Farley, Nashua, N. H., quite a young ities of the best preparations for the man, whose hair had become gray, like hair, without the use of any objection- that of a very aged person, applied Hall's able ingredient. Mrs. Hunsberry, 311 Hair Renewer, and now his locks are a Franklin ave., Brooklyn, N. Y., after a beautiful brown, as in youth. He says: severe attack of crysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Res. E. Elliott, Glenville, W. Va., says: newer produced a new growth, as soft, "One bottle of Hall's Hair Renewer restored my hair to its youthful color."

VECETABLE SICILIAN Hair Renewer

Is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment. I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Re- "For a number of years my hair had been dires a new and vigorous growth."

newer. Mrs. Susan II. Scott, Stoddard, growing thinner, until at last I became N. H., writes: "The Renewer will cer- quite hald. The use of two bottles of tainly restore gray hair to its original Hall's Vegetable Sicilian Hair Renewer color. I have used it ten years, and it has has restored to my head a fine, healthy given perfect satisfaction. It keeps my growth of hair." If. Errickson, & Chesihair in splendid condition." Mrs. E. M. nut st., Charlestown, Mass., writes: Rittenhouse, Humboldt, Kansas, writes: "When I commenced the use of Hail's "I have used Hall's Hair Renewer for Hair Renewer, the top of my head was years. It keeps the scalp clean and perfectly bare. I am now using my fourth leadily, the hair dark and glossy, and pro- bottle, and my head is covered with a nice growth of new late."

Hall's Hair Renewer,

R. P. HALL & CO., Nashua, N. H., U. S. A. For Sale by all Druggists.

Cancer of the Tongue.

A Case Resembling that of Gen. Grants Some ten years ago I had a serafulous sore on my right hand, and with the old-time treatment it healed up. In March, 1882, it broke out in my th oat, and concentrated in cancer, eating through my cheek, to the top of my left cheek bone and up to the left eye. I subsided on liquids, and my tongue was so far gone I could not talk. On October first, 1884, I commenced taking swifts specific. In a month the eating places stopped and healing commenced, and the fearful aperture is my cheek has been closed and firmly knitted together. A new under lip is progressing, and it seems that nature is supplying a new tongue. I can talk so that my friends can readily understand me, and can also cat solid food again. I would refer to Hon. John H. Traylor, State Senator, of this district, and to' Dr. T. S. Bradfield, of La-Grange, Ga. May 14, 1885.

Treatise on Blood and skin Diseases mailed free.

Treatise on Blood and skin Diseases mailed free. THE SWIFT SPECIFIC Co., Drawer 8, Atlanta, Ga.

READY.

MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or oning, can train themselves to memorize anything they

THE CLERGY Their Sermous,

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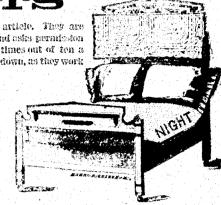
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Physicians.
CHAP. 7.—Psychometry in Politics.
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Continued from First Page

in conducting the affairs of the universa

But our orthodox neighbor shakes his head. He is thinking about the curse of God resting on humanity. The fall of Adam and Eve in the Garden. He hears the dismal roar of a vast multitude falling into the abyss of end-less woe! He says that God is omnipotent in power. He might save the mighty throng, but alas! He will not.

We can say to our own afflicted neighbors, be comforted: the light breaking in from the heavens changes all this. The clouds that hung over the past are passing away. Progression opens up a path that shines brighter and brighter to the far more perfect day. The mournful poet says:

"In the street, the tide of being, how it surges, how God! what base ignoble faces! what bodies wanting

But, by the light of celestial teaching we may look at the unripe street throng, as we would at an orchard of fruit in its early stages of growth. The days and the nights, the storm and the sunshine will mellow the fruit. The human family are the fruit upon the Tree of Life; and shall not the eternal years do for that universal family, as the dew, the sunshine and the rain for the peaches and the apples? The God in whom we live, breath and have our being, is rolling billions of worlds through the blue ether, with less noise than children make at play upon the green Shall we fear to trust him? Our reasons for confidence are many, and our faith should be strong.

WM. C. WATERS.

THE FIRST NEW ENGLAND WITCH.

BY WILLARD H. MORSE, M. D.

[The Bay State for September.]

At the beginning of the seventeenth century, in an English country district, two lads romped on the same lea and chased the same butterflies. One was a little brown-eyed boy, with red cheeks, fine round form, and flery temper. The other was a gentle child, tall, lithe, and blonde. The one was the son of a man of wealth and a noble lady, and carried his captive butterflies to a mansion-house, and kept them in a crystal case. The other ran from the fields to a farm house, and thought of the lea as grain field. It might have been the year 1606, when the two were called in from their play-ground, and sent to school thus to begin life. The farmer's boy went to a common school, and his brown-eyed play-mate entered a grammar school. From

that time their paths were far apart. The name of the tall, blonde boy was Samuel Morse. At fifteen he left school to help his father on the home farm. At twenty he had become second tenant on a Wiltshire holding, and began to be a prosperous farmer. Before he had attained the age of forty he was the father of a large family of children, among them five sons, whose names were Samuel, William, Robert, John, and Anthony. William, Robert, and Anthony ultimately emigrated to America, while Samuel. Jr., and John remained in England. Young Samuel went to London, and became a merchant and a miser. When past his liftieth year he married. His wife died four years later, leaving a baby daughter and a son. Both children were sent up to Marlboro, where they had a home with their Uncle John, who was living on the old farm. There they grew up, and became the heirs both of John and father. The boy was named Morgan. He received a finished education, embraced the law, and married. His only child and daughter, Mary, became the heiress of her aunt's property and her great-uncle John's estate, and was accounted a lady of wealth, station and beauty.

Meanwhile the family of old Samuel Morse's playfellow had also reached the fourth generation. The name of that playfellow was Oliver Cromwell, who became Lord Protector of the British Commonwealth. Of course he forgot Samuel Morse, and was sitting in Parliament when Samuel died. He had children and grandchildren who lived as contemporaries of his old playmate's children and grand children. Two or three years before Samuel's great granddaughter, Mary was born, a great grandson of the Protector saw the light. This boy was named Oliver, but was called "Rummy Noll." The ancestral estate of Theodale's became his sole inheritance, and as soon as he came into the property he began to live a wild, fast life, distinguishing himself as an adventurous, if not profligate

gentleman. He travelled much; and one day in a sunny English year came to the town of his great grandfather's nativity. There he chanced to meet Mary Morse. The beautiful girl fascinated him, but would not consent to be his wife until all of his "wild oats" were sown. Then she became Mrs. Cromwell, and was a happy wife, as well as a lady of eminence and wealth. Oliver and Mary Cromwell had a daughter Olivia, who married a Mr. Russell, and whose daughters are the present sole representatives of the Protectorate

As was said above, Wiliam, Anthony, and Robert Morse, brothers of Samuel, Jr., emigrated to America, and became the ancestors of nearly all of their name in this country. William and Anthony settled at Newbury, Massachusetts. The latter became a respect ed citizen, and among his descendants were such men as Rev. Dr. James Morse of Newburyport, Samuel Finley Breese Morse, the inventor of the telegraph, Rev. Sidney Edwards Morse, and others scarcely less

notable. Robert Morse, Anthony's brother, left England at about the time of the beginning of the civil war, and located in Boston as a tailor. He was a sterling old Puritan, prudent, enterprising and of strict morality. He speculated in real estate, and after a while removed to Elizabethtown, New Jersey, which place he helped to settle, and where he amassed much wealth. He had nine children. Among his descendants were some men of eminence, as Dr. Isaac Morse of Elizabethtown, Honorable Nathan Morse of New Orleans, Isaac E. Morse, long a member of congress from Louisiana, Judge Morse of Ohio,

None of these sons of Samuel, the mate of my wife saw ye andiron on ye table. Cromwell, were great men themselves, but Also I saw ye pott turn over, and throw down were notable in their descendants. Samuel's all ye water. Againe we see a tray with descendant came to represent a historical wool leap up and downe, and throw ye wool family; Anthony's greatest descendant in lout, and saw nobody meddle with it. Again vented the telegraph; and the descendants of Robert were noble Southrons. William alone Againe ye woolen wheele upside downe. and of the five brothers had notoriety. Samuel, Jr., stood upon its end, and a spade set on it. was more eminent but William made a mark This myself, my wife, and Stephen Greenin Massachusetts' history. Settling in the town of Newbury, William Morse led an humble and monotonous life. When he had lived there more than forty years, and had come to be an old and infirm man, he was made to figure unhappily in the first legal investigation of New England witchcraft. This was in 1679-81, or more than ten years chair did often bow to me. Ye chamber deor before the Salem witcheraft, and it constit- did violently fly together. Ye bed did move ntes a page of hitherto unpublished Massa- to and fro. Ye barn-door was unpinned four

chusetts history. Mr. and Mrs. Morse resided times. We agreed to a big noise in ye other in a plain, wooden house that still stands at room. My chair would not stand still, but the head of Market Street, in what is now Newburyport. William had been a farmer but his sons had now taken the homestead, and he was supporting himself and wife by shoemaking. His age was almost three-scoreyears-and-ten, and he was a reputably worthy man, then just in the early years of his dotage. His wife, the "goody Elizabeth," was a Newbury woman, and apparently some few years her husband's senior.

I can easily imagine the worthy couple there in the old square room of a winter's night. On one side of the fire-place sits the old man in his hard arm chair, his hands folded, and his spectacles awry, as he sonorously snores away the time. Opposite him sits the old lady, toothless dame, with angular features half hidden in a stiffly starched white cap, her fingers flying over her knitting-work, as precisely and perseveringly she "seams," "narrows," and "widens." At the old lady's right hand stands a cherry table, on which burns a yellow tallow candle that occasionally the dame proceeds to snuff. There is no carpet on the floor, and the furniture is poor and plain. A kitchen chair sits at the other side of the table, and in, or on it, sits a half-grown boy, a ruddy, frec-kled, country boy who wants to whistle, and prefers to go out and play, but who is required to stay in the house, to sit still, and to read from out the leather-covered Bible that lies open on the table before him.

"Rut I would like to go out and slide down hill!" begs the boy.

"Have you read yer ten chapters yit?" asks the old dame.

"N-no." "Wal; read on." And the lad obeys. He is reading aloud he is not a good reader; the chapters are in Deuteronomy; but that stint must be performed before evening; then ten chapters after six oclock, and at eight he must go to bed. If he moves uneasily in his chair, or

stops to breathe, he is reprimanded. The boy was the grandson of the old couple, and resided with them. Under just such restrictions he was kept. Bright, quick, and full of boy life, he was restless under the enforced restraint.

In the neighborhood resided a Yankee school-master, named Caleb Powell, a fellow who delighted in interfering with the af-fairs of his neighbors, and in airing his wisdom on almost every known subject. He noticed that the Paritan families kept their boys too closely confined; and influenced by surreptitious gifts of cider and cheese, he interceded in their behalf. He was regarded as an oracle, and who was listened to with respect. Gran'ther Morse was among those argued with, and being told that the boy was losing his health by being "kept in" so much, he at once consented to give him a rest from the Bible readings and let him play out of doors and at the houses of the neighbors. Once released, the lad declared that he "should not be put under again." Fertile in

imagination, he soon devised a plan. At that time a belief in witchcraft was universal, and afforded a solution of everything strange and unintelligible. The old shoemaker firmly believed in the supernatural agency of witches, and his roguish grandson knew it. That he might not be obliged to return to the Scripture readings, the boy

marvellous or superstitious about the mani-ifestations." Desirous of being esteemed learned, he laid claim to a knowledge of astrology, and when the "wicthcraft" was the town talk he gave out that he could develop the whole mystery. The consequence was that he was suspected of dealing in the black art, and was accused, tried, and narrowly escaped with his life.

On the court records of Salem is entered:-"December 3, 1679. Caleb Powell being complained of for suspicion of working with ye devill to the molecting of William Morse and his family, was by warrant directed to constable, and respited till Monday." "December 8, (Monday) Caleb Powell appeared and it was determined that sd. Morse should present ye case at ye county court at Ipswich n March."

This order was obeyed and the trial came on. The following is a specimen of the testimony presented:

"William Morse said, together with his wife, that Thursday night being November 27, we heard a great noyes of knocking ye boards of ye house, whereupon myselfe and wife looks out and see nobody, but we had stones and sticks thrown at us so that we were forced to retire.

"Ye same night, ye doore being lockt when we went to bed, we heerd a great hog grunt in ye house, and willing to go out. That we might not be disturbed in our sleep, I rose to let him out, and I found a hog and the doore unlokt.

"Ye next night I had a great awl that I kept in the window, the which awl I saw fall down ye chimney into ye ashes. I bid ye boy put ye same awl in ye cupboard which I saw done, and ye door shut too. When ye same awl came down ye chimney again in our sight, and I took it up myselfe.

"Ye next day, being Saturday, stones, sticks and pieces of bricks came down so that we could not quietly eat our breakfast. Sticks of fire came downe also at ye same time.

Ye same day in ye afternoon, my thread four times taken away and come downe ye chimney againe; my awl and a gimlet wanting came down ye chimney. Againe, my leather and my nailes, being in ye cover of a firkin, taken away, and came downe ye chim-

"The next, being Sunday, stones, sticks and brickbats came down ye chimney. On Monday, Mr. Richardson [the minister,] and my brother was there. They saw ye frame of my cow-house standing firm. I sent my boy to drive ye fowls from my hog's trough. He went to ye cow-house, and ye frame fell on him, he crying with ye hurt. In ye afternoon ye potts hanging over ye fire did dash so vehemently one against another that we did sett down one that they might not dash to pieces. I saw ye andiron leap into ye pott and dance, and leap out, and again leap in, and leap on a table and there abide. And a tub's hoop fly off, and nobody near it leaf saw. Againe my tools fell down on ye ground, and before my boy could take them they were sent from him. Againe when my wife and ye boy were making ye bed, ye chest did open and shutt, ye bed clothes would not be made to lay on ye bed, but flew off againe. "We saw a keeler of bread turn over. A

was ready to throw me backward. Ye catt was thrown at us five times. A great stone of six pounds weight did remove from place to place. Being minded to write, my inkhorne was hid from me, which I found covered by a ragg, and my pen quite gone. I made a new penn, and while I was writing, one eare of corne hitt me in ye face, and sticks, stones, and my old pen were flung att me. Againe my specticales were throwne from ye table, and almost into ye hot fire. My paper, do what I could, I could hardly keep it. Before I could dry my writing, a mammouth hat rubbed along it, but I held it so fast that it did only blot some of it. My wife and I being much afraid that I should not preserve ye writing, we did think best to lay it in ye Bible. Againe ye next night I lay it there againe, but in ye morning it was not to be found, till I found it in a box alone. Againe while I was writing this morning l was forced to forbeare writing any more, because I was so disturbed by many things constantly thrown att me.

Anthony Morse testified: "Occasionally, being to my brother Morse's hous, he showed to me a pece of brick, what had several times come down ye chimne. I sitting in ye cornar towde that pece of brick in my hand. Within a littel spas of tiem ye pece of brick was gone from me I know not by what meanes. Quickly after it come down chimne. Also in ye chimne cornar I saw a hammar on ye ground. Their bein no person nigh it, it was sodenly gone, by what meanes I know not; but within a littell spas it fell down chimne, and....also a pece of woud a fute long.

Taken on oath Dec. the 8, 1679, before me, JOHN WOODBRIDGE, Commissioner."

Thomas Hardy testified: "I and George Hardy being at William Morse his house, affirm that ye earth in ye chimny cornar moved and scattered on us. was hitt with somewhat; Hardy hitt by a iron ladle; somewhat hitt Morse a great blow, butt itt was so swift none could tell what itt was. After, we saw itt was a shoe."

Rev. Mr. Richardson testified: "Was at Bro. Morse his house on a Saturday. A board flew against my chair. I heard a noves in another roome, which I suppose in all reason was diabolicall."

John Dole testified: "I saw, sir, a large fire-stick of candlewood, a stone, and a fire-brand to fall down. These I saw nott whence they come till they fell by me.

Elizabeth Titcomb testified: "Powell said that he could find out ye

witch by his learning if he had another scholar with him." Joseph Myrick and Sarah Hale testified:

"Joseph Morse, often said in our hearing that if there are any wizards he was sure Caleb Powell was one! William Morse being asked what he had to

say as to Powell being a wizard, testified:
"He come in, and seeing our spirit very low cause by our great affliction, he said Poore old man, and poor old woman, I eye ye boy, who is ye occasion of all ye greefe; and I draw neere ye with great compassion. Then sayd I, 'Powell, how can ye boy do them things?' Then sayd he, 'This boy is a young rogue, a vile rogue?' Powell, he also sayd, that he had understanding in astrology and No one suspected the boy's agency, except Caleb Powell. That worthy knew the young man, and believed that there was nothing marvellous or superstitious about the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man's dertake that you shall he fraed that the man'

Other evidence was received for the prosecution. The defence put in by Powell was that "on Monday night last, till Friday after the nonce, I had ye boy with me, and they had no trouble."

Mary Tucker deposed: "Powell said he come to Morse's and did not see fit to go in as the old man was att prayer. He lookt in a window, and saw ye boy fling a shoe at the old man's head while he prayed.

The verdict now stands on the court record, and reads as follows:

"Upon hearing the complaint brought to this court against Caleb Powell for suspicion of working by the devill to the molesting of ye family of William Morse of Newberry, though this court cannot find any evident ground of proceeding farther against ye sayd Powell, yett we determine that he hath given such ground of suspicion of his so dealing that we cannot so acquit him but that he justly deserves to bare his own shame and the costs of prosecution of the complaint."

The bad boy seems to have a grudge against Powell, and, anxious to see that person punished, he resumed his pranks both at his

grandfather's and among the neighbors. Strange things happened. Joseph Bayley's cows would stand still and not move. Caleb Powell, having been discharged, no longer boasted of his learning. Jonathan Haines' oxen would not work. A sheep belonging to Caleb Moody was mysteriously dyed. Zachariah Davis' calves all died, as did also a sheep belonging to Joshua Richardson. Mrs. John Wells said that she saw the "imp of

God in sayd Morse's hous. Sickness visited several families, and Goody Morse, as was her custom, acted as village nurse. One by one her patients died. John Dee, Mrs. William Chandler, Mrs. Goodwin's child, and an infant of Mr. Ordway's, were among the dead. The rumor ran about that Moody Morse was a witch. John Chase atfirmed that he had seen her coming into his house through a knot-hole at night. John Gladding saw "halfe of Marm Morse about two a clocke in ye daytime." Jonathan Wood-man, seeing a strange black cat, struck it; and Dr. Dole was called the same day to treat a bruise on Mrs. Morse. The natural inference was that the old lady was a witch and the cause of all these strange things, as well as of the extraordinary occurrences in her home. Accusers were not wanting, and she was arrested. In her trial all of this evidence was put in, and her husband repeated his testimony at the Powell trial. The county court heard it and passed the case to the General Court, from whence it was returned.

The records abound in reports of the testimony. We will only quote the evidence of Zachariah Davis, who said:

"I having offended Goody Morse, my three calves fell a dancing and roaring, and were in such a condition as I never saw a calf in before.....A calf ran a roaringe away see that we gott him only with much adoe and putt him in ye barne, and we heard him roar severell times in ye night. In ye morning I went to ye barne, and there he was setting on his tail like a dog. I never see no calf set after that manner before: and so he remained in these fits till he died."

The entry on the court record is as follows: "Boston, May ye 20, 1680;—The Grand Jury presenting Elizabeth, wife of William Morse. She was indicted by name of Elizabeth Morse for that she not having ye fear of God before her eyes, being instigated by the Devil, and had familiarity with the Devil contrary to ye peace of our sovereign lord, the King, his crown and dignity, the laws of God, and of this jurisdiction. After the prisoner was att ye harr and

pleaded not guilty, and put herself on ye country and God for trial. Ye evidences being produced were read and committed to ye jury."

"Boston, May 21st, of 1680:—Ye jury brought in their verdict. They found Elizabeth Morse guilty according to the indictment.

"May rea??:—Then we sentence of we flower or to

"May ye 27:—Then ye sentence of ye Governor, to wit:—Elizabeth you are to goe from hence to ye plaice from which you come, and thence to the plaice of execution, and there to be hanged, by ye neck till you be dead; and ye Lord have mercy on your Soule."

"June ye 1st:-Ye Governor and ye magistrates voted ye reprieving of Eliz. Morse, as attests, EDWABD RAWSON, Secretary.

The unfortunate woman seems to have remained imprisoned until the meeting of the Legislature. On the records of that body we find:

"Ye Deputies in perusal of Acts of ye Hon. Cour of Assistants relating to ye woman condemned for witchcraft doe not understand why execution of ye sentence given her by ye sd. court is not executed Her represent seems to us to be beyond what the law will allow, and doe therefore judge meete to declare ourselves against it, etc. This Nov. 3d., 1680.

WM. TORREY, Clerk.

Then follows this entry: "Exceptions not consented to by ye magistrates, EDWARD RAWSON, Secretary."

Mrs. Morse continued in prison until May 1681. On the fourteenth of that month her husband petitioned for her to "the honorable gen. court now sitting in Boston," begging to clere up ye truth." This petition recites a review of the testimony of seventeen persons who had testifled against Goody Morse On the eighteenth he petitioned "ye hon. Governor, deputy Governor, deputies and magistrates." In answer, a new hearing was granted. The court record says:

"Ye Deputyes judge meet to grant ye petitioner a hearing ye next sixth day and that warrants go forth to all persons concerned from this court, they to appear in order to her further trial, our honored appear in order to meaning.

magistrates hereto consenting.

WM. TORREY, Clerk."

Again the magistrates were refractory, for we find:

"May twenty-fourth, 1681:-Not consented to by ye magistrates. EDWARD RAWSON, Secretary."

No further trial followed. Mr. Morse did not rest in his efforts for the release of his wife. He called a council of the clergymen of the neighborhood to examine her. The council met and acted. The report of the Rev. John Hale of Beverly (probably chairman) is before me. It reads: . "This touching Madam Elizabeth Morse:-

She being reprieved, her husband desired us to discourse her, which we did. Her discourse was yery christain, and she still pleaded her innocence of that which was laid to her discharge. We did not esteem it prudence for us to pass any definite sen-tence upon on under her circumstances, yet we inclined to ye more charitable side."

After this examination the court permitted her to return home, when she never gave further occasion for slander, dying the death of a hopeful Christian not many years after. And the mischievous grandson, what of him? He went to Beverly, married, had children, died. His great-great-grandson lives to-day. He, descendant of William, over wires that Anthony's descendant made to do noble work, sends this message, written on paper made by a descendant of Robert, to Miss Russell, representing Samuel Morse and Oliver Cromwell:

After two centuries witch-works is in electricity, and that witch-work has made us a name."

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal: The Church of the New Spiritual Dispensation. 416 Adelphi St., has commenced its fall and winter work under favorable auspices and full houses. Our church has not been closed at all during the summer, services being held every Sunday. We have good local talent and some clear thinkers, who are al-ways glad to speak from our platform. Our church is in a central part of the city, very near the main avenue; is cosy and home-like As we rent the building, we have complete con-

trol of it. We hold regular services at 11 A. M. and 7:45 P. M. The eloquently inspired evangel, Mrs. Nellie J. T. Brigham, is to be with us in October. Old time Spiritualists always come to our church to hear this teacher of our faith, who, in all that graces womanhood, is a peer among the noblest, wisest and

Sunday afternoons we hold a medium's meeting at 3:30 P. M. We are blest at the present writing with several mediums of rare sychic powers. Mr. John Slater from Philadelphia, who is a trance speaker as well as a very fine test medium, is located with us. Mr. Slater is a young man with a temperament apparently all nerves. He is very successful as a public test medium from the platform, and also in giving private sittings. Mrs. Carl F. Redwitz has recently located in Brooklyn, and as a psychometrist and clairvoyant has but few equals. She is refined and intelligent, of a deeply religious nature, and were it not for a weakness of the throat and lungs, she could be developed as an excellent platform speaker. Mrs. J. C. Jones who is a very fine clairvoyant and test medium, is kept busy with private sittings. She presides at our organ, and while she shrinks from publicity, she has given some excellent tests from our platform. Mrs. E. W. Mills of the eastern district, who for the last ten years or more has been used as a medium, now devotes her time exclusively to psychometric readings of ores, minerals, etc., and is very successful in this phase of mediumship. Mrs Mills has given some fine tests from our platform, and this afternoon was controlled by several different spirits, and while Mr. Slater was giving tests, she in several instances gave the name of spirits manifesting through

Our mediume' meetings are largely attended by inquirers, skeptics and believers, and we hope to make them an important branch of our work. The Ladies' Aid Society under

the able management of Mrs. M. E. Brundage, its president, assisted by Miss Bloonen, Mrs. Davis, Mrs. Smith, Miss Beard, Mrs. Coons, Mrs. Johnson, Mrs. Kipp, Mrs. Shepard and many others, have been active in their benevolent and social work.

Mrs. Redwitz holds circles at her rooms very Monday evening for development of rivate mediumship, and a social union on Friday evening of each week. Mr. Slater gives a public test scance in the church every Wednesday evening, several circles during the week, and is kept busy during the day with private sittings. Dr. Charles B. Kenney, the wondrous healer, has not yet returned from his summer vacation. Many private mediums are kept busy, and new mediums are being developed all the while. Our church enters another year, earnest and united, and we hope for the good of the cause.

Sunday evening, Sept. 13th, Hon. A. H. Dailey gave us a very able lecture, which was listened to by a large and intelligent audi-ence, who frequently applauded his sledge-hammer blows against fraud and imposture. Brooklyn, N. Y. S. B. NICHOLS.

Hopeful Words.

In speaking of the funeral of Mrs. Ritz, an aged pioneer of the place, the Eric Co. Reporter says:--

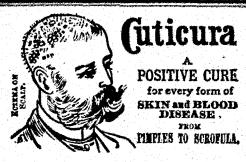
"The address was delivered by Hudson Tut-tle. He began by saying that he called attention to a passage from a book, which had been sought for consolation by those in sorrow for eighteen centuries, and had furnished the head of spiritual life to generation after generation. It was the words of Paul, the most philosophical and learned of all the biblical writers, the 15 chap. 1 Cor. This, the speaker regarded, as the clearest and most explicit statement of the spirital nature of man, as opposed to materialism. There c an only be two systems by which the mysteries of existence can be explained—the material and spiritual. He compared the two, showing that only by the latter could the great problem of life and death be explained.

"Reverting to the deceased, he said that she was born 75 years ago in Hesse Darmstadt. She was married at twenty-one, and thirty years ago with her husband came to America. She is the mother of five children, four of whom lie in an old church-yard of the Fatherland, and one is an honored citizen of the town. The mother is dead, and in vain we call her name, for no answer comes out of the grey mists which settle down over the sea of death. The most vital inquiry for us is the hope and knowledge of the future, the life which is now hers. We feel assured that the angel of death is also the angel of the resurrection. We feel that our loss is her infinite gain. We will not selfishly call her back to the couch of pain. We will dry our tears and say, after a life well spent, and burdens borne with christian heroism and gentle grace, go on, dear mother, to thy higher destiny.

"After the final pains of sickness, who shall describe the sweet peace and rest which filled her being, and her unspeakable joy, when, as Paul says, the silver cherd between the terrestrial body and celestial body was broken and with the clean vision of the celestial eyes, she saw the shining angels welcoming her to her new life.

Mrs. Emma Tuttle was engaged to sing some of her wonderful songs, which deeply moved her audience. At the final leave-taking, she sang 'Keep my memory green,' with turining enect.

Biscuit were eaten in a McPherson, Kan., hotel recently, made from flour ground from wheat which was standing in the field ninety minutes previous to the call to supper.



ECZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICERA SOAP and a single application of CUTICERA, the great State Cuticera,

This repeated daily, with two or three doses of CUTIGURA RESOLVENT, the New Blood Purifier, to keep the blood coel the perspiration pure and unirritating, the bowels open, the liver and kidneys active. Will speedify cure Excens. Tetter, Ringworm, Pseriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

CUTICURA REMEDIES are absolutely pure and the only in-fallible Blood Purifiers and Skin Beautifiers free from pol-sonous ingredients.

Sold everywhere. Price Cuticura, 50 cents; Soap, 25 cents; Resolvent, \$1. Prepared by Potter Drug and Chemical. Co., Boston, Mass. Send for "How to Cure Skin Diseases."

GETTYSBURG KATALYSINE SPRING WATER

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

the Midneys.

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

N. Y. Medical Record.

The Gettysburg water has produced signally curative and restorative effects in Dyspepsia, Gout, Rheumatism, etc.

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

As a solvent of the wretic concretions in Bheumatism and Gout, it takes high rank.—Dr. J. Mooreman, resident physician. White Sulphur Springs, and Prof. Washington University, Baltimore, Md.

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

NO PATENT MEDICINE BLOOD is subject to Purple with healthy NO PATENT MEDICINE BLOOD is subject to DISEASE.

Gain fresh, good blood and save dector and medicine bills. We do not believe in making money from the slok by selling high priced "patent" or other medicines, but believe it simply the duty of any person, possessing knowledge of a remedy or specific, to make it known, free of charge, to every human being, so that any person can prepare the specific.

Believing this to be our duty, we will send, on receipt of 20 cents in 2 cent postal stamps (simply to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cost but little. This compound produces in a short time a good appetite, new blood and its natural consequence: "New Health and Life." THE MILDISE MEDICINE CO., 284 %. State St., Chicago, life.