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L. O. Draper

ARTS AND SCIENCES, LITERATURE

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

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

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Free Thought.

CHRISTIANITY AND SPIRITUALISM.

An Address Delivered at Lake Pleasant Camp, August 12th, 1885, by
J. CLEGG WRIGHT.

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

Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity. Both need a definition; in fact, are not we all to-day struggling to define an adequate philosophy for civilization to rise upon? Is not Christianity, too, struggling for a definition upon which a future civilization can rise? The Christianity of 200 years ago is not the Christianity of to-day. The Christianity of the Reformation was not the Christianity of the time of Constantine; nor was the Christianity of the time of Constantine that of the time of Jesus; nor that sentiment which pervaded the religious mind anterior to the coming of the Christian era anything like the religious thought presented now. Christianity is a theological system, and as a system needs a definition.

In the first place, theological Christianity affirms the existence of a personal, conscious supreme being constituted of three personalities, Father, Son and Holy Spirit. Without accepting the Trinity you cannot be a Christian, in the sense in which Christians apply the term. The Christianity of the Reformation was another thing altogether, and the Christianity of Jesus Christ is another thing again; but the Christianity of the Church is the authoritative Christianity with which we have to deal. It is not that man's Christianity over there, nor that man's over there, but it is the Christianity of authority, the Christianity of theological literature, which has been taught as an affirmative, divine revelation. Christianity, in the first place, affirms the existence of a personal, conscious, intelligent being outside of nature. Further, it affirms this God is sovereign, and the old Calvinistic theology is the only logical theology we have. For if there be a conscious, intelligent, personal sovereign, ruling God, he must rule independently, and have supreme authority over the social, educational and spiritual conditions of mankind. This God is supreme in the ideal of modern Christianity. Take away his supremacy and Christianity falls to pieces. Its cohesiveness is destroyed; its central truth gone.

It is essential that a Christian believes in the sovereignty of God. In that sense he is a useful God. God is of no use in this world unless he is supposed to be doing something. A God who has dwindled away into what may term a Unitarian belief is no God at all. He is of no mortal or immortal use in this world's affairs. When Christianity admits that nature is governed by law,

THE HEAD OF GOD

is cut off at once. His sovereignty is destroyed, in the old theological sense. But there are thinkers among Christians who are represented by Henry Ward Beecher. I may designate them as evolutionary theologians. These men take a step back, and set up a thin, attenuated them in place of the personal, conscious God of other days. The progressive theologians are whitening away the divine stick. They are crossing the ocean of progress, getting rid of their God every day. To change the figure, the theological balloon is going up and coming down, and its sand is being thrown out to make the balloon rise

higher and higher. But theirs is not the Christianity of authority. Beecher is a heretic. He stands out like a vidette, fighting his way into history, cutting himself loose from theological dogma, getting into the scientific method of thought, freeing himself from the membranes of assumption and superstition. It is the most gigantic assumption in philosophy to assume the existence of a personal, conscious ruling infinite being apart from nature.

THE CHRISTIAN GOD—JESUS.

But I do not want to enter into a philosophical argument this afternoon. I want to define Christianity. Its God, according to the prevalent, authoritative belief, existed before matter. He is primal and eternal. He is uncreated, indestructible; and being so indestructible and self-conscious, a personal entity, he made the world out of either something or nothing. He could not have made it out of nothing, therefore he must have made it out of something, it must have been either something which always existed or which had been created. If he made it out of something which had always existed he made it out of himself, because there can be only one eternal, absolute existence; therefore if he made it out of something which had been before created, then something before that must have existed, and we are bound to fall back upon the unity of existence, the totality of substance, that there is one being.

This is the theological idea, that in God we live, move and have our being. Then there is the creative idea, that about 6,000 years ago this material universe was launched; this earth became a planet; this solar system dashed into form as it is to-day; the mighty stellar depths extending far away into space became the homes of systems of stars 6,000 years ago. This is the theological idea. Then there happened something more tremendous than the creation of a world. After the six days of creation Adam had the misfortune to be formed. Such a catastrophe had never happened in the moral world. Adam disobeyed his Maker and was driven out of the garden. The consequence of that sin, due to the weakness of Adam and his circumstances, entailed a moral alienation and a moral degradation upon all the human race. That is the first great plank in the plan of salvation. Then God held a council of the Trinity to devise a plan by which humanity could come back and have another chance. The vigor of executive authority lay with the father. He had no mercy. The son, full of compassion and benevolent sympathy for down-trodden humanity, saw the gigantic catastrophe with its huge possibilities of misery. He voluntarily left his throne and became incarnated in a poor woman of Judea. The maker of the solar system and these vast stellar depths was born of a woman. God, the maker of those mighty suns which, millions and millions, and millions of millions of miles away from the earth's orbit were 6,000 years ago bowled into space—that God incarnated 2,000 years ago! [Laughter.] For what! To undo the evil consequences of Adam's folly (I am going through the theological fable now) and it was enjoined upon his mission that he should be crucified. Judas Iscariot was as necessary as the Savior himself to effect salvation for mankind. He was a part of the machinery necessary to meet the approbateness of this gigantic Father God, who always existed.

You are told that Jesus died upon the cross and that his blood can wash all true Christians from their sin. That blood is vital to-day; for it men have drawn the sword and died on foreign battlefields; have subscribed their wealth, given their intellect and energy, their genius and enthusiasm, to propagate their faith in distant lands and subvert ancient civilizations, to build up a new civilization and bring down God's smile upon mankind. This central idea, "Believe on the Lord Jesus Christ and thou shalt be saved," is being echoed through the corridors of ecclesiasticism in all the civilized lands. This is Christianity. What have we as spirits and as Spiritualists in common with this gigantic fraud? When I say that, I do so knowing that I put it to reasoning men and women. I put it in the presence of a multitude of spirits who are witnesses. I call the spirits to listen to me. When I retire from the convolutions of this brain I do not want a spirit in the Spirit-world to meet me and say, "Rushon, you are a coward. You dare not say to the people of Lake Pleasant that that plan of salvation was a gigantic fraud." It is, and I say it now from the domain of the spirit-land. [Applause.] I have no compromises to make with it. Men with backbone are needed to-day. Plain-speaking is wanted in every age. Meaty-mouthed reformation never did any good. You are revolutionists if you are Spiritualists. You are against the ancient thought, against a God of revelation. You have come down to modern learning, into the avenues of modern science. You have come into the realm of experience and fact, no more to be led by superstition, but by your own knowledge, the demonstrations of your own intellect which is the highest knowledge a man has.

MODERN SPIRITUALISM—MESMERISM.

What is modern Spiritualism? It's a science, and as such appeals to natural facts. It does not pre-suppose the existence of God. Modern Spiritualism has nothing to do with that question as yet. That question is for the future. There are certain manifestations of a physical character which indicate the existence of intelligence in nature apart from physical organization, such as the moving

of tables, direct writing, and those phenomena so extraordinary which appeal to your objective sensations. These are facts, and there are others: facts of motion, facts of agency, facts of intelligence independent of your own, independent of your experience and inference. This independent intelligence is the accumulative authority and power in modern Spiritualism. Take away your facts and you have no basis for Spiritualism. Take away the facts of geology, and you have no science of geology. Take away the facts of chemistry, and you have no science of chemistry. Take away the facts of astronomy, and you have no science of astronomy. There are facts at the base of all these, the same as there are facts at the base of modern Spiritualism.

There is psychology connected with modern Spiritualism, as yet little understood. In the last century lived Mesmer who, with his mighty psychic power, could express his thoughts through the organism of another. It has been designated mesmerism. It was a strange power, yet it had been observed in ancient days. You have it noted in the allegorical stories of Moses and the wonderful feats which took place in Egypt during the plagues. In the contribution of ancient literature, from Babylon, Egypt, Greece, Carthage, the cities of the Mediterranean, and from magnificent Rome, you have all the contributions of ancient knowledge testifying to the existence of an occult power in nature little understood. In the Aryan expression of religious thought you find enchantment, ecstasy, clairvoyance, and the impingement of heaven upon earth's ideas. In the Semitic realms of learning the same thing can be observed. It runs like a golden band throughout history. You cannot touch any period of time that the silent, inarticulate voice has not been heard in affairs of men. Poets have sung, painters have painted, artists have felt the genius of inspiration eternally expressing itself through human organization. As I look upon the past, as I see the vista of antiquity opening its mighty doors to my gaze, I see the ancients were not ignorant of this mighty truth; and here I protest against an error. It is sometimes supposed the ancients knew more than you know to-day. They did not. They knew but little. Their experiences were limited. Civilization is a progress up—higher, higher, higher. Nothing can be lost in the realm of mind. Experience is accumulative. This is the grandest age that has ever been, and the next will be grander still. [Applause.]

Notwithstanding the magnitude of the learning of Greece, notwithstanding the collection of literature in the Alexandrian Library, notwithstanding the grandeur of the Alexandrian conquests, there are greater teachers to-day, greater philosophers to-day than Aristotle or Plato. You had a man in your own land whose brilliant genius and spiritual, philosophic thoughts will roll down the centuries; and when you are looking over the spiritual ramparts you will hear the name of Emerson sung in glory in your native land. [Applause.] Great men there are. The idea I want to impress upon you is, there never was a golden age in the past; there never will be in the future. It is continual progress. The man of to-day sees the glory of to-day. The man of to-morrow in his environment will see the glory of to-morrow, and to-morrow, growing stronger in the progressive evolution of intelligence and spirit power. This is the great ideal before the human race.

Modern Spiritualism, I said, rests on facts. These facts are physical and psychological. I mean by that, there is an outside, impinging intelligence upon human consciousness; that it is not always you who are thinking; that there is a thinker walking by your side; that an intelligence greater than you is whispering into the realms of your consciousness, influencing you and sometimes enlarging your soul with great ideas. This power impinging upon the nature was felt by Garrison when he unlocked the spirit of liberty in the hearts of men, when he said the negro was a man entitled to freedom. Liberty has grown with the conception of immortality. As soon as the black man won a soul, the men of power, the men of spirit and of justice, rolled out their indignation and the fetters fell at the point of cold steel. [Applause.] The leaders felt this. It was an inspiration. You feel its impingement first upon your consciousness, upon the subjective stage of your sensational life. Then, in the realm of philosophy, of art, of poetry, you find the same thing. When I think of the poetry of the old Bible as it has come floating down the history of time, although neither you nor I believe God wrote it, I see it stands sublimely in literature to-day. Where will you find poetry like that of Isaiah? Where a judge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the impingement of David's inspiration, as it were, in those grand old psalms. They were beautiful to me. To my soul, darkened by atheism, I thought there was something grand in the poetry of the Jewish harp; something magnificent in the roll of its ancient literature, and there is something grand in your own. There is a Longfellow whose melody rings out to-day; and not far from here sung the immortal genius of a Bryant. These inspirations can never die. They are the Bible, the literature of your native time.

There are contributions to the great ocean of spirit being incarnated into your literature to-day. There is the orator who walks the floor of your Senate house, whose words

are big with the fate of empire and civilization. There is an inspiration; there, a power that feels the vibrations of that grand realm which is around, and in the ecstasy of the orator, in the sublimity of the poetic spirit, in the grandeur of religious seclusion and public worship, there is the contact of the spirit presence from the eternal spirit realm.

THE BRAIN—NATURE.

When you come to the more direct evidence and facts of psychical Spiritualism, you find entrancement where the intellectual faculties are withdrawn from consciousness, and the brain becomes the instrument of another intelligence, in contact with its vibrations. The brain is a wonderful instrument. Think of this brain with its 600,000,000 of cells and its 600,000,000 and more of fibers, all interlaced and interblending, working and vibrating magnificently, every cell the repository of spiritual emanations, every quiver of that complicated instrument a divine expression of the mind realm around. Physiologists know little about it. Psychologists are but on the borderland.

Man's objective sensations only touch the fringe, as it were, of this great theme of modern Spiritualism, which I said rested upon its facts. It is only worth its facts; only worth what it can weigh in solid judicial evidence. This is a cold thing; an intellectual process you have to submit to. You must not come to modern Spiritualism at first with the idea alone of worship; with the idea of meeting the fond one gone to the Spirit-world. Leave sentiment. Do my friends live? What say these phenomena? If a man's soul lives in invisibility; if there be a spirit in the Spirit-world that can communicate with mortals, what is the demonstration? If one man lives, another lives also. If a man in spirit-life can come and give a test to a friend here, it is a test to you all. All men are naturally immortal, if there be one man immortal. We are all going on together. Now we have a basis upon which we can start, a basis of fact. We need no other. There is an infinite intelligence could not make the evidence any stronger. The testimony that could be given in the court of the heavenly Jerusalem, would make the power no more authoritative. Nature is the highest; nature is the divinest. Therefore these facts of modern Spiritualism are natural. What do they affirm? That human consciousness survives after the body dies. Does the acceptance of that truth change your ethics? You know the Christian bases his ethical system upon revelation. It is, "Thus saith the Lord." Infidels have been immoral, because they denied the basis of Christian morals. Hence, Hume, to meet the objection, wrote a system of morals which are the foundation of what I may call the progressive Unitarian thought of the present day, or a morality based upon experience.

MORALITY—COMMUNISM.

What are we going to do for a morality, if we cut ourselves away from the revealed authority of the Bible? Where are we to get our ethical system? We must get it where all other things come from in the way of philosophical and common-sense development—from human reason and experience. How does this immortality of the human soul stand in relation to a natural system of ethics? For are we not trying to build up a natural system of religion? Are we not trying to give you a philosophy that makes the necessities of social and individual life its basis? which shall make as much happiness and as little pain in the world as possible? We start with the assumption of all assumptions—that of necessity. I cannot make a system of morals so perfect to-day that it shall fit me in my changing conditions for an immortality. The legislators of Massachusetts cannot legislate to-day, nor make provisions which will fit the condition of her people twenty years to come. You have progressive legislation, progressive jurisprudence in your commonwealth affairs. So I cannot to-day give you a system of morals that would be suitable for all ages. I cannot expect an ethical system which took its rise in ancient times to meet the necessities, demands and requirements of to-day. I therefore make the best sociology I can for to-day. This is the solution of the mighty problem which is to-day undermining the very constitution of things in your midst.

Though the 19th century is the grandest epoch the world has ever seen, it by no means follows that it is perfectly pure or beautiful. You have the rich and poor in your land. That is not the ideal of a commonwealth. I am not a communist. I have no communist sympathies. Some of the communities formed in your country are supposed to be led by spirits. As Lamartine declared in 1848, communities, to be successful, must be peopled by angels and controlled by arch-angels. [Applause.] Social communities founded on equal rights, equal love, equal law, such as Jesus tried to inaugurate, are a gigantic failure, attended with pain and suffering wherever tried. It can not be done. Man is a selfish creature, and I agree with Hobbs that a morality based upon selfishness (selfishness in its philosophical sense) is the best men have to-day. I mean from the centre of the individual the rays must run out. What I have in mind, if I have made it. Fourier was wrong when he tried to establish a communal idea in labor in 1818, in France. Such dreams are disappointing, illusive, and lead to misery wherever tried. I repudiate them. They belong not to modern Spiritualism. Around these mighty, gigantic, revolutionary facts have come the absurdities,

the fertile nonsense of active hump-backed minds. There is common sense in the spiritual world as well as in all the necessitarian demands of to-day. The communal philosophy taught by Jesus is a failure, an impossibility and a delusion. The communism of to-day is the same. Under the constitution of human nature it has no chance of success. [Applause.] Notwithstanding the conclusions arrived at by one of the greatest philosophers of the 19th century, Henry George, in relation to the unearned increment of increase, what a man makes by his own industry, is his own. No man has a right to take from another what that other has made by his thrift and industry, by his care and wisdom. It is his own as much as his consciousness is his own; but it is also true that a man does not always get his own. The weakest man in your social system does not get his own. The laborer is the creator of the wealth to-day, but he does not get his own. In the way of rent, interest and profit, labor is robbed. The poor, because they are weak in Ireland become downtrodden. Ignorance arises upon poverty, and over-population upon both. In this country you are living out the same errors, producing the same conditions, which topped over the monarchies of the ancient world, and laid in the dust the civilization of antiquity.

SPIRITUALISM A RELIGION—PUBLIC OPINION.

In the building up of the sociology of Spiritualism, there must be an urgent demand for a clearer definition of justice between the individual and the community, between the personality and the nation. These problems are being thought out among philosophical minds. The spirit of inspiration is at work in other departments and a philosophy has come. It is that philosophy which has bloomed in the intellectual power and thought of the great free-thinkers of the world. It came in that eclectically inspired genius, Voltaire—a name that I hesitated upon. Why should Spiritualists hesitate to venerate so great a name? Malignant partisanship has blackened his fame, but the pages he wrote bristle with gems of spiritual thought. I look upon the iconoclastic efforts of the times as most essential factors in the development and progress of civilization. I am hungry for the time when there shall be a power in morality independent of superstition. Modern Spiritualism is not only a science, a system of morals, but it is a religion. A religion is something more than a mere definition. It is a sentiment. It covers friendship, love, hope and beauty. Are not all these different phases of the same, the beautiful? Religion, then, is our conception of the moral and the beautiful, and this religion we have in modern Spiritualism. What have we to adore? Where are the consecrated emblems of our devotion? They lie in the realm of the thought world. Comte tried to give a name to this thought world in its totality. He failed in the grasp he wished to get of nature. I give you a higher idea than his, the humanity of the Spirit-world, that great innumerable concourse of individualities which lie on the other side. This is not a new race or world. There are unnumbered millions of millions of men, women and children in the Spirit-world. There is public opinion there. What can send a President away from the White House or destroy the chances of a politician in your country? Public opinion. It is a power. It is the highest expression of justice you can have. It may not always be the best justice, but it is the possible justice. Public opinion in the Spirit-world is the highest possible opinion man can have. You feel it. It lays the shoreline of immortality and the shore-line of mortal being to-day. The public opinion of the Spirit-world with its gigantic environments, its inspiration, its sensitiveness to truth, to utility and to good, without a definite articulate expression, is something which is ever being felt by humanity; and the prayer of humanity, the religious aspirations, the enthusiasm of humanity, should be and is to-day in the classes that are condemned by want and suffering; "Oh, nature, send a better and a grander day for me! Emancipate me from my sorrows and trouble! Set me where I can do my life's work! Listen to my prayer, that out of my soul may come those ideas that I want to give to humanity!" If I could go through this large meeting and speak to every individual soul here and ask the question, "Are you contented?" the answer would be, "No!" Not one of you contented. With the world into which you came, not contented! Christianity 2,000 years old and you not contented! There are we and tears and suffering in the world.

God, where hast thou been? For 2,000 years the tears of widows, accidents and misfortunes have been impugning thy government. Come and let us see thy hand. He comes not, and your tears flow. He comes not, and you must die. Nature, grinding away, declares it must be so. You are fighting these conditions. Then your religion comes to you. I want a higher justice, a higher love. I want to get at the spirit of harmony. We are always wanting to get there. It is the Christ ideal of the eternal nature of this universe that we are trying ever and anon to reach, and which we never grasp. This is the inspiration of effort. All was to be disciplined in this turmoil and contention of nature. It makes the aspirational religious life more strong; and when your eye can look at nature with a clearer sight, and behold it with a grander light, then your victory is being won. What matters it whether you are rich or poor, if your souls are growing? if your soul can be expanded

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For the Religio-Philosophical Journal
THOUGHTS

On the Mysteries—Re-incarnation.

BY PROF. JOS. RODES BUCHANAN.

The wide prevalence of any theory or opinion is strong presumptive evidence that there is "something in it," and that it is worthy of profound attention, for I would not scornfully overlook even an extreme opinion entertained by a single individual. Re-incarnation is a doctrine of wide prevalence among Spiritualists, especially among classes more imaginative or impressionable than logical, and it comes often from those who are supposed to have inspirational enlightenment. Nevertheless I have not found time to give the subject the investigation that it deserves, and I do not now undertake to speak upon this subject as a teacher, but simply as an inquirer, suggesting objections that need to be met.

I have not yet heard the doctrine stated in a manner which would appear either rational in itself or consistent with facts, and while waiting to hear a rational exposition, I would venture to state the difficulties which seem to stand in the way of the current hypothesis, in the hope that out of these vague speculations some truth may be developed not entirely useless or barren.

The insurmountable objection to my mind, is the absence of corroborating facts. It is maintained that certain spirits, and according to some theorists an immense number, feel a desire to renew their experience of earth-life and to do that, they abandon their supernal life and enter the womb of some woman in conception, to develop as a fetus and be born as an infant.

Have we the slightest evidence that such an event ever occurred? If it did, the re-incarnating spirit would be absent from its supernal home during its whole earth-life. But in the millions of interviews or intercourse between spirits and mortals, who has ever heard of any spirit being absent or lost from its spirit home? Had re-incarnationists looked at this subject logically, they would have felt the necessity of proving that the re-incarnated spirit was not in spirit-life, but on the earth. In the entire absence of such evidence, I assume that such an event never occurred, and I would undertake to hold communication psychometrically with any of the spirits who are said to be re-incarnated, and to get their views upon the subject. If some commonplace individual assures me that he is a re-incarnation of King Solomon, I will venture to furnish him evidence that King Solomon himself knows nothing of it.

If this is not sufficient to settle the question, and if the theory be changed to affirm that only in some very rare and extraordinary cases this re-incarnation occurs, concerning personages of whom we know nothing, it is hardly sufficient practical importance to occupy our time, but if it still be urged as a possibility, a mysterious phenomenon, which may throw some light on the laws of spirit-life, I meet it with the assertion that it seems to me one of those violations of the laws of nature, which if they are not as Spencer would say, absolutely "unthinkable," are still so essentially irrational as to require a tremendous amount of evidence to make them even plausible.

If a fully developed and enlightened spirit could change into the germinal and undeveloped soul of a fetus, or the minute psychic element which exists in spermatozoa, ovary, or egg, and thus begin a spiritual growth which would result in an entirely different spirit or character, then such things are possible, and there must be other examples in nature of their occurrence; but they never occur, nothing like it has ever been observed. Universal experience affirms its total impossibility. One animal never changes into another, and life evolution never turns backward.

When the spirit parts with all its powers, characteristics and faculties to become a mere spiritual germ, vastly below idioity, a close approach to annihilation (for there is no definite conscious volition, emotion or character in the embryo, but only a possibility of their evolution), such an act resembles closely a spiritual suicide, which is but a chimera of the imagination. A spirit cannot annihilate itself, and instead of suspending its powers to go into hibernation like certain animals, we know that spirit-life is a state of far higher and more uniformly sustained consciousness than earth-life.

On this fantastic hibernating theory, how does the spirit manage to hold itself still and unconscious, and when, if ever, does it wake up to the consciousness of its powers? If such waking up ever occurred, the spirit being aware of its entire past life and possessed of its advanced powers, would be able to astonish the world by the narrative of its pre-existence, but no such marvelous event has ever happened. We may find a few peculiar individuals who have a dim, dreamy notion of having had a prior life, but it is only a dreamy notion, which may have arisen from scenes in their dream life, dimly remembered or from impressions made upon them by spirits of which they have retained a vague conception. If the spirit supposed to have re-incarnated neither remembers his past life nor possesses the characteristics which he once manifested, then he is in no respect the same spirit, and the man who supposes himself a re-incarnated spirit is nothing but the offspring of his parents, with the qualities which arise from education, heredity and prenatal influence, among which there may be a considerable amount of credulity.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit knows nothing of his own native tongue or the incidents of his life, and manifests none of his intellectual and moral characteristics, we are sure there is no spirit in the case, but only a deluded mortal. In like manner if the mortal who supposes himself a re-incarnated spirit knows nothing of that spirit, as to life and language and has none of his characteristics, it would seem to be a similar delusion. So far as I am informed there are no instances of re-incarnated spirits that could stand this test.

How, then, does this theory originate—on what basis does it stand? When I asked the question of a very intelligent re-incarnationist, he replied that he assumed re-incarnation to be true, because he could not conceive that a new life should begin in any human being,—he thought there must be a prior life. This makes re-incarnation a universal process, which is a fatal supposition, as it would require the whole Spirit-world to be engaged in preparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the Summer-land. Such a theory is hardly worth discussion.

Moreover it is an arbitrary disregard of the whole course of Nature. There is no difficulty whatever in conceiving a new life to begin in conception and gestation, for such is the law of nature. Every thing that lives, whether man, animal or plant, develops by its life a germinal life similar to itself, and

if the life is not derived from the parent source then the entire myriads of animals, fishes, insects and plants instead of originating seeds or germs as we see them doing, must be calling from the Spirit-world an infinite number of spiritual animals, fishes, plants and insects for re-incarnation, all of which must be very busy to jump in at the right time to vitalize the seeds and prevent the vegetable and animal kingdoms from coming to a sudden end.

Does not all this seem fantastic or insane, and do not such wild theories prompt to ridiculous acts? The boy may claim to be the ancestor of his own father, and the clown to be an ancient king. A young Spanish gentleman, it is said, was greatly annoyed by an old man who recognized in him the incarnate spirit of his own mother and wished to treat him as a mother. It is a wild assumption to say that life cannot originate by transmission from prior life. Its transmission is just as obvious in the case of vegetable or animal seeds, as when a cutting from a tree is developed into another tree. We see the transmission of life; we know nothing of re-incarnated life either in animals or plants. It seems but a baseless assumption; yet on this baseless assumption my friend rested his doctrine of re-incarnation. When we recognize the transmission of life by seeds, germs or cells, the whole foundation of re-incarnation seems to be gone. Nor do I see the least foundation for re-incarnation in the phenomena of inheritance. There is nothing in vegetable, animal or human life which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The re-incarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory as just stated, we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals; if animals cannot, neither can zoophytes nor plants of any species, and there must be an infinite realm of animals, birds, quadrupeds, reptiles, fishes, insects, worms, trees, shrubs, grasses and even lichens or mosses in the Spirit-world to keep up life on earth, if the life here cannot sustain and propagate itself.

There is an equally fatal obstacle to re-incarnation in the moral aspect of the question, for unless we take the insane view that all life on earth is barren, and must be recruited from the tribes of wandering spirits, we may ask by what right does the re-incarnating spirit thrust itself into a family unasked, eject the rightful offspring and put itself in the place? Wherein does such an act differ from pre-natal robbery and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the nests of other birds, to destroy their offspring. Re-incarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternal or Divine, and returns toward its origin. But it does not first appear in matter as a fully developed spirit. It comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have overlooked.

I do not perceive that re-incarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit has abandoned the Spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible the re-incarnation theory as commonly presented, must be classed among delusions.

In the dreary treadmill round of re-incarnation the sublime purposes of creation are defeated, our weary life-struggle is ended, only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life and earth, amid the selfishness, the struggles and wars, the sickness, crime and suffering of half-developed humanity.

Not such is the law of evolution, and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit life which advances toward the Divine.

I would respectfully offer these suggestions to assist in reaching the truth. In rejecting absurdities and showing their pernicious nature, I would hope that I am clearing the way for the presentation of the more rational views which I am bound to presume must exist among the large number of those who are considered re-incarnationists. I offer no statement myself of the relations that may exist between embodied and disembodied spirits, but await the statements of the very intelligent persons who have been interested in this subject.

Boston, Sept. 9.

Faith Cures.

A remarkable faith cure is reported as occurring in Boyle County, Ky. For the last year or more Miss Sallie McDonald, residing there, had been afflicted with a spinal complaint, and has been quite bedridden during the whole time. Last Sunday she was visited by the Rev. Mr. Burchfield of Cincinnati, who prayed with her and received from her assurances that she had faith that God could and would restore her to health. At the conclusion of the religious exercises Mr. Burchfield placed his hands on her head, when she arose perfectly restored. Up to this time she has suffered no relapse and says that she has no apprehension that she will.

Another cure, equally as remarkable, is said to have occurred at Nevada, Ohio, in the case of a young lady, Miss Ella Betts. Three months ago she began to feel and show symptoms of pulmonary consumption, which is hereditary in the family, and a fortnight since she went to bed, as it was supposed to die. She refused all religious administration,

although apparently but a few days from death, until Sunday, the 13th inst., when she told her mother she would like to see a minister. The pastor of the Presbyterian church thereupon made two or three visits, when Miss Betts asked to be taken into the church. Her spiritual frame seeming to him to be suitable, he promised to comply with her request, which was done last Sunday afternoon. This weakened her greatly, and when her spiritual advisers left it seemed impossible for her to survive the night. For three hours she lay with eyes closed, breathing a constant prayer, oblivious to surroundings. About midnight she called her mother and said that she was saved; that Christ had saved her father and her also. She asked for a chair, arose, walked a few steps and sat down, stating that she was cured. Shortly after she dressed herself, went into the parlor, seated herself at the organ and commenced playing softly. All this time she appeared to grow stronger, and at four o'clock in the morning she called her father up to breakfast. At seven o'clock the minister called, when she told him she was feeling as well as ever, only a little tired, and that she should be in church next Sunday to hear him preach. To all who call she tells the same story, and apparently is perfectly cured.—Ez.

Mission of Paul vs. Woman's Rights.

BY M. B. CRAVEN.

The natural religious fanaticism of Paul is shown by persecuting dissenters while a Jew, and executing them after becoming christianized (1 Cor. 10:22, Gal. 1:8). How he became such an enthusiast under the liberal teaching of his exemplary tutor, Dr. Gamaliel, of the Sanhedrim—who defended the early Christians from Jewish persecution—is a subject of remark; though he was sufficiently well informed on the religious sentiments of the time to see that Mosiac rites and Levitical ordinances in connection with sacerdotal performance, was becoming outgrown with the devotional evolution of the age. Then with a fertile imagination exuberant in spiritual conception, he discovered in Jesus a significant person on whose example and teaching he found a new creed, as the outgrowth of Judaism in adaptation to the religious proclivity of the Gentile world, which was then renouncing beastly sacrifices in propitiation for sin, by substituting reformers noted for good works to act as mediators between God and man.

On assuming himself divinely inspired for the mission, such was his zeal in the cause, that among Jews he became as a Jew that he might gain them; and to those without the Law he acknowledged himself as such for proselyting Gentiles whom he admitted were a law unto themselves, by doing the things contained in the Law. Then after rejecting his Hebrew name of Saul, in favor of his noble Gentile convert Sergius Paulus of Paphos, he succeeded in organizing an enduring church for Jesus in western Rome, that the rock Peter, with the "keys of the kingdom" and help of his son Marcus failed to establish in eastern Babylon (1 Peter 5:13). Hence if this early apostle had not abandoned his Oriental mission and returned west, to receive a pontifical position at Rome, invested with power on earth to remit sin, (John 20:23) the name of Paul could have yet been standing at the head of Roman papacy as the vicar of God upon earth.

By being "crafty," this famous apostle impeached his Christian reputation for veracity as a candid reformer by resource to duplicity for making converts through guile, (2 Cor. 12:16) counter to the honesty that should characterize all religious renovators. Whether the "lie" (Rom. 3:7), for which he excuses himself in justification to the church for the glory of God, consisted in a fabrication of his miraculous conversion on the highway to Damascus, remains a mooted question among theological critics. Luke fails to give a straight story when narrating circumstances connected with the occurrence, by first saying his attendants stood speechless on the phenomenal occasion, while in the defence before Agrippa, he declares they all fell to the ground. At first he tells Theophilus that those accompanying him heard the voice; but in relating Paul's speech vindicating himself at Jerusalem, they heard not the voice.

The fact that this evangelist was a Gentile by birth, not admitted among the circumcision by Paul when closing his letter to the Colossians, having received no call from Jesus or ever heard a word he spoke, dependent on the testimony of other witnesses; and writing to a foreigner unknown in the house of Israel, with no idea of his letters ever being published or known to any but the individual to whom they were addressed, is no excuse in extenuation of such open discrepancy in his narrative.

Paul laid great religious stress on the "fall of man" as founded on the Edenic allegory—though such a fall in reality could only prove original imperfection in the Divine works. He thus taught a male system of theology that enslaved woman as the "weaker vessel," on the apparent heathen principle that "might gives right." He thus exonerates Adam from transgression on the fertile plea that Eve only was deceived, and absurdly places her under his absolute control for the ridiculous reason of manifest inefficiency in mental supremacy or intellectual brilliancy to first govern himself. He treated females as a second class order of creatures, unworthy of notice in the school of learning; but when telling Timothy they should be kept in silence with all subjection, says "if they will learn anything, let them ask their husbands at home" without making any educational proviso for those who had no husbands, or such as whose husbands knew nothing.

On the insignificant claim that Adam was first formed and then Eve, he based his male prerogative that a woman should not be suffered to teach, or preach, after admitting the valuable service of sister Phoebe to the church at Cenchrea. History shows that the enforcement of his prohibitory injunctions against female preaching at the Laodicean Council A. D. 365, was partially instrumental in plunging Christendom into the Dark Ages that soon followed. His theological assumption of a masculine God, is shown to have been most degrading and oppressive in its results on the gentler sex. For while it is well known that woman is more obsequious to law than man, biblical theology and civil jurisprudence deprive her of right to assist in making the laws by which she is governed. So seldom is it that woman when compared with man is condemned to capital punishment for violation of law that in the late civil war times, our official authorities at Washington determined to make an example by a neck suspension on the gallows of a harmless lady, well knowing she had no hand in the crime for which they shamefully took her life.

If instead of preaching what our apostle

termed "foolishness," as the means of salvation in a life to come, he had advocated the cause of general education to promote higher life at present, allowing woman an equal share in its benefit, with like privilege in church service, his name would have been shining through succeeding ages as a star of the first magnitude in the galaxy of religious progress for primitive aid in elevating mankind from the abyss of ignorance that has darkened the past, into the light now dawning through scholastic instruction for the future. Yet in the face of his manifest inconsistency to progress, it is to be admitted that with all his faith in the vague doctrine of a literal resurrection of the corporeal body, he was the most explicit expounder of spiritual philosophy the world ever produced. By his reference to a spiritual body, it is readily inferred that the modern phase of spirit materialization was an attribute of his mediumship.

By founding his creed on faith and mystery, foolishness and blood, with female subordination as a solid plank in his theological platform, he stands out to the world more as an enthusiast than a moral reformer. But fortunately by aid of the more liberal views now permeating the mind of modern society in favor of reformation by universal education, with equal civil and religious privileges to the sexes, his incorrigible opposition to "woman's rights" is becoming gradually outgrown in the more equitable social feeling of the present day. In this age of religious liberty when female graduates rival males in academical honors, it is not considered so much "shame" for a woman to speak in a church as it was for him to say so. Neither is a young widow who may properly unite herself to another husband, now supposed to wax more wanton against Christ by so doing than a certain famous windy preacher of Christ in Brooklyn, who was so hasty in seeking another wife on finding himself a young widower by his heedless boat navigation on the Schuylkill.

Paul's estimate on marital relations was expressed to the Corinthians by saying it is better to marry than to burn. This is in plain illustration of the fact that he considered marriage commendable only as a means of gratifying human instinct without sin—or in other words, a preventive of fornication. Yet for his own apparently pure and celibate life devoted to God and the welfare of man, he is well deserving an eligible position in the third heaven to which he had been graciously caught up and heard unspeakable words unlawful for a woman to utter.

With the present educational facilities and means of general intelligence now vouchsafed to woman, a prospect is open for her future promotion to elective franchise, with free admission to the pulpit and legislative halls of government. Then with the anticipated beneficent effect of her executive ability at the helm of State as an evangel of reformation in effectually counseling the prohibition of that sin procreator and soul-corrupting beverage, intoxicating drink, that causes 75 per cent. of all the crime and poverty that disgrace the land; and with her benign influence on the rostrum of religious progress in disseminating a gospel of love, founded on deed instead of creed, conjoined with the doctrine of eternal progression in lieu of everlasting retrogression by gnashing of teeth in misery, the glory of Zion will shine forth as a brightness, and the salvation of Israel as a lamp that burneth, until the peace of all nations shall flow as a river, and righteousness prevail as the waves of the sea.

In harmonical culmination of this long prayed for millennium epoch, the outcasts of Israel and dispersed of Judah in company with all the ransomed of the Lord are expected to gather around the root of Jesse as their promised inheritance, and return to Zion with shouts of triumph and songs of everlasting joy upon their heads. Then with jubilant enthusiasm the enraptured sons and daughters of Adam will universally hail with joyful exclamation the descending angel, in anxiety to see the "great chain" in one hand, and key of the bottomless pit in the other, to bind down Apollyon a thousand years for the blissful reign of Messiah, while the morning stars again sing together, and the sons of God give another shout for joy.

Hathoro, Pa.

Seven Blind Wonders.

For several days past, there has been a remarkable family of negroes in Atlanta, Ga. Their name is Williamson, and they came from Wilson county, S. C. There are three brothers and four sisters, all of whom have been totally blind from their birth. They are the children of black parents who were slaves, and ordinary field hands. Unto them were born fourteen children, seven of whom had sight, while seven were blind. The blind children were not only harder and healthier, but their mental endowments are superior to those of their brothers and sisters who could see. They went to Raleigh to the State Blind Asylum, and were there well educated.

On leaving the asylum, they organized themselves into a concert company and began to travel through the South. The oldest brother married a smart negro woman, who acts as guide and business manager of the party. They have been all over the South giving entertainments which have paid them handsomely. They sing and play on various instruments with remarkable skill. All of them have good voices, which have been well trained.

The most remarkable performances are the exhibitions of their power of mimicry. They imitate a brass band so perfectly that a person outside the hall in which they are humming would almost invariably be deceived. Their imitation of the organ is equally perfect. Each of the singers makes a peculiar noise, and carries his or her own part of the performance and the combined result is a deep music, very like the pealing of a grand organ. These are two of their many tricks. They are constantly adding to their repertoire and perfecting themselves more and more in their curious arts. They have educated the sense of touch to a very remarkable degree. By feeling of a person's face and head, they can give an accurate description of his or her appearance, and one of the sisters claims that she can tell the color of the hair by touching it.

The seven will stand with joined hands and any object can be placed in the hands of the oldest brother at the end of the line; while he holds it he claims that the magnetic current which passes through the entire line will enable any one of his brothers and sisters to tell what he has in his hand. At any rate, some remarkable guesses of this kind are made.—Ez.

Horsford's Acid Phosphate.

FOR LEMONS OR LIME JUICE,

is a superior substitute, and its use is positively beneficial to health.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitive. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the use of clairvoyance and attitudes for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

A WAR EPISODE.

Physical Manifestations in the Army.

"Coming events cast their shadows before."

The occurrence I am about to relate took place during the siege of Yorktown, in the early part of May, 1862. To make the subject matter clearer, a portion of history becomes necessary. After the escape of the rebels from Manassas, they retired upon Yorktown, Virginia, situated between the York and James Rivers, and with the extensive fortifications erected thereon, and in the enemy's opinion, it was impregnable, thus guarding the approaches across the whole Peninsula at that place; and the extensive preparation made by Gen. McClellan in laying siege thereto with the Army of the Potomac at that period, indicated the seeming impossibility of evacuation.

The cavalry regiment in which I had enlisted was then encamped in dense pine woods, and on the right flank of the main army, thus protecting us during occasional cannonading from the enemy. Our position was hidden from them. The writer of this was detailed as officer of the guard, a Lieutenant at that time. My duties being the guardianship of the camp, especial vigilance had been enjoined upon me by the Colonel on account of brisk firing from our gun-boats on the rivers mentioned, in shelling the enemy's fortification. There had been returning replies from them during the day. This much by way of preface.

After making a tour of the camp to see that sentries were properly posted, vigilant, and on the alert (it being after "taps," 9 P.M., had sounded, all lights were extinguished except in officers' quarters), I walked my way towards one of the tents. I heard voices inside, raised in debate, and there saw several officers of different ranks seated around the mess table (chest). The place was lighted by the dim, flickering glare of a candle stuck in the projection of a tree—a partial support for the tent on approaching, and on my entrance I was hailed by having my attention called to the subject of table tipping and Spiritualism, and the—(to them)—improbability of the return of the dead, and their power to manifest intelligently. I had previously argued with a number of the gentlemen present on the subject. It seems that they had been debating upon the theory. I was at once, and as I thought, unfairly appealed to for proofs. "Aye, proofs," said Lt. Fitzgerald in a tragic manner (he having been an actor of some note previous to the war), quoting copiously from Shakespeare. I was inwardly stirred up, the junior officer present, and suddenly felt what the ministers of the gospel often apparently feel, "a power from on high descending upon me"—a sort of inspiration. I replied, "Gentlemen, if you will keep silence and obey my instructions, I think I can show you things little dreamt of in all of your heathen philosophy." They assented, and silence reigned for some five or six minutes. After I had arranged the circle, including two negroes, (officers' servants) who were present, around the mess chest, I directed each one to place his hands thereon, and taking a position myself, the dim, flickering, ghostly light shed its rays upon the solemn and soldierly faces.

In a few minutes the large chest began to sway to and fro, and raised itself half way to our knees, slowly returning to the ground floor with its carpet of grass. It then began to tip from one of its corners to the others, shake itself and then settle. Taps were heard growing louder and louder around the sides and on top; there followed a blow underneath resembling a musket report. Nearly all involuntarily jumped to their feet, exclaiming, "Why! it is alive! What, the devil!" Commanding silence (fearing the conditions necessary would be broken) and saying earnestly, though jokingly, "You'll never get out of here alive if you disobey me. You are in the charmed circle." The manifestations thus far were extraordinary to them (but not to me, as stated in a former article). Directly the taps were resumed, sounding inside and outside of the mess chest. Its contents of tin plates, knives, forks, bottles of table sauce, ham, etc., began a medley and chorus of noises.

The expressions and glances of those present; presented a study for a painter, and a scene not easily forgotten after the long lapse of years. My pen cannot do justice to the occurrence. Again the noises ceased, and then the raps began in a steady business like way, and I commenced to question the intelligence alphabetically. Its reply was to this effect: "About midnight your camp will be shelled by the enemy. [The enemy had not, as yet, got range of us, not knowing our whereabouts.] The general alarm will sound, and the whole army be under arms. Your regiment will take the advance on Yorktown and find it evacuated." More was given, but it would, perhaps, seem like romance, so I desist. This was inexplicable; the very idea of the rebel's famous stronghold being evacuated seemed nonsense. There are more things between heaven and earth than are dreamt of by man in all his philosophy," said Lieut. Fitzgerald, at this juncture of the affair, followed by a loud musket-like rap, nearly overturning the chest. This concluded the séance, as I could no longer control their comment.

In conclusion, I will add that just about midnight, as we were leaving the tent to retire to our different quarters, the rebel shells began pouring into our camp, bursting with considerable destruction among men and horses. The bugles began their call, "To Arms! to Arms!" The general alarm among the infantry, cavalry and artillery of the whole Grand Army of the Potomac followed, but all was darkness amid the rain of shell in our camp. In the morning before daylight our regiment did take the advance of the army. Some casualties followed, but this I desist from alluding to. We did find Yorktown evacuated, and the enemy gone.

But few of the witnesses to this incident are now living; the others have joined the army of the disembodied, and no doubt now believe in the truth of a existence after earth-life. Philosophizing on these manifestations, I could say: Can such possibly be accounted for on any other hypothesis than the work or manifestations of intelligent beings? J. L. Des Moines, Iowa.

Woman and the Household.

BY HESTER M. POOLE.

[106 West 20th Street, New York.]

INVOCATION.

About my eyes that I may see Through all this sad obscurity, This worldly mist that dims my sight, These crowding clouds that hide the light.

Full vision, as perhaps have they Who walk beyond the boundary way, I do not seek, I do not ask, But only this, that through the mask

Which centuries of toil and sin Have fashioned for me, I may win A clearer sight to show me where Truth walks with Faith, divine and fair. —Nora Perry.

WOMAN IN JOURNALISM.

Women have been peculiarly successful as journalists, and few papers of any standing are without one or more upon the staff. This is true of religious periodicals, daily papers and technical journals. During last winter an association of women journalists was organized at New Orleans, during the Exposition in that city. Names may be forwarded, with credentials, to Mrs. E. J. Nicholson, Piquette, New Orleans, or to Mrs. Marion McBride, Boston Post, Boston, Mass. The following concerning the craft has been clipped from exchanges within the last few days:

Miss Hattie A. Paul is manager, editor, bookkeeper and business manager of the Memphis Daily Scimitar.

Mrs. L. May Wheeler has returned to Indiana and taken service with the Sunday Sentinel, as travelling and business correspondent.

Miss Ella A. Hamilton, one of the editors of the Des Moines Saturday Mail, has been appointed by Governor Sherman to serve upon the Iowa State Board of Examiners.

Mrs. S. B. Thornton is editor and publisher of an enterprising local Greenback paper, the News, published at Boonville, Missouri.

Miss Clara V. Studnitz of Dresden, Saxony, publishes a weekly journal, Fur's Haas, whose first publication dates only two and one-half years back. It has proved a success, as it has already 80,000 subscribers, or more.

Mrs. Mary W. Loughborough publishes a neat weekly paper at Little Rock, Ark., called the Arkansas Ladies' Journal, and apparently has a prosperous business.

Miss Mamie Lambkin Hatchett is the editor of a semi-monthly issued at Henderson, N. C., entitled Southern Woman. Miss Hatchett has already made a favorable reputation in literature; her novel, "Myra," published a few months since, having been well received.

Ella S. Leonard and Caroline G. Lingle, two Vassar girls, have bought the Atlantic Highlands, N. J., Independent, of which they will be editors and publishers. The paper is to be "independent in politics and religion, though strongly partisan on the side of Christianity, temperance and good morals."

Mrs. M. E. Bradford, has been the foreman of the Boston Commonwealth from its beginning, and has brought out every issue for fourteen years until that of last week, when her connection with that paper ceased. She took the entire responsibility of the Commonwealth when, at any time, Mr. Slack was absent. She did the mailing, could give a hand at the types, or command editorials. She was invaluable to that paper.

Ida A. Harper has a "Woman's Department" in the Fireman's Magazine, which is said to have the largest circulation of any labor periodical in the country. Mrs. Harper has also a department in the Terre Haute, Ind., Express, and at the same time does editorial work on the Terre Haute Mail.

The Woman's Tribune of Beatrice, Nebraska, Clara Bewick Colby, editor and publisher, is an excellent family paper. The following are regular contributors: Department of Law—Ada M. Bittenbender, Lincoln, Neb. Department of Political Science—Adaline M. Swain, Odin, Ill. Department of Hygiene and Medicine—Jennie McCowen, M. D., Davenport, Iowa. Home for the Friendless—Emma Parks Wilson, Lincoln, Neb., Elizabeth Cady Stanton, Alice B. Stockham, M. D., and others.

The Legal News, edited by Mrs. Myra Bradwell, contains an advertisement of the Illinois statutes of the current year published by Mrs. Bradwell. The Legal News company published these statutes, properly indexed and complete in less than twenty-four hours after the time had expired for the Governor to veto or to sign the acts.

The Woman's Journal, Boston, is as steady and reliable as anything on the planet. It has lately received a fresh accession of strength from the new young editor, Miss Alice Stone Blackwell, a born journalist, beside being thoroughly equipped for the work. There is an excellent corps of contributors, among whom are, on occasion, Louisa M. Alcott and Elizabeth Stuart Phelps.

WOMEN IN LITERATURE.

Louisa M. Alcott has had a sale for her works of over five hundred thousand copies.

Queen Marguerite of Italy, writes scientific essays and dramatic criticisms, and accepts cash for them.

Miss Annie L. Dawes, a daughter of the Senator, has written for young readers a book entitled, "How We Are Governed."

Miss Ada C. Sweet furnishes the poetry for the Current of July 11th. Miss Sweet will be remembered as the Pension Agent in Chicago, who refused to resign her office when it was asked of her, in order to make way for a person of different political views.

Mrs. Helen Jackson left several unpublished manuscripts. Her last work was a story of humble life in the West, entitled, "Zeph." It was finished during her fatal illness, and is now, with other manuscripts, in the hands of her publishers.

Miss Alice Gardner, a student of Newnham Hall, Cambridge, England, has been elected out of twenty candidates Professor of History in Bedford College, London.

Mrs. Frank Leslie has gone abroad to collect material, engage artists and make business arrangements for the publication of a new historical work, entitled, "Frank Leslie's Historical Third of a Century—1851-1885."

Mrs. Stapleton of the Denver News, and wife of the editor, has taken the prize as the best short story writer for the Youth's Companion. She has the carte blanche to write what and when she wishes for that journal, and is bringing Colorado fame in the literary work.—Laramie Sentinel.

"Sweet Cicely" is a new novel by "Josiah Allen's Wife" (Marietta Holly). This is a continuation of the famous Josiah Allen's Wife's series. A literary gentleman who has carefully examined the story, says: "In my judgment this novel will prove the 'Uncle Tom's Cabin' of the temperance reform."

Four sisters have attained a high rank of literary work at the West. Mrs. Helen M. Gougar of Lafayette, Ind., has been, until recently, a highly successful editor and publisher of a newspaper; Mrs. L. J. Lampher of Des Moines, Iowa, has issued a "Reference Book for Chatauqua readers." Mrs. Henrietta Cosgrove of Lafayette, a book of instruction in oil, water color, cameo, lustre and other paintings, entitled, "Amateur Art;" and Mrs. Edna C. Jackson will soon issue in book form "That Girl," a serial now running in the New Era, Henry county, Ill., Republican.

The Woman's Congress, or Association for the Advancement of Women, will hold its thirteenth congress in Des Moines, Iowa, on October 7th, 8th and 9th. The topics for discussion are as follows: "Is the Law of Progress one of Harmony or Discord?" by Rev. Antoinette Brown Blackwell, New Jersey; "Comparative Effects on Health of Professional, Fashionable and Industrial Life," by Anna D. French, M. D., New York; "The Production and Distribution of Wealth," by Rev. Augusta C. Bristol, New Jersey; "The Work of the World's Women," by Mrs. H. L. T. Wadcott, Massachusetts; "Justice, and not Charity, the Need of the Day," by Mrs. Mary E. Bagg, New York; "Organized Work, as Illustrated by the Methods of the W. C. T. U.," by Miss Frances E. Willard, Illinois; "The Ministry of Labor," by Miss Ada C. Sweet, Illinois; "The Need of Adjustment between Business and Social Life," by Julia Holmes Smith, M. D., Illinois; "The Advantage of the Spoken over the Written Word," by Miss Frances F. Fisher, Ohio; "The Religion of the Future," by Mrs. Imogene C. Fales, New York; "Women Physicians in Hospitals for the Insane," by Jennie McCowen, M. D., Iowa; "Human Parasites," by Leila G. Bedell, M. D., Illinois.

Many of the delegates to the Woman's Congress will go from the sessions of that association to the seventeenth annual meeting of the American Woman's Suffrage Association, which will take place on Oct. 13th, 14th and 15th, at Minneapolis, Minn. A large attendance is expected at the meetings of both these societies, and a fine array of speakers will be present.

What is Christianity?

The able editorial in the Index of August 20th, on this question, though certainly valuable in showing the inadequacy of some answers to it, seems to me, after all, to conduct to a point where the impossibility of a just definition of it is plainly to be seen.

And this appears in the necessity under which the writer lies, in common with all writers, of using qualifying adjectives, when he would have us know just what is meant. Thus, he speaks of "primitive Christianity," of "organized Christianity," of "ecclesiastical Christianity," of "Christianity as taught by Paul," and of "the various forms which Christianity has assumed." Every fair and definite writer will find himself under the same necessity; for what has been and still is called Christianity has never been at any two periods, or in any two regions of the world, precisely the same thing. Acute scholars have long been accustomed to distinguish between Christianity as taught by Jesus himself (assuming that we have an entirely correct account of this in the Gospels,—a tolerably large assumption, and one in the face of considerable difficulties), and "Pauline Christianity," or as taught by Paul, and "Johannan Christianity," or as taught, or said to be taught, by John.

And after the apostolic times came "Patriotic Christianity," or as taught by the Fathers, embracing various marvellous or childish things, before which the New Testament legends pale,—itself no unit, but varying with its date and teacher. How much of all this ought properly to be included under the title "Primitive Christianity" writers are not agreed, especially when discussing church government. Christianity is indeed "a historic religion," changing its aspect in some of its most conspicuous features with the centuries. The concrete or embodied Christianity among us to-day is certainly not much the same thing with that of our fathers on this soil only a century ago. Nor is it the same with that prevailing in parts of Europe to-day. The Christianity of Scotland is not that of Spain, and neither is that of Russia. The two or more Christianities side by side in Germany and most of Western Europe, Popish and Protestant, "evangelical" and "liberal," Calvinistic, Arminian, Lutheran, Trinitarian, Unitarian, High Church, Low Church, Broad Church,—and the catalogue of differences might be greatly extended,—in what sense are all these the same? The "various forms of Christianity," indeed! Then there is doctrinal Christianity and practical Christianity, schemes of belief and rules of ethics; also theoretical Christianity, as set forth in its standards of doctrine and practice, and concrete or actual Christianity, as really held in the minds of the people and illustrated in their lives. Patently, these are not quite the same thing among us now. Are they anywhere? Have they ever been?

That there is something in common in all these forms is probably generally believed. But will it not require no small ingenuity to tell us just what it is? How much is held by all Christians in common, and not held by others than Christians? Will some one undertake to make this plain?

If the question be asked, What is true or pure Christianity in distinction from what has been corrupted? it is to be feared that most people would reply, as the editor suggests, "That of our church or sect," or, possibly, each for himself, "My own private interpretation." On second thought, however, they would probably fall back on this, "True Christianity is the teachings of Christ." This would be a capital definition, if there were full accord as to what those teachings were. But now, as in Paul's day, "there are, it may be, so many kind of voices in the world" on this as well as other points.

The question, "What is true Platonism?" would be properly answered by a reference to the Republic, the Gorgias, Timaeus, Dialogues, etc. So the question, "What is true Christianity?" is properly answered by a reference to the accounts in the earliest records of what Christ taught, with this great disadvantage, however, that he committed nothing to writing himself. But if, in any way, we can ascertain just what he taught, that and that only is strictly Christianity. As neo-Platonism is not exactly Platonism, so the modifications which Christianity received at the hands of its earlier or later expositors are not strictly a part of Christianity. But, as one may be essentially a Platonist without accepting all that Plato taught, so it would seem that one may rightly be said to accept essential Christianity without receiving all that is claimed to be Christ's teaching. How much he might reject—either on the ground of insufficient evidence that it was taught by Christ, or on the ground that, if taught by him, it is, nevertheless, untrue—and yet hold essential Christianity is too hard a question for any very exact answer. The attempt to answer it by asserting that

we have an infallible record, by the letter of which all opinions must be tried, is an assumption too monstrous for respectful attention.

That every honest or benevolent man may properly be called a Christian is a proposition that few probably will maintain. One may be just human, forgiving, patient, humble, self-sacrificing, devout, and "go about doing good," may manifest, in short, the eminent virtues of Christ, and so be a Christian in fact, while repudiating much that the last of Christ taught. (Indeed, would it not be hard to find the man who holds everything that is recorded in the New Testament as Christ's teaching?) In other words, there is something as a Christian spirit, and there is furthermore such a thing as possibly as a Christian doctrine. Why may not one cherish heartily much of the former, and reject as heartily much of the latter?

In such a case—and perhaps the number of such cases is immensely greater than at first may be thought—should it properly be said of him that he holds or that he rejects "Christianity"? So far as the aim of Christianity is the moulding of his spirit or character, he is in accord with it. So far as it is the teaching of problems in theology or philosophy, and it may be incomprehensible or incredible statements respecting God and man and their mutual relations, he rejects it utterly. So different may be the two things that pass commonly under the same name, Christianity.—Joseph D. Hull, in the Index.

Complimentary.

A highly educated and critical Spiritualist whose connection with an evangelical sect has never been severed writes, in a private letter, as follows:

"I wish to praise your number of Sept. 12th for many good things; as, for instance, Mrs. E. H. Britten's excellent letter with its very discriminating observation; Mr. D. D. Belden's thoughtful article on "Religion and Common Sense Views of Spiritualism;" S. M. B.'s "Agnostic Experience;" John Winslow's "Jesus—Spiritualism," admirable in spirit and very useful in the present irreligious trend of much that calls itself Spiritualism; and finally W. W. Currier's "Notes from Onset," the closing paragraphs of which are full of sound sense and useful suggestions. A paper that can put so much excellent matter in one number will do much to save the cause from being disgraced by the twaddle which appears so copiously in some other papers."

For several days visitors at Rock Island, R. I., have had numerous examples of the phenomenon of refraction. Vessels have seemed to sail in the air, headlands have appeared to float above the ocean, which could apparently be seen extending directly under them, glassy rivers seemingly ran seaward through the solid wall of the mainland horizon, clusters of small buildings have been magnified into large villages with stately blocks, and all other distant objects have been seen distorted and unreal. At night the lighthouse fires along the coast have seemed to blaze from points far above their true position.

Buddha.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of September 14th there is this statement: "There is no certainty when Buddha lived and died. The Ceylon school of Buddhists fix the end of his career at 245 B. C. European scholars, however, are inclined to place the date later by a century or more." Knowing that you like accuracy I want to correct this. I think it must be a blunder in the types. The Ceylon school places Buddha's birth 623 B. C. and his death 543 B. C., 300 years earlier than the date given in the JOURNAL. Max Muller thinks there is an error of 50 years in the Ceylonese chronology; that the date should be 573 B. C. and 477 B. C. No European scholar places the date of Buddha's death so late as 245 B. C. The great council at Pataliputra under Asoka, the Buddhist Constantine, was held in 245 B. C. and this is variously put at, from 125 to 225 years after Buddha's death. The difference between the earliest and latest dates given by European scholars is from the 370 B. C. of Westergaard to the 477 B. C. of Max Muller; not from 145 B. C. to 245 B. C. Detroit, Sept. 21, 1885. T. B. FORBUSH.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ST. CHARLES BIOGRAPHICAL DIRECTORY and Census Report; together with a complete City, Town, County and State Directory of Public Officers. 16 vo. cloth, 160 p. Chicago: J. F. Wilcox, 157 Dearborn St. 1885.

This little book will prove of great value and interest to all residents of a beautiful village—city they call it now—lying on the banks of Fox River in Kane County, Illinois.

New Books Received.

INTRODUCTION A UNE ESTHETIQUE SCIENTIFIQUE. By M. Charles Henry. Paris.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. I. New York: John B. Alden. Price, cloth bound, 60 cents.

ST. CHARLES BIOGRAPHICAL DIRECTORY, and Census Report. Chicago: J. F. Wilcox. Price, 60 cents.

Kosuth, from feeble health, has been compelled to stop teaching English at Turin, and has gone to live in the Alps on a farm, where his sons will hereafter support him.

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

CHICAGO, ILL., Saturday, October 3, 1885.

Agnostic Comfort.

The following from the San Francisco Post has been going the rounds of the press and apparently giving to many much satisfaction. It seems to us entitled to some consideration, some fair estimate of its real value:

It is not long since a lady of this city was suddenly overwhelmed by a great affliction, that coming like a thunderbolt upon her, for a time threatened her life. Her son, and only child, had gone on a short business journey, expecting soon to return. Sudden and fatal illness overtook him, and a brief telegram announced the dreadful tidings to his heart-broken mother. The terrors of the Calvinistic creed, in which she had been brought up, and according to which, as she well knew, there was no hope of future happiness for the unconverted young man, added greatly to her agonizing grief over his death, until her friends feared that her reason, if not her life, would be destroyed. A lady friend, who had sympathized deeply with and vainly sought to console her, informed Col. Ingersoll, and begged him, if possible, to write something which might at least relieve in a measure the terrible apprehension as to the fate of her son, under which she was suffering. The following is his letter, which was in a good measure effective:

MY DEAR MADAM: Mrs. C.—has told me the sad story of your almost infinite sorrow. I am not foolish enough to suppose that I can say or do anything to lessen your great grief, your anguish for his loss; but maybe I can say something to drive from your poor heart the fiend of fear—fear for him. If there is a God, let us believe that He is good; and if He is good, the good have nothing to fear. I have been told that your son was kind and generous; that he was filled with charity and sympathy. Now, we know that in this world like begets like, kindness produces kindness, and all good bears the fruit of joy. Belief is nothing, deeds are everything; and if your son was kind, he will naturally find kindness wherever he may be.

You would not inflict endless pain upon your worst enemy. Is God worse than you? You could not bear to see a viper suffer forever. Is it possible that God will doom a kind and generous boy to everlasting pain? Nothing can be more monstrously absurd and cruel. The truth is that no human being knows anything of what is beyond the grave. If nothing is known, then, it is not honest for any one to pretend that he does know. If nothing is known then we can hope only for the good. If there be a God, your boy is no more in his power now than he was before his death—no more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God towards his children change the moment they die? While we are alive they say God loves us; when will he cease to love us? True love never changes. I beg of you to throw away all fear. Take counsel of your own heart. If God exists your heart is the best revelation of Him and your heart could never send your boy to endless pain.

After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants upon the anthills. Creeds are good for nothing except to break the hearts of the living. Let us have courage. Under the seven-hued arch of hope let the dead sleep. I do not pretend to know, but I do know that others do not know. I wish I could say something that would put a star in your night of grief—a little flower in your lonely path—and if an unbeliever has such a wish, surely an infinitely good being has never made a soul to be the food of pain through countless years. Sincerely yours, R. G. INGERSOLL.

It was a hard place to put a man who says he knows nothing of a future life, nor even believes in it, to beg him to write a letter of consolation to a mother heart-broken over the death of an only son, and whose special grief was her agonizing apprehension that he had passed to an unhappy state of being. That in his confessed utter ignorance on the subject he should have attempted such a task speaks well for his benevolence—if indeed he wrote solely for the distressed mother and not public effect—and we are by no means disposed to withhold from him full credit for this virtue.

We are told that notwithstanding his disadvantages his effort "was in a good measure effective." This is certainly most gratifying. But it is worth our while to inquire just how far it was or could be legitimately so.

So far as the letter was an expression of earnest sympathy, even if it was nothing more, it may well have been consoling. True sympathy is always measurably so.

And furthermore, so far as it assailed the monstrous doctrine of endless punishment it was excellent in purpose. But this, it must be remembered, it is easy for any one to do, especially if it is to be done only by mere assertion. The human heart universally cries out against the frightful dogma, recoils from it with invincible horror, and the human mind refuses to believe it everywhere except

under priestly domination or misguidance. Even then it cannot be held to it; reflection on what it really means or the death of some dear friend not "in the faith" has in countless cases been enough to dispel it. The truth is it is a belief that cannot have a home in the heart, whatever the lips may say. The redoubtable Colonel had no occasion to argue against it. No one has. Had he attempted this he would have found the task very hard from the premises of an agnostic, who knows not so much as whether there be a God or an intelligent and worthy end in the universe, and who must see in this life incalculable suffering prolonged through all human history—all which he deems utterly unreasonable. How can such a one know that the story will not continue forever? He has no data on which to deny it.

But the great question of our condition after death is not settled when we have abjured the hideous doctrine of "endless" pain. The anguished mother might well wish to know to what kind of condition, whether of greater or less duration, her darling toy had passed. May he not now be unhappy? Is her heart cry. And may he not continue so—who knows how long? So have thousands upon thousands of full hearts cried.

What has our agnostic comforter to say on this grave question? Listen! "The truth is that no human being knows anything of what is beyond the grave." Really! If this be so, further words would seem needless—vain as the wind. Bare conjecture, baseless hope, is the very best he has to offer. He may wreath into his prettiest (though common-place) imagery, and "wish he could say something that would put a star in your night of grief, a little flower in your lonely path;" but it remains far from a star of faintest light, or even "a little flower." It is only blank conjecture in utter darkness; a hope—if that can be called such, which is the offspring only of our wishes. But this very cheap and worthless consolation—the desolate heart—if it could only be satisfied with it—could manufacture in abundance for itself.

Yet in one place our miserable comforter does not undertake the semblance of an argument. Not the best, indeed, that even an agnostic might urge. Had his mind been as philosophic as it is bold and impulsive, he might, even from his position, have presented an argument of some force. Granting the possibility of an existence beyond the grave, he might have based some comforting assurance on the probable continuity of character and of course of its legitimate results in that possible life to come. If, as the great English epic poet sang, and as multitudes of profound thinkers have deeply felt,

"The mind in its own place, and in itself Can make a heaven of hell, a hell of heaven;"

character will always have its intrinsic sources of happiness; and if existence continues after death there is no known reason why this principle should not continue to hold, and, especially in a Spiritual world or one eminently of the internal life, develop with amazing power.

This view, however, our agnostic consoler has disregarded, and for it has substituted a very doubtful piece of reasoning. It is this: "As in this world kindness produces kindness, if your son was kind he will naturally find kindness wherever he may be." The son's experience of the world must have been small indeed if he had found that his own kindness was always returned in kind by others. The brave and kindly Colonel himself in his own much larger experience certainly has not found this law working so uniformly that he can depend upon it and base all his unknown future upon it. He and most men, good or bad, would be left in a sorry plight if their experience of reciprocated kindness in this life were to be made the measure of all they may ever expect. Consolation could not well be more meager.

The best words in the Colonel's letter and really well deserving the attention of those who have been brought up in the abject bondage of orthodox terrors, are these—even with the "It." "If there be a God, your boy is no more in his power now than he was before his death—no more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God toward his children change the moment they die? While we are alive they say God loves us; when will he cease to love us? True love never changes." This is sound doctrine and ought to have its full weight with every reader. It ought to dispel all, unreasonable fears. But it does not teach that there is no retribution after death, or that that retribution, though perfectly just, may not be dreadful. The same wide-reaching Love under whose moral laws the sorest discipline is often ordained for us in this life, may continue it in the next; nay, carry it out far more conspicuously and effectively.

But, with these good words excepted, the sum of our agnostic's consolation plainly is—"I do not know." He may say in one of his characteristic poetical flights, "Under the seven-hued arch of hope let the dead sleep." This is very pretty; but where is the foundation of this "hope"? The figure, with skillful art, suggests the bow of promise. But where is the promise? Is it visible to the eye of utter ignorance? "Agnostic" is but the Greek for "ignorant"; and speaking for himself alone and not in the particular role of comforter, this unqualified position, "I don't know," might have been in order and even modest and sensible. But with this he is not content. He must add, "After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants upon the anthills." Possibly by taking refuge in the

highest sense of the word "know" as usable only with reference to self-evident or mathematically demonstrable truths, he may defend this statement. But in the ordinary sense of having well based and reasonable convictions, such as are sufficient to guide our practical conduct in life, there are millions who do "know" there is a life before us when this is past. They know it as well as they know the facts of their daily lives, and by the same kind of evidence. They are not obliged to pin their faith on ministers or churches, on traditions or obscure metaphysical reasonings; though they believe that in all human history evidence, and of more than one kind, has not been wanting to the grand fact of immortality. But better far than they know the alleged facts of ancient history, sacred or secular, they know this fact. They have tested their knowledge as the truth of no ancient records can be tested—by direct observation; the observation of facts multitudinous and most various, all converging to one point as their only adequate explanation. It is the observation of myriads of witnesses in number, and of hundreds of the highest qualifications; scholars, philosophers, scientists, shrewd men of affairs, experts in the work of investigation and in the weighing of evidence. As one of them, the distinguished Prof. A. R. Wallace, says, "the facts, attested as they are by millions, cannot be ignored by any thinking mind. A mass of evidence is capable of being produced which is most overwhelming, and if adduced in any court of law on questions of property or life, would make the verdict affirmative."

This "mass of evidence" Col. Ingersoll may ignore if he chooses—that would be truly agnostic—but it cannot be essentially weakened. It has been collected, he should remember, by years of careful labor on the part of men at least every way his equals in natural acuteness and in scientific and philosophical acquirements, and in breadth and patience of investigation much his superiors. In the face of such witnesses we must squarely say it is only the grossest presumption for Mr. Ingersoll to write, "I do know that others do not know." He does not know this. He cannot know it. And in assuming thus to limit the knowledge of other men by his own, he is guilty of an arrogance that in any other man would seem to him ridiculous.

EDITORIAL NOTES OF TRAVEL.

Six miles from Montpelier is Barre, a village little known in past years to other than Vermonters but which in time will have a national reputation. For several generations it was a staid, slow-going place where mail was delivered to small farmers and such tradespeople and professionals as could keep body and soul together by levying toll upon the scant products of the not over-generous soil. The young men and women were forced to leave home to seek their fortune in more favored localities, and many of the more venturesome and talented pushed their way West. Among this number was the former editor and proprietor of the JOURNAL, who was born in Barre in 1813. Until a few years ago a railroad through this section was scarcely dreamed of, and no sign of the coming prosperity was seen. At last, Yankee enterprise laid iron rails on a road-bed not quite as crooked as a rail fence, and the sound of the locomotive whistle awoke the conservative old settlers to new life. Shrewd prospectors from other sections now and then visited the region, and eventually on some of the most sterile and worthless farms were developed granite quarries rivalling in value the best in the country. To-day, the once supposed-to-be-finished village has the air of new and vigorous growth so prevalent in the West and so rare in New England. Italian sculptors and skilled workmen find employment; over seven hundred men are earning good wages, some of them growing rich, off the rock taken from these formerly worthless farms. The only obstacle in the way of Barre and the development of the quarries is the high freight tariff which renders it difficult to compete with more favored localities. The tariff from Barre to Chicago, for instance, being greater than from points where the haul is considerably longer. At present the industry is confined almost wholly to cemetery work; what is wanted is a transportation rate permitting competition with other points in supplying granite in blocks for building and paving purposes. Some seventy-five new dwellings, many of them costing several thousand dollars, are now in process of construction. The Barre Academy is a stately brick structure where a superior school is conducted under Universalist auspices. Here youth of both sexes are fitted for college, or prepared for active business life as may be desired.

A VISIT WITH DR. AND MRS. NICHOLS.

Chicago readers of the JOURNAL and thousands of others in the West are familiar with the name of Mrs. Emma Nichols, as one of the best trance, test and healing mediums developed by modern Spiritualism. The home of Dr. Geo. B. and Mrs. Emma Nichols during their residence in Chicago, was the resort of a refined and intellectual class of investigators. Many of their friends bear names known the country over. Dr. and Mrs. Nichols were born in the vicinity of Barre, and two years ago returned to their native place to reside. To go back in the prime of life to a little New England town to settle down, after having once mingled in the busy whirl of a great city is not a common occurrence, nor often for the best, from a merely financial standpoint. But in the case of these friends it seems to have been a wise and good thing to do. Mrs. Nichols found the public practice of mediumship difficult to

regulate so as to conserve the best interests of her family and her own health and highest spiritual growth. During the comparatively short period of her public work in Chicago her books show she gave over five thousand sittings or sittings. Realizing that this severe strain was one she could not in justice to herself and her family continue, she wisely decided to abandon the public work. This could not be done and remain in Chicago, and for this reason in addition to the educational advantages for the children which were to be had in their native town, and other minor considerations, Dr. and Mrs. Nichols determined to return to Barre.

The day following our visit to Burlington we took the train from Montpelier in the early morning, and in half an hour were warmly greeted by Dr. and Mrs. Nichols and their two lovely children—a son and daughter. We found the family domiciled in a delightful home, the house filled with evidences of cultivated taste and permeated by that indescribable air of refinement which one can absorb with pleasure, but which is so subtle as to defy analysis. We found that our mutual friends, the Rev. Dr. H. W. and Mrs. Thomas of Chicago, had made their way to Barre in advance of us, and spent a week in the Nichols household. From the account given of the experiences of that visit we infer that Bro. Thomas found no time to study his sermons for the coming season; and we have an increased respect for his capabilities of physical endurance. But then, most any man ought to be able to endure fatigue when he is so fortunate as to be physically and spiritually fed in such a home as this.

After a day's drive over the hills and through "the Gulf" in Williamstown, with dinner in the old-fashioned wayside tavern where as a girl, Mrs. Nichols told us, she had many times danced all night, we were enjoyably fatigued. But there was still just one more sight that must be had, namely, the view from the hill-farm where Mrs. Nichols was born. This was only four miles away—after a day's drive four miles is only a trifle—over a mountain road. From this elevated spot seventy-five mountain peaks are visible and the view is one of the finest in Vermont. The old farm-house has fallen into desuetude, but a roomy, modern structure shelters the hospitable family—consisting of Mr. and Mrs. Clark and two fine representatives of the union—a son and daughter. As Mrs. Clark is a sister of Mrs. Nichols we felt already well acquainted, and but for the fast gathering darkness should have gladly prolonged our visit. But when a western man, accustomed to level roads, has before him a strange horse with an undue amount of "go" in him, and a down-grade road checked off with gulches, decorated with boulders and touched here and there by a somewhat vigorous mountain stream, and this road to be traveled in the dark, the situation is not calculated to induce that passivity necessary for the complete enjoyment of a glorious sunset even when he is held up to his work by seventy-five peaks. Hence in this instance the traveler tarried not. He desires, however, to put it on record, that although he is quite sure Mrs. Nichols had not the most implicit faith in his horsemanship, yet she never intimated her doubts; and when the "near" fore-wheel wrenched by a boulder or the "off" hind-wheel suddenly sank in a hole, she never once exclaimed, "O my!" but just talked on as unconcernedly as possible, with only a slight what'll-become-of-my-children quiver in her voice to betray her real views of the situation. Neither did she even once attempt to seize the reins. We therefore unanimously vote her a thank-offering.

We here remark, in passing, that before leaving the mountain home we contracted with the liberal-minded owners for next summer. We are to do the general utility work during harvest, assisted by Dr. Thomas. Owing to the gentle and persuasive powers of the preacher he was assigned the duty of milking, while the writer is to stand by to lend a hand in fighting the flies that accompany the Alderneys and Jerseys from the pasture. As the Doctor is also an excellent painter, the barn and fences are to be given a coat of red, none of the fiery, future-punishment color, but a restful, peace-inspiring tint, such as only a progressive and heterodox minister can skillfully lay on. Between the trunks of the noble sugar trees, hammocks are to be swung where the ladies can recline while acting as referees in case differences arise among the imported farm-hands. No theology or philosophy is to be talked under penalty of a demand for the immediate "resignation" of the offender. At the expiration of the season, the one who has gained the least vital force is to pay for all damage done to farm, buildings and stock.

After a night's rest and an excellent breakfast, Mrs. Nichols was so kind as to permit our spirit friends to use her medial powers. For a half-hour we held sweet communion with dear friends whose presence was made manifest by such striking proof of identity as to bar all doubt. Mrs. Nichols now only exercises her mediumship for the benefit of her friends, or in cases specially worthy of consideration. Dr. Nichols has a large medical practice extending over several towns; the children have grown robust and more interesting, if possible, than of old. Altogether the family is most pleasantly situated. We hope Mrs. Nichols may be induced to spend some portion of the winter in Chicago, where so many old friends and new investigators of Spiritualism are anxious to see her.

HOMEWARD BOUND.

On Friday, the 4th inst., we reluctantly yielded to the demands of business, and leaving Mrs. Bundy in good hands and with the

prospect of a pleasant month's stay we headed homeward by a circuitous route. Soon after taking the train for what promised to be a rather lonesome afternoon's ride we were agreeably surprised to meet Mrs. Henry J. Newton and her sister, Mrs. Chase, of New York. Mrs. Newton, as our readers know, has been actively identified with Spiritualism for a generation, and is devoted heart and soul to the work—as is also her sister, in a less public way. It goes without saying that the whole field of Spiritualist activities was quite thoroughly canvassed. Mrs. Newton is deeply concerned in the interests of children and youth, and anxious to see that attention paid to their spiritual culture which is so greatly needed and so generally neglected. This is one of the most pressing demands now before Spiritualists, one which should not be put off nor lightly treated. We can hardly refrain from here dwelling at length on the subject, and hope that in her efforts Mrs. Newton will receive the enthusiastic and steady support of the First Society of New York and all others who can co-operate with her.

THE BEALS FAMILY.

Leaving these friends at South Vernon, we took the train for Greenfield in order to spend the night in the cheery home of our old friends Dr. and Mrs. Joseph Beals. As President of the New England Spiritualist Camp-Meeting Association for the twelve years of its existence, Dr. Beals has acquired among Spiritualists a world-wide reputation as a conscientious, genial man and an able presiding officer. We have had exceptionally good opportunities for studying him, and the longer we know him the greater is our esteem. Formerly an active and devoted member of the Congregational church and superintendent of Sunday school, he gradually outgrew his environment. When the new light of Spiritualism filled his soul with joy, and what had before been dim and uncertain became clear, he in his enthusiasm thought he had but to unfold it to his pastor and church friends to have them enjoy it with him. Great, therefore, was his astonishment and chagrin to find them cool, skeptical and repellent. However, this did not weaken his purpose nor dampen his faith, and now he has the satisfaction of knowing that many of his old friends have been liberalized and benefited by his pioneer work. During our visit in his model home, we were shown a large number of paintings in oil and water colors, the work of his son Willis, who has been in France for two years and is to remain another year, perfecting himself in his art. Willis's work shows both genius and painstaking attention to details. His name will sometime be well known to lovers of art. Dr. and Mrs. Beals have reason to be proud of their children, all of whom, four sons and a daughter, are worthy of their noble parents.

IN BROOKLYN.

Saturday night found us domiciled with friends in Brooklyn. On Sunday afternoon we attended the séance of Mr. Slater at the Church of the New Dispensation. Mr. Slater is a young man of slight mold and exceedingly nervous organization, and a sensitive of unusual development. His tests seemed to be at times the direct result of spirit control and at others of telepathic action, and again a strange combination of both. His extreme sensitiveness is likely to unfit him for public work unless he is carefully guarded by some benevolent and experienced friend. Under healthful guidance great things might be reasonably expected through his delicate and peculiar organization.

Of our visit with Dr. Crowell, whose name is known and honored among Spiritualists, and also at the home of Judge and Mrs. Dailey, who have done so much to advance Spiritualism in Brooklyn, as well as with those veteran laborers, Mr. and Mrs. S. B. Nichols, and many others, we have not space to speak at length. Suffice it to say that new courage and strength is always to be had from contact with these people. We had intended to spend a few days in New York City, but found that we must forego that pleasure until later in the season.

Dictates of Duty.

In another column will be found an abstract of a most excellent sermon by Rev. Charles Conklin on the "Dictates of Duty." The JOURNAL commends it to the attention of its readers. If Mr. Conklin's words strengthen the conception of duty and encourage to greater endeavor any reader of the JOURNAL, and we believe they will, we shall be glad. As a class the JOURNAL's readers are people who do right because it is right so to do, and not through the hope of reward or fear of punishment.

Now is the Time.

Now is the time to obtain new subscribers for the JOURNAL. Let every well-wisher make reasonable exertion to increase our list, and we shall soon double the number of our readers. Bear the JOURNAL always in mind when you meet friends who are interested in Spiritualism and rational religion. Have the interests of the JOURNAL and of your friends as closely at heart as the editor has yours and you will be astonished at the rapid growth of true Spiritualism.

Rev. Samuel Watson writes as follows from Memphis, Tenn.: "Our meetings here are of more interest than they have been for a long time. The congregations are increasing, and many are desirous of investigating. Some fine tests have been given publicly by Mrs. Clanney, who is a very reliable medium."

The Theosophical Society's "Manifesto."

We print in another column a resolution passed by the Theosophical Society at the last meeting of the Board of Control, taking charge of the American Society for Psychical Research, and appointing a public censor of their proceedings. While it is certainly an extraordinary document, the general attitude of the A. S. P. R. (though not of all its members) toward psychic phenomena seemed to render it necessary on the part of the Theosophical Society to take this course, and the Psychical Society have only themselves to blame.

The Theosophical Society is not exactly what it used to be, and is far from that which its opponents still believe. It is undeniable that it has in the past given abundant cause for adverse criticism, and some of its members have merited all the attacks to which they have laid themselves open. Its recent reorganization, so far as the numerous American branches are concerned, places it upon a different footing, and it is now said to be a compact, coherent and well-disciplined organization, in the hands of earnest truth-seekers and truth-lovers, who would themselves be the first to denounce and expel offenders in their own ranks. Their recent action in the Kimball Chainey scandal may be cited in point; and it is within our personal knowledge that the leaders are not necessarily committed to Madame Blavatsky.

The love of the marvellous and the fear of the unknown which are inherent in human nature, attract to the Theosophical Society cranks and shady characters of every degree, as well as frauds and disreputable adventurers who wish to use its name as a cloak for their unworthy schemes. We suspect that the Theosophical Society has not always been particular enough in inquiring into the character and motives of its candidates for initiation, and it has doubtless had as much trouble with such persons as the cause of Spiritualism itself has ever had to contend against. But the Society has at length evidently found a way of dealing with all such, which puts it as an organization on an unexceptionable footing. It is, and will doubtless remain, a "secret" society in every sense of the word; but it is now, we infer, the last place where a fraud or a crank need look for anything but justice; and the results of its researches in psychic science are submitted to the most rigid scientific scrutiny.

Nothing in the "manifesto" we print reflects upon the Western Society for Psychical Research. We happen to know that the Theosophical Society regards this organization in its proper light, recognizing fully the difference between its motives, purposes and methods and those popularly believed to govern the A. S. P. R. We have letters from prominent Theosophists, including the leaders of the movement in America, heartily endorsing the Western Society's aims, methods and membership, as indicated in the inaugural address of the President, and the list of members. There is every indication that the two organizations will work in harmony to the same good ends, with mutual respect and good will.

There is a widespread impression that Theosophy is antagonistic to Spiritualism, and that the Theosophical Society is unfriendly to American Spiritualists. The idle talk of some misguided or would-be Theosophists, and the unworthy and groundless claims of certain others in the theosophic ranks, have unquestionably given ground for the prevalent misapprehension. But, nothing in the present attitude or conduct of the Theosophical Society colors any such unfair judgment so far as we can discover. We are assured, from authoritative sources, and by those in whom personally we have entire confidence, that nothing could be further from the truth; and we think the event will justify our anticipation, that Spiritualists will find no warmer friends than the Theosophists, no more staunch supporters of all that is good and true and wise in their cause, none more ready to help them to weed out all that is objectionable in their own ranks. It could not well be otherwise with an organization whose first object is to form the nucleus of universal brotherhood, and the next, the investigation of the psychic nature of man and the development of his spiritual faculties.

We are assured by prominent Theosophists that intelligent, enlightened and candid Spiritualists would be surprised to know what a solid organization the Theosophical Society has become in this country, with a definite and consistent policy in worldly affairs, clear and distinct views in spiritual science, unlimited facilities for psychic research, and entire tolerance for those whose judgments and methods differ from its own.

When a priest, as in St. Louis, assails the public schools and refuses church privileges to Roman Catholic children who attend them, he expresses ideas which have no place in this country. Those who oppose the public school system are not Americans, and are at liberty to leave at any time for some country where public schools do not exist. One thing is tolerable certain: even the fawning politicians who are usually ready to sacrifice conscience to policy, will scarcely venture for the sake of votes to side with any movement directed against our educational system; and such effort must stand isolated as the result of an imported idea. What makes this country strong in the future is its public school system; and those who seek to cripple it will find the experiment dangerous. The subject is one concerning which no nonsense should be tolerated. This is the country of liberal education and independent thought—not a land where children are herded to be taught one thing alone.—Ez.

GENERAL ITEMS.

Gerald Massey is now on his way home to England from the antipodes.

Dr. Dean Clarke has been lecturing at Princeton, Mass.

Mrs. J. C. Bundy spent last Sunday in Boston and, as we go to press, is expected to reach home on Wednesday of this week.

Mrs. H. Mitchell of Cheyenne, Wyoming Territory, is said to be doing an excellent work as a healer.

J. W. Mahoney lectured at Onset Bay, Sept. 6th and 13th. He went from there to Boston. He expects to come West in October of November.

The JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents. Swell the list with new yearly subscribers when you can, but send in thousands of trial subscribers anyhow!

J. H. Rhodes, M. D., of Philadelphia, writes: "The JOURNAL is, by its superior teaching and its scientific and philosophical demonstrative traits, rapidly winning its way in the minds of the best Spiritualists."

Mrs. Nannie Watson of Memphis, formerly well-known to the Spiritualist public as the "Home Medium" of Dr. Samuel Watson's "American Spiritual Magazine," is visiting friends in the vicinity of Chicago.

During the camp meeting season J. Clegg Wright delivered sixty lectures. He has resumed his labors in Philadelphia. His controls are giving a series of lectures there upon "Spirit Life, its Nature and Sociology."

J. S. Norton writes as follows from Brenham, Texas: "Should you chance to know of some good, reliable medium coming to Texas, please say that we will always take care of the ministers of our kind. We have a house free of rent for a family, if desired."

Mr. Justice Maule of London, has astonished both Church and State in England by a decidedly new departure. A small girl witness, when asked if she knew where she would go if she told a lie, said she didn't. "Nor do I," said the Justice, and had the small girl sworn at once.

P. C. Mills, of Sargent, Neb., requests us to say that he spoke at a temperance meeting at West Union, Neb., Sunday, Sept. 20th, and in the evening at Jefferson school-house on Spiritualism. Sunday, the 27th, he spoke at Esterville, and the 28th, 29th, 30th and Oct. 1st, he held a discussion with Rev. E. D. Eubank at Douglas Grove.

Another statue has been added to the number for which Rome has long been celebrated. The Pope has just assisted at the ceremonial of placing a bronze statue of St. Peter on the monument erected in the Vatican Gardens to commemorate the Ecumenical Council that was opened by Pius IX, Dec. 8th, 1869, and adjourned in July of the following year, not as yet to meet again. The monument, a correspondent at Rome says, is twenty-seven metres high from the base of the pedestal to the head of the statue.

J. F. Clackner of Ravenna, Ohio, writes as follows: "My brother and myself have been passing four or five days with Mrs. Cobb's folks at Mantua Station. Mrs. Cobb is a medium for materialization. We witnessed many beautiful demonstrations of spirit power and return, through her mediumship. We saw several of our relations that have not appeared there before, among them our Uncle Benjamin Fish, father of Catharine A., wife of Giles B. Stebbins. He appeared almost as natural as life."

Should there chance to be any "re-incarnationists" among the JOURNAL's readers, it is hoped they will fairly and candidly consider the communication by Prof. Jos. Rodas Buchanan, in another column. The JOURNAL does not propose to precipitate a discussion upon its subscribers; hence it requests that only such disciples of re-incarnation as are able to supply actual proof of their claim will ask for space. Any demonstrable evidence of re-incarnation will meet with hospitable welcome by Dr. Buchanan and all other truth-seekers.

The trial of the suit of James B. Silkman of Yonkers, against Darius G. Crosby of New York, was brought to a termination the 25th ult. at White Plains, N. Y. Both the plaintiff and defendant are lawyers. The suit was brought to recover \$23,000 damages for malicious prosecution and imprisonment. The plaintiff had been arrested while attending a religious meeting in Yonkers and "railroaded" to Utica Lunatic Asylum, and after being kept there months was discharged by Justice Barnard, who declared he was sane and always had been. Mr. Silkman obtained damages for his incarceration. The jury returned a verdict of \$15,000 damages to the plaintiff.

A late number of Science contains a letter from Mr. C. H. Murray to Prof. Baird, describing what he saw under the shade of some willows skirting a shallow place in a creek in the Gunnison Valley, Colorado. A small swarm of mosquitoes was circling over the water, where some fresh-hatched mountain trout were readily discernible. Every few minutes the baby trout would rise to the surface of the water, and remain there an instant, with the tip of the head exposed. A mosquito would at once alight upon the shining spot, and transfixed the trout by inserting its proboscis, or bill, into the brain of the fish, which apparently was completely paralyzed and unable to escape. The persecutor would not relax its grip, but, holding its victim as in a vice, would extract all the vital juices from the trout's body. When this was accomplished the dead trout would turn over on its back and float down the stream. The observer witnessed the murder of twenty trout in this manner in the course of half an hour.

A. B. Church, of Columbus, Ind., a prominent Spiritualist, and author of several works, passed to spirit-life a short time ago.

Rev. Herman Snow has returned to Boston for the winter, and is located at No. 19 Dover Street, where he is ready for his winter's work, after spending the summer in Connecticut.

The lecture, purporting to be by Spirit Rushton through the mediumship of Mr. Wright, which appears in this number will be found a radical discourse. It is likely to call out discussion, and that we shall welcome, provided communications are to the point and not too lengthy. In connection with this lecture we also call attention to a brief article by Rev. J. D. Hull, on the third page. Mr. Hull's exposition of his subject is very fair and clear, so far as he goes.

We have received in pamphlet form, 16 pages, the address of Rev. G. C. Lorimer, D.D., delivered at the funeral of Henry Arthur Elkins, the well known artist, together with obituary notices from some of our leading dailies. The pamphlet also contains a picture of the artist. It is published by The Vincennes Gallery of Fine Art, Chicago. Those who knew Henry A. Elkins, "the mountain landscape artist," will welcome this tribute to his memory.

Prof. L. N. Fowler, London, England, has our thanks for his cabinet photograph, also for several of his lectures on different subjects connected with Phrenology. He says: "I see Dr. Buchanan contributes to your paper. He travelled with me in 1855-6, in my lecturing tour to New Orleans. He is doing a great work and is a remarkable man. While you are devoting your whole attention to spiritual development and phenomena, I give my time and attention to Physiology, Phrenology and Temperance." Prof. Fowler was, for many years, connected with the publishing firm of Fowler & Wells, New York.

Monsignor Capel, the noted Catholic divine, delivered a lecture in San Francisco, Cal., on "Spiritism." He was replied to in an able manner by Geo. P. Colby. The Golden Age says: "Mr. Colby acquitted himself with credit. But what surprises us, in the Monsignor's reply to Mr. Colby, is his very frank admission of belief in all the fundamental principles of Spiritualism. It is, in fact, such a complete endorsement of our philosophy and phenomena, that Spiritualists would be almost ready to welcome the distinguished churchman to the spiritual fold, but for one serious drawback, and that is his adherence to a 'church' that consigns all without its folds, and non-church Spiritualists especially, to everlasting perdition."

A Mormon polygamist who has been interviewed by the Denver News, admits that he is the proprietor and protector of seventeen wives, and that he could procure as many more in the metropolis of Colorado, if he wanted them. He avers, moreover, that there has not been a single prosecution for bigamy or polygamy in Utah that has not been instigated by women. "Some cranky female," he says, "becomes jealous of her husband, not receiving as much attention as she desires, and makes a fuss, which comes to the ears of the Federal officials; and the result is, her husband is arrested and tried, and in some cases conviction follows. Women that are satisfied with their husbands never squeal." It is to be hoped, in the interest of morality, that there will be widespread marital dissatisfaction among the wives of the polygamists, and that "squealing" will become a prevalent feminine practice in the households of the Latter-Day Saints.

The Chicago Tribune says: "Let not even the materialist longer despise the humble missionary. Upon what is apparently good authority, it is asserted that in some fields the missionary business is exceedingly profitable, even from a worldly point of view, and instances are quoted where the shepherd, after a few years' sojourn among the heathen, has returned to civilization with scrip in his purse in abundance. Indeed, in some cases the returned missionary has been what is vulgarly called so 'well heeled,' as to abandon preaching altogether and devote himself to enjoying things of the earth earthy. In the Samoan Islands, as Steinberg, the adventurer, learned to his cost, the missionaries are a powerful body politically, and in China it is said that missionaries are the principal secret agents for the distribution of opium. A correspondent, speaking without prejudice of the missionary business, says of one of the richest men in Washington, who lives in one of the finest houses there, that he is an old missionary who made his money skrimishing around among the heathen, and his case is cited as being by no means an isolated one. It is such a record which impels comment that even the wicked need no longer despise the poor missionary. He has shown a capacity to care for himself in a worldly way not always manifested by the ungodly."

General News.

The flood at New Orleans is subsiding.—Cholera has appeared at Nice, France.—The Chilian customs revenue for August was \$2,123,467.—Revivalist Sam Jones opened last Sunday at St. Joseph, Mo.—There is great complaint in Illinois towns of a scarcity of postal-cards.—Judge Waldo Colborn of the Massachusetts Supreme Court is dead.—Immense swarms of locusts have invaded Mexico and are devouring the unguarded crops.—Levi P. Morton has presented a tract of land to the City of Newport, R. I., for a public park.—"Common Sense" was the subject of Prof. Swing's discourse at Central Church last Sunday.—If direct negotiations between the Powers prove resultless, the Pope will act as arbitrator in the Carolines difficulty.—Two glandered horses have been killed near Vandalia, Ill., but there is said to be little danger of the disease spreading.—Of Minnesota's

total population, 1,117,593, there were born in the United States 722,561 and 395,229 are of foreign birth.—A sermon on Chicago's Drink was preached in the Lincoln Street Methodist Church last Sunday by the Rev. Wm. B. Leach.

The Mexican Government has placed an inspector in the London Bank of Mexico and South America, and the bank will be required under the banking code to restrict itself to deposits and discounts and to withdraw its notes from circulation.—A citizens' meeting at Seattle, in Washington Territory, adopted strong resolutions in favor of the vigorous enforcement of the Chinese Restriction act, deploring the presence of the Mongolians, and urging the use of all lawful means for their removal.—Although there were grave apprehensions of trouble in London at last Sunday's Socialistic demonstration, peace prevailed. All the available police force in the British metropolis was held in reserve to quell any outbreak. There were 49,000 people at the meeting.

A circular has been issued by the Executive Board of the Union Pacific employes, stating their alleged grievances in connection with the trouble with the Chinese coal-miners in Wyoming. The circular is somewhat personal in dealing with Manager Callaway of the railroad company.—One hundred thousand head of cattle are quartered in the Delaware, Black, Little, and Big Cimarron regions of New Mexico by a syndicate, who, it is alleged, hold public-lands in evasion of the Federal Homestead law. It is reported that there has been bloodshed, six lives having been lost, and that there will be an appeal to the National Government.—The cotton crop of Arkansas has been somewhat damaged by wet weather, and there will be a loss to potato-raisers in Erie County, New York, of \$75,000 from the same cause. There are reports of injury to the Manitoba wheat crop by frost, but Evansville, Ind., advises contrarily the rumors that tobacco-growers had suffered from the heavy visitor. Favorable skies the last week have contributed much to maturing Nebraska's huge corn crop.

One of the most convenient and trouble-saving articles we have seen in some time is a "Pillow-Sham" invented by E. W. Biter, of Racine, Wis. It does away with the necessity of changing the bed. They simply have to be turned up out of the way at night, and it always holds the bed in perfect position. Truly this is an age of labor and trouble-saving inventions.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 13, 1885.

A Sudden Change of Weather Will often bring on a cough. The irritation which induces coughing is quickly subdued by Dr. Brown's Bronchial Troches, a simple and effective cure for all throat troubles. Price 25 cents per box.

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Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

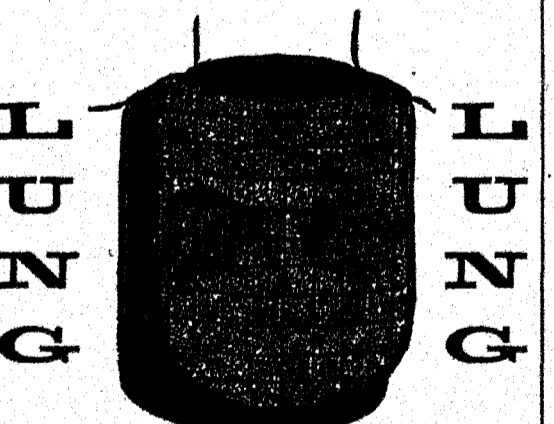
Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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CLEARING OUT SALE OF BOOKS.

Golden Memories of an Earnest Life. Being the Biography of A. B. Whiting. Together with selections from his poetical compositions and prose writings. Compiled by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work, and we trust they will want a copy at the low price of 60 cents, former price being \$1.50. The Safest Creed. By O. B. Frothingham. This work consists of thirteen discourses of Frothingham on the well known thinker. Cloth bound, heavy thirted paper, \$1.50 now offered at 60 cents each. Maxims: A Rational Creed of Minnesota, the Great Rebellion and the Minnesota Massacres. By Myron Colony. Published at \$1.25, now offered at 50 cents. Key to Political Science: Or Statesman's Guide. By John Smith. Published at \$1.25, now 50 cents. The Heart: An Autobiography of D. C. Denmore. This volume is intended to be a truthful autobiography of the author and there are many who will be glad to have it in their library. The retail price is \$1.50, we will close out the stock at 75 cents a copy. The Clergy a Source of Danger to the American Republic. By W. E. Jamieson. Originally \$1.50, offered at 50 cents. The Burgess Underwood Debate. Between Prof. O. A. Burgess, President N. W. Christian University, Indianapolis, and Prof. B. F. Underwood, Cloth binding, \$1.00, the remaining few at 50 cents. The Underwood-Marylees Debate. Between Prof. B. F. Underwood and Rev. John Marylees. Cloth bound, 80 cents, now offered at 50 cents. Home: Miscellaneous Poems. By Jesse H. Butler. In this collection of poems will be found beautiful and suggestive lines. Cloth bound, published at \$1.50, now closing out at 60 cents. The Psalm of Life. A compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the present, progressive and reformatory sentiment of the Spirit Age. By John Adams. Cloth bound, retail price \$1.25, the copies we have are offered at 70 cents. The Record Book. A book for Societies about forming, and contains the Declaration, Articles of Association and By-Laws and Record. These are followed by blank sheets enough to use at the meetings and will be found to be just what is wanted, and will save much time for those forming the Society. Former price \$1.50, now offered at 75 cents. All the above are for sale by the Religio-Philosophical Publishing House, Chicago.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

The Old Story Told Again.

BY HELEN CAMPBELL.

How many of you, dear, have heard the story Of that old Arab seer, Who, after years of life grew sure that heaven To him was almost near?

Woe of reading o'er and o'er the Koran, He slept within his room, Till in the midnight, he was ware an angel Stood there within the gloom.

Fair was the presence; never sweeter vision Came from immortal air, And Abou lifted his dim eyes and wondered, And waited, deep in prayer.

A book of gold the angel held before him And with a golden pen, Wrote swiftly—never turning till Ben Adhem Spoke softly to him then:

O Angel, whose white wings gleam brightly What writ'st thou in thy book? And why on one who waits some wondrous token, Dost thou refuse to look?

The presence wrote on swiftly, never pausing, But answered as he wrote, I write the names of all within the city Who love the only God.

And is mine there? said Abou, " Nay," the angel, Made low and sad reply, And with a groan the old man fell back weeping, " Why, then, 'tis time to die."

But courage came. Again he rose and softly Unto the angel then, " Say, pray thee, write me now as one who surely Doth love his fellow men."

The angel smiled and vanished, and Ben Adhem Prayed till the morning light, Rose over dome and minaret of the city And put to flight the night.

But when once more at evening time the darkness Fell upon hill and plain, The angel came and in the room stood smiling And held the book again.

The Orion (Mich.) Camp Meetings.

To the Editor of the Religio-Philosophical Journal:

The Orion meeting, from Sept. 10th to the 14th opened fairly, notwithstanding many hours of heavy rain had fallen previously. Some half-dozen tents were spread, and friends continued to come one after another, until Saturday found a large attendance upon the grounds, while from session to session and from day to day the increase of interest and flow of spirits knew but one drawback to the completion of our fullest anticipations.

Upon Sunday, the last day, the slow drizzling rain which fell, and the threatening aspect of still heavier showers, we believe withheld immense numbers from the surrounding country from being present. The part performed by our president gave dignity and merit to all occasions, while the intermingling of thoughts coming from him through the channel of inspiration, held all to some extent in the chain of harmony.

We were as equally blessed by the presence and labors of that pioneer worker, G. B. Stebbins, of Detroit, whose grave and wise knowledge of the world's past histories and progressiveness presented hopeful comparisons between the past and the present. As a large variety of our spiritual literature lay upon the desk, representing many periodicals, made use of the time and opportunity to read the subject before the minds of the people, and reviewing to them the active part and interest he felt every Spiritualist ought to feel in their circulation and support, saying: "Every one can be made just so much the better by the support that is given them."

Saturday A. M. was wholly devoted to short speeches and conference. Mrs. Simpson Smith, of Denver, Col., interested the attention of the times, by giving sketches of her beliefs and experiences. Mrs. Tower, of Millington, Mich., related the manner in which a remarkable cure was performed upon her by spirit power alone, she having had a lump upon her back, deforming her person for 20 years, and without visible touch or presence, the deformity was removed, and she was there to bear living testimony to the good Spiritualism had thrown in her pathway, and to give utterance to thanks and rejoicing for the same.

Mrs. Kimmons, of Orion, followed by stating that a cure of throat disease had been performed upon her when a child in the same remarkable manner; and also that Mrs. Button, of Pontiac, had been relieved of a cancer. Mrs. S. C. Allen, of Flint, Mich., related experiences as a test medium, and gave tests publicly, which were very satisfactory. Of this worker we feel to say that she scattered blessings wherever she went, and we hope yet to be able to give the particulars of a life snatched from death through her instrumentality.

Saturday evening a crowd assembled at the "Lake House" to witness physical manifestations through the mediumship of Mrs. Brown, of Port Huron. She had scarcely stepped inside the Hall when a chair standing in front of her was snatched above her head, and strong music to have been a table, and after various side-wise flippings it began to arise toward the ceiling, subservient to the medium's cries, "Put it down; put it down!" Two gentlemen, by united efforts, succeeded in placing it in position again, but both confessed they used their greatest strength to do so.

Mrs. Brown is a frail looking woman, but her mind is as strong as any we have seen. Dr. Edson, of Lansing, was urged to give his experiences as a physician and healer. While concluding his remarks, he introduced the subject of the "Medical Bill" now upon the statute books of Michigan, and the fears he entertained would yet be the fate of every medium, if not aroused to action in time to defeat what he believed would inevitably be accomplished against all persons practicing medicine with- out a license, or a diploma, in ten years.

Dr. Edson gave all reasons to feel that he has an "enemy" to fight; and as was stated by Bro. DeLano and Ewell, in stirring and enthusiastic remarks, the "ball" should be in maintaining our freedom and rights. "If a man is nominated for office, no matter of what party, all voters should first question his virtue in regard to this movement, and if for it, 'vote for him.' If against it, 'strike him off.' The following resolutions were presented and unanimously adopted, with the express desire that every spiritual society in the State would give public expression in the same manner, and that every voter will keep this matter in view at the polls:

Resolved.—The Legislators of several States have passed laws designed to discriminate and oppress Spiritualists generally, and mediums in particular, and whereas the Legislature of Michigan has attempted to pass such laws, commonly called "Doctor Laws," therefore be it

Resolved, That we as Spiritualists will not knowingly support, by influence or votes, at any coming election, any person for Governor, Senator or Representative, who is in favor of such laws, but will require beforehand a written pledge to oppose them.

Some Orthodox Views Explained.

To the Editor of the Religio-Philosophical Journal:

Rev. Mr. Jenkins called to see Mr. Dix, who is an invalid. "Good morning, brother Dix, I hope you are feeling better to-day."

"I don't know but I have gained much since I saw you; but I am greatly pleased that you have come to see me. You know that even the mind of an invalid must act; that which is made to live forever, must forever act. I have been thinking of some theological questions this morning and I would like to get you to explain them to me."

"Certainly, my dear Brother, I shall be happy to do so. Having been in the ministry for some thirty-five years, I feel that I am competent to explain almost any question on religious subjects that is likely to rise in the minds of my friends."

"I have no doubt of your ability to do that. Do you understand that effects are morally responsible, or is the cause pertaining to physical science, in fact at all points, so far as nature is concerned, effects are not responsible; but in the moral kingdom this is all reversed? God is not morally responsible for the causes which lead into action. Neither are the causes responsible, but the effects are responsible."

"That to my unsophisticated mind, seems a little queer; but if you say it is so then it must be so. If I remember correctly, the Old Testament prophets did not look at the subject in that light. We find Jeremiah saying (4: 10): 'Then said Ah, Lord God, surely thou hast great received this people and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth into the soul.' Again (20: 7) he says: 'O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me.' In Ezekiel (14: 9) it is said: 'And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.' Isaiah (45: 7) says: 'I form the light, and create darkness. I make peace, and create evil: I the Lord do all these things.' If these statements of the prophets are correct, would it be right to make effects alone responsible for evil?"

These Bible passages do not contradict my statement that effects are responsible, and not causes. But the prophets seem to make God the direct author of evil, and that I do not hold to be true. I think there must have been an error in translating those passages, and I trust in the new translation of the Old Testament we shall find those things corrected. In fact in the new translations, every thing should be modified that affords a skeptic an opportunity for continued caviling, that has not been given to the translators. It will have to be a further translation some future time."

"In Psalms (7: 11) it reads: 'God judgeth the righteous, and God is angry with the wicked every day.' And in Deuteronomy (32: 22) God is represented as saying: 'For a fire is kindled in mine anger, and shall burn into the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.' Do you understand that God is angry with the wicked in the sense that one human being may be angry with another?"

"I do not doubt but God has a righteous, a holy anger towards the wicked. I think even men are liable to that feeling, and that I judge to be true from my own experience. When I reflect upon the course pursued by the Unitarians, Quakers, Spiritualists, Atheists, Materialists and Agnostics; their disintegrating and obstructing influence upon the minds of the people, I feel sometimes as though I were angry with them."

"I have thought of that by day, and by night, until it seemed to me that I should become a subject for an asylum of the insane, so that I find that my only safe course is not to think of the subject."

"You will pardon me, brother, for having introduced a question which has given you much to think upon, and upon which you have become so sensitive. Permit me to ask one more question concerning cause and effect. Do causes ever outrun, or produce effects, different, or greater, or less than that contemplated by the Supreme Power?"

"In material things, cause and effect are understood to be equally balanced, but when we rise up into the realm of religious mysteries, this rule does not prevail. You see that in worldly science, twice two are four and twelve times twelve are one hundred and forty-four; but in holy mysteries, three are one, and one is three."

"Your power to explain these things is wonderful! It must have required a large amount of study to enable you to grasp such profound subjects. I will not trouble you to answer further questions this morning; but your conversation has been very interesting and I hope you will be able to do so again."

The National Historical and Social Science Associations.

To the Editor of the Religio-Philosophical Journal:

I have wished many times you could have been here during this week to listen to the interchange of thoughts and ideas that have been formulated and given to the interested crowds who have attended the lectures delivered by some of the brightest talent in the land, comprising the National Historical and Social Science Associations. The papers read in both Associations take in so wide a range of subjects that they cover nearly all the debatable questions that tend to benefit mankind in leading them to a higher standard of education and cultivation.

Coming generations will be benefited by the ideas these gentlemen are disseminating. Scientific research exposes the superstitions and ignorance that have clouded the minds of men for ages, and leaves them free to think and express their thoughts without fear.

In these conventions the science of political economy, law, governmental transactions, labor and capital, etc., are discussed with a view to correct abuses and introduce new and better ways by which to govern and be governed. These lectures have been exceedingly interesting and will carry a widespread influence over the land, encouraging the students in history and science to broaden their studies and make each succeeding meeting more instructive, and an incentive to the children to continue to carry forward the good work. In the historical department the secret acquisitions of territory the government has made from time to time (the old maps showing the lines of division of the continent in 1690 to long years after, claimed by different nations), and the history of the first settlement of towns on the Hudson, some years before the Puritans landed on Plymouth Rock—all these facts were presented to the minds of the people, showing them that the principle of evolution, so little noticed during the past decade, is a living principle, and that progress is an immutable law; its demand is to come up higher.

The investigation into, and the explanation of, these hitherto neglected questions and facts, are in the hands of scientists, and it is our duty to probe the misty depths of ignorance, and bringing forth the buds and flowers of true knowledge.

Saratoga, N. Y. W. H. McD.

Tests Through Mrs. Isa Wilson-Porter

To the Editor of the Religio-Philosophical Journal:

On the 30th of July last I visited Mrs. Isa Wilson-Porter in her pleasant rooms, No. 424 W. Madison St., and obtained a sitting. I handed her an unopened letter received from a distance, probably of 1,500 miles. I merely requested a communication for the writer of the letter.

Dr. Thomas at the People's Church.

In a late sermon at the People's Church, this city, Dr. Thomas took the following text from Phil. iv. 8.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"There are two things," he said, "which must ever impress thoughtful minds with increasing wonder and delight. These two things are the vastness of nature and the unfathomable depths of man. Man and nature are closely related. Yet in consciousness man is so far different from things that he gives himself individually and personally to the establishments of correspondence with everything that is. Man is an epitome of the universe; he comprises all things, and, rising up, dwells with reason, truth, justice, love, and God. Paul, recognizing this, attempted to grasp the whole complex subject at once and, looking down in a religious sense, emphasized the things of most importance. Eighteen hundred years have passed and mankind coincides with Paul's view of the universe. A religion based upon such principles as these ought to receive a place in the judgment of man—by the thoughtful it must be accepted. Paul's vast generalization makes religion stand for whatever is true, no matter what the truth may be. It is opposed to the dogmatic way which gives truth a one-sided definition and makes that religion, persistence in this method rather than taking the inclusive view of nature. A religion based upon not only to religion, but to individual minds and hearts. The result of this dogmatic system has been that one century has denied the dictum of the preceding century and the next century has taken it as true. A religion of principles not only stands upon the high plane of truth, but moves over to the moral realm and strengthens the heart of man by affecting his moral qualities. Religion in its vast inclusiveness affirms the whole text and says: 'These are mine; I stand for all.' If these methods of broad generalization had been pursued the church would have avoided many enemies—would even have made them friends. The definition of these principles is a matter of education, of moral development. The principles are unchangeable; the interpretation of them varies. It has to be a growth with the world. The man who stands on this ground is always ready to accept a higher interpretation. The difference between a broad principle and a definition of that principle may be illustrated by temperance and prohibition. By attempting a legal prohibition you weaken the influence of those principles upon which men stand, and accept the great quality of temperance, and you drive men from the ranks who don't accept prohibition as the definition of temperance. The day will come when a religion of broad, inclusive principles will prevail. Then men will say it is not religion we were opposing, but what we thought was religion."

In conclusion, the speaker drew an eloquent picture of a religion based upon the qualities enunciated in the text, and said that when that religion was understood it would be accepted by every one. Men could not refuse to believe its broad doctrines or try to live in harmony with them.

Hopeless Hounding.

To the Editor of the Religio-Philosophical Journal:

The verbose and irrelevant writing of a gentleman largely endowed with memory, but wonderfully deficient in reasoning capacity, may impose on those who are deficient in scientific education, but could only excite a smile among those who have some knowledge of such subjects. For this reason I should like to notice of Dr. Miller's entangled crudities, but for his persistent misrepresentation of myself.

For this I cannot in charity hold him to the same moral accountability, as a more intelligent person, for he manifests such an extraordinary incapacity to understand what I have written that I don't suppose his persistent misrepresentations to be willful—they are probably the result of a mental infirmity.

He persistently misrepresents my explicit denial in his roundabout misstatement that I claim the speculations of astronomers to be fully established science, concerning which "there is no dispute." The readers of my articles know that I have said nothing like this, but have expressed the opposite idea.

He seems to be sufficiently unbalanced to consider himself a profound scientist, and authorized to denounce me as "foolish" and "ignorant" for having advanced the common ideas of science, which have never been impeached, and which are as familiar and unquestioned as geometry to all writers who do not belong to the army of Ignoramuses or cranks. A writer who fancies himself a scientific teacher, yet does not know enough to distinguish between the production of heat, and the mere concentration which is effected by a lens, may well belong to either class or both.

This woman has remained all winter at his penitentiary idea that solar light ought to be applied to his heat like a material substance, in passing through a transparent body.

Such speculations, fit only to delude the ignorant, would be unworthy of notice, but for the dignity they gain by admission to a respectable journal.

JOS. RODES BUCHANAN.

The discussion of the subject "Solar Physics" conducted rather acrimoniously, must now cease for the present. The policy of the JOURNAL has been to allow correspondents and prominent thinkers a wide margin in the discussion of various subjects, and while we largely coincide with the views expressed by Prof. Buchanan and Mr. Jackson, in regard to the present condition of the sun, we know that Dr. Miller is sustained in his conclusion by several prominent mediums and advanced thinkers.

Fresh Air for the Brain.

A physician noted for his skill in curing nerve diseases, has recently reported the patient from his family, he had married, and the familiar and sympathizing circle of friends, and places her in a cheerful atmosphere, among new faces and scenes, where she no longer can believe herself the centre of the universe.

"There is a certain healthy, helpful influence which naturally comes from human beings to each other," he said, "while speaking of one of his patients, who had remained all winter at his penitentiary idea, we need occasionally a fresh moral and mental atmosphere, just as much as fresh material air to breathe."

Another physician, visiting in a country house where the mother (a delicate, affectionate, self-sacrificing woman, who lived but for her husband and children) lay ill, with no disease apparently but extreme weakness and weariness, ordered her to go to the city alone, to spend a month in absolute idleness, making as often as possible with crowds of people who were interested and excited, at church, at concerts, even in public meetings. The patient, a shy, diffident woman, obeyed, and came home with color in her cheeks and new life in her heart.

"Once asked," said a well-known lawyer, "the famous backwoods preacher Bassett, what was the secret of his power as an orator; how he contrived to speak to such a vast number of men in his pulpit, he answered, 'I bring them close to me and to each other. Leave no empty benches between your audience. The electric spark will not pass across a gap from one man to the other.'"

These ideas may seem fanciful, but there is a solid basis of truth under them all. Physicians usually bring all their skill to bear in curing the ailments of the body. There is a human magnetism which we are all apt to overlook in our materia medica.

Hard-working women in the lonely farms or isolated villages of this country often find themselves growing irritable and nervous, and even troubled with religious doubts, in spite of their fervent prayers. They need friction with unfamiliar minds, new ideas, novel scenes, just as their lungs, after using up all the oxygen in a close room, need the air out of doors.

Young girls are too apt, voluntarily, to force themselves into this state; disappointed in their natural longings for a congenial companion, they resolve to live alone, and shut themselves into their own souls. The resources are not sufficient to keep off famine. "Only a God or a brute can dwell in solitude," says the wise old German.—"Youth's Companion."

An eagle attacked an eight-year-old boy near Bullion, Arizona, recently, while he was riding horseback, and lifted him clear from the saddle, dropping him to the ground and branding him badly, besides tearing his shoulders with its claws.

The winters in Ireland are milder than those in Iowa. This modification is due to the Gulf Stream.

Dear Lucian writes: I have just received a small, monthly paper, published at Fitchston, Mass. On looking over the same find it most strongly of free loveism. W. G. Elliot well says, that every blow struck against domestic purity is treason against our country's best interests. Adopt this free love platform and our country would sink into anarchy at once. The present system of monogamous marriage certainly has some imperfections, but these imperfections will be gradually removed as we attain to a higher state of intellectual development. I think it the duty of all Spiritualists or Liberalists to give the JOURNAL their hearty support. We know how hard it has fought to give us the grandest system of philosophy and religion the world has ever known. We know how it stood almost alone during the heat of battle when the combined forces of fraud and free love tried to overwhelm it. As a tower of strength it still stands to guide the erring to a higher state of intellectual and moral attainments.

Notes and Extracts on Miscellaneous Subjects.

There are 122 cigar factories in Key West, Fla. Semi-military discipline is to be introduced at Vassar College.

The Cherokee Nation has no laws for the collection of debts.

Liberia, Africa's colored republic, is on the verge of bankruptcy.

There are 750,000 more Methodists than Baptists in the United States.

Florida has the largest fruit farm in the world. It comprises over 2,500 acres.

It is estimated that foreigners own about 25,000,000 acres of land in this country.

Thirty-three towns in the White Mountains of New Hampshire take \$1,000,000 a year from tourist visitors.

The United States and Territories, if as densely populated as Saxony, would have a population equal to the present of the world.

A gold dollar is a tiny coil, but a man of ingenuity and fine fingers at Waterbury has just built a railway loco motive so small as to stand upon the dollar's disc.

Verdi now hums hearing music sung or played, whether his own or another's. He never touches the piano, but frequently hums to himself simple old Italian songs.

In 1418 400 bullets were ordered to be made of stone from the quarries of Maidstone, England. They were for cannon. Iron bullets were made for the same purpose in 1550.

The deepest gold mine in the world is the Eureka, in California, which is down 2,200 feet, or 500 feet below the level of the sea. The deepest silver mine is the Mexican, on the Comstock, which is down 3,900 feet.

Some of the camels taken to Texas in antebellum days, with a view to breeding them for army transportation contracts, have perpetuated themselves in a herd in Bastrop county, whence showman make frequent purchases.

Prospect, in Miami County, Ohio, has a citizen, Robert Crutley, who has been a constant communicant of the Presbyterian Church for eighty-one years. He recently celebrated his one hundred and second birthday anniversary.

A \$400 madstone brought from Ireland to New York has been in the possession of the Piles family, of Sullivan County, for 200 years. It is gray in color, is full of pores, and seems to be as light as so much paper. One thousand persons have used it, and its present value is \$400.

The Misses Green, of Atlanta, ladies of literary and artistic culture, are making a collection of negro songs and setting them to music. The music is composed as the songs are sung by old-fashioned darkeys, and will perpetuate accurately the strange and weird melody of the old plantation.

Ahmednuggur in Bombay, is afflicted by a plague of rats. Rewards were offered for the destruction of the pests, but after 1,800,000 had been killed the people recognized in the rats the spirits of their friends who perished in the last great famine, and refused to permit any more of them to be killed.

Five bits of Robert Lee's lead cut round holes through the hide of "The Drummer Boy of the Potomac," Dennis Sullivan, of the Irish Brigade. Mr. Sullivan, now in Washington, says that he was but one week more than ten years old when he enlisted, and he claims, therefore, to be considered as among the youngest of the Union soldiers.

Professor A. Landmark, director of the Norwegian fisheries, has studied the capability of salmon to jump waterfalls. He has seen a salmon jump sixteen feet perpendicularly in the Drams River, at Haugsend, where two great masts have been placed across the river for the study of the habits of the salmon, so that exact measurements may be effected.

Speaking of the triumphs of German surgery, a writer points out a number of men now walking around in the empire with only a fractional part of their digestive organs. Some are referred to as being without a spleen, or having but a single kidney, others lack a gall bladder and several metres of intestine, while the climax is reached by "the man without a stomach."

In the ancient graves in Tennessee are found human skulls that are some inches larger than any modern human head. Within the last forty years there has been a very marked diminution in the size of the human skull in Philadelphia. Old and experienced hunters in this city and New York, say the *Arctos* will corroborate this statement. Somebody writes to an exchange to ask: "Is there a similar change taking place elsewhere, and what will be the result?"

M. Delaunay of Paris predicts that earthquakes on a grand scale will occur next year either when the earth is under the influence of a planet of the first rank, like Jupiter, or under that of a group of asteroids, or at a time when the sun and moon are nearest to our planet simultaneously. This specialist in earthquakes foretold the frightful catastrophes which occurred in South America in 1877. He announced a vast seismic disturbance in 1883, and the appalling disaster in the Indian Archipelago followed. He raised his voice of warning also before the late extensive shaking of the earth in Spain. It is no wonder that his latest utterances have caused considerable attention in various countries.

A French physician has been making researches into the anesthetics which were undoubtedly used in early times. He finds mention by Pliny of a stone which was treated by vinegar and used to create local insensibility to pain. Decoctions of mandragora and of a plant called "morion" were mixed with the food of patients and employed by surgeons for producing sleep down to the thirteenth and fourteenth centuries. Opium was also used before operations, and in the East the anesthetic properties of hemp have been known from the earliest times. Even anesthesia by inhalation is no new thing. Sufferings by the tortures applied by the judicial tribunals of the middle ages were diminished by allowing the unfortunate victim to inhale a liquid containing all the ingredients required for chloroform.

About the worst case of heatstroke which has come to our ears of late is reported, not from Timbuctoo or the Fiji Islands, but from that highly privileged city on the banks of the Connecticut—Springfield. A little girl happened in a neighbor's house one morning at the time of family prayers. She was asked to stay, and, accepting the invitation, remained an interested participant in the proceedings. When they all rose from kneeling, she started the company with the exclamation: "I like this game first-rate. What is the name of it?" All this is said to have occurred under the shadow of Hope Church. Evidently, the two pastors of that active young parish will not get out of work just yet.—*Congregationalist*.

"The Infernal Mohawk Injuns."

In his speech at the reception given him in New York by the Press Club, Hon. Henry B. Stanton related the following incident, which he said occurred seventy-five years ago:

An aged deacon had a confused idea of the upper lakes, and a mortal dread of the Mohawk Indians. He hung heavily on the skirts of the post-rider, who resolved to shake him off. One day, he handed him the paper, and the deacon bared him for fresh news. With horror depicted on his countenance, he told him that the Mohawks were digging through the banks of the great lakes, and that the water would soon pour down from the west, and that all New England would be drowned by a flood as disastrous as that of Noah's time. The post-rider then put spurs to his horse and fled. The terrified deacon ran to the minister, and told the terrible news. The clergyman opened the Bible, and read to him from Genesis the promise of God, that he would never again drown the earth by a flood, and that he had set the bow in the cloud as the seal of this covenant with mankind. "Ah, my beloved pastor," responded the shivering deacon, "that doesn't apply. It is not God that's going to do it. God's nothing to do with it. It's them infernal Mohawk Injuns that's cutting down the banks!"—The Index.

What Sporting Men Rely On.

When Lewis R. Redmond, the South Carolina moonshiner, cornered, after eight years eluding the government officials, was asked to surrender, he exclaimed:

"Never, to men who fire at my back!" Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands of a rude backwoods nurse.

By the way, if Garfield had been in the hands of a backwoods nurse, he might have died. A heap of volunteer testimony that the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin of Buffalo caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster that they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw," face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderful successful "dead shot."—Sportsman's News.

In Aberdeen, Scotland, many persons are down on dancing, of which they speak as "close-bosomed whirling."

They Will Surely Find You.

They are looking for you everywhere. Drafts of air in unexpected places, going from hot rooms to cool ones, carelessness in changing clothing—In short anything which ends in a "common cold in the head." Unless arrested this kind of cold becomes seated in the mucous membrane of the head. Then it is Catarrh. In any and all its stages this disease always yields to Ely's Cream Balm. Applied to the nostrils with the finger. Safe, agreeable, certain. Price fifty cents.

Since whisky has been voted out of Athens, Ga., the opium trade has increased considerably.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh lessons shows how to put in best sanitary condition house, prevent and cure all diseases, and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 125 pages royal octavo, leather. See advertisement in another column.

At the present price of silver bullion the intrinsic value of the Bland dollar is 81 1/4 cents.

"Isn't that Mrs. Holmes? I thought the doctors gave her up. She looks well now?" "She is well. After the doctors gave up her case she tried Dr. Pierce's Favorite Prescription" and began to get better right away. I heard her say not long ago, that she hadn't felt so well in twenty years. She does her own work and says that life seems worth living, at last. "Why," said she, "I feel as if I had been raised from the dead, almost." Thus do thousands attest the marvelous efficacy of this God-given remedy for female weakness, prostration, ulceration, leucorrhoea, morning sickness, weakness of stomach, tendency to cancerous disease, nervous prostration, general debility and kindred affections.

A Brooklyn spluster owns a parrot that whistles "See-Saw" in its lonely hours.

Why Is It

That the sale of Hood's Sarsaparilla continues at such a rapidly increasing rate? It is—

1st: Because of the positive curative value of Hood's Sarsaparilla itself.

2d: Because of the conclusive evidence of remarkable cures effected by it, unsurpassed and seldom equaled by any other medicine. Send to C. I. Hood & Co., Lowell, Mass., for book containing many statements of cures.

In Genoa the policemen wear silk hats and carry silver-headed walking sticks.

* * * Delicate diseases of either sex, however induced, speedily and permanently cured, Book of Dispensary 10 cents in stamps. Address, World's Dispensary Medical Association, 603 Main Street, Buffalo, N. Y.

"Pick more cotton and play less base ball" is the Mississippi motto of the hour.

If you experience a bad taste in the mouth, salivaceous or yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious" and nothing will arouse your liver to action and strengthen up your system like Dr. Pierce's "Golden Medical Discovery." By druggists.

Within the past month 20,000 persons have been vaccinated in Montreal.

Oh! if I only had her complexion. Why, it is easily obtained. Use Pizzoni's Powder. For sale by all druggists.

"Sin Was In," a sign on the door of a Chinese shop at Socorro, N. M.

Mouth-breathing during either night or day ruins the throat and brings on diseases that often are fatal. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

In Paris sixty-eight churches own works of art, worth \$1,615,700.

Does your wife snore? (we know she does). Fisher's Mouth-breathing Inhibitor is a sure cure. See advt.

Senator Kemenden, of Maine, had the luck to get ten of his relatives on the government payroll.

"That tired feeling," from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

The burglar meets with a characteristic defence from W. S. Gilbert, who says of him: "An uneducated burglar gives employment to innumerable telegraph clerks, police officers, railway officials, and possibly also to surgeons, coroners, undertakers and coroners' juries. As soon as he is in custody the services of a whole array of solicitors, barristers, judges, grand and petty juries, reporters, governors of jails and prison wardens are called into requisition. Really, the burglar does more good than harm."

A Bank

may fail, and yet, by wise management, regain its credit. So, also, if wise counsels are followed, the strength and vigor of a failing constitution may be restored. Many cases like the following could be cited: Frank Laprise, Salem st., Lowell, Mass., says, that on account of impure blood, his whole constitution was shaken. After taking Ayer's Sarsaparilla freely for a month, his health was restored, and his original vigor regained.

Speculation

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of Indigestion. Ayer's Sarsaparilla saved my life. My appetite and digestion are good, and I feel like a new man." "Two bottles of

Ayer's Sarsaparilla

sarsaparilla cured me of Dyspepsia," writes Evan Jones, Nelson, N. Y. Mrs. A. M. Beach, Glover, Vt., writes: "A humor of the blood debilitated me, and caused very troublesome scrofulous bunces on my neck. Less than one bottle of Ayer's Sarsaparilla has restored my appetite and strength. It has also greatly lessened the swellings. I am confident they will be entirely removed by continued use of the Sarsaparilla." Irving Edwards, Ithaca, N. Y., was afflicted, from boyhood, with scrofulous sore throat. Four bottles of Ayer's Sarsaparilla cured him, and he has

Never

since been troubled with the disease. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

ECZEMA!

My wife has been sorely afflicted with Eczema or Salt Rheum from infancy. We tried every known remedy, but to no avail. She was also afflicted with a periodical nervous headache, sometimes followed by an intermittent fever, so that her life became a burden to her. Finally I determined to try S. S. She commenced seven weeks ago. After the third bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an imperceptible manner resulting in a cure. She is now taking the sixth bottle; every appearance of the disease is gone, and her flesh is soft and white as a child's. Her headaches have also disappeared, and she enjoys the only good health she has known in 40 years. No wonder she deems every bottle of S. S. S. worth a thousand times its weight in gold. JOHN F. BRADLEY, 44 Griswold St., Detroit, Mich., May 16, 1885.

For sale by all druggists. THE SWIFT SPECIFIC CO., N. Y., 157 W. 29th St. Drawer 8, Atlanta, Ga.

READY.

Mental Gymnastics;

Or, MEMORY CULTURE.

By ADAM MILLER, M. D.

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

THE CLERGY Their Sermons, THE STUDENT Their Lessons, THE BUSINESS MAN Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under the system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

DELAND & CO'S

CAI STAF

SALERATUS

SODA

Best in the World.

NEWSPAPERS AND MAGAZINES.

Table listing newspapers and magazines for sale, including Banner of Light, Boston, weekly; Medium and Daybreak, London, Eng., weekly; Olive Branch, Utica, N. Y., monthly; The Shaker Manifesto, Shakers, N. Y., monthly; The Theosophist, Adyar, (Madras), India, monthly; Light for Thinkers, Atlanta, Ga.; The Mind Cure, Chicago, monthly.

Failure

to get the best remedy at the outset, involves, in case of sickness, not only a waste of money, but useless suffering. John H. Ward, 9 Tilden st., Lowell, Mass., says: "Ayer's Sarsaparilla cured me of boils, sores, and itches, which no other remedy could remove. I tried several other so-called 'sarsaparillas,' but received no benefit from them." William H. Mulvin, 122 Northampton st., Boston, Mass., writes that

The Cause

of all his sufferings, "enough to kill a dozen men," was the failure of his kidneys and liver to properly perform their functions. He was permanently cured by using Ayer's Sarsaparilla. Mrs. George Edwards, Boston Highlands, Mass., was cured of liver and bilious troubles by the use of Ayer's Sarsaparilla. Warren Leland, the famous hotel proprietor of New York city, writes: "I have personally used Ayer's Sar-

Ayer's Sarsaparilla

for Rheumatism, with entire success. There is no medicine in the world equal to it for the cure of liver diseases, gout, the effects of high living, and all the various forms of blood diseases." Benj. Conchman, Bronson, Fla., writes: "I suffered for months from debility, and pains in the lower part of my chest. Three bottles of Ayer's Sarsaparilla have made a new man of me. I am entirely cured." Doctor F. Porter, Cerro Gordo, Tenn., writes: "I have prescribed Ayer's Sarsaparilla in my practice for a number of years, and find its action admirable." It never

Fails

to vitalize the blood and expel impurities. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

A BIG OFFER.

To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 23 DEY ST., N. Y.

AGENTS Wanted! Rider's Improved

Pillow Sham Holders, Agents, Housekeepers, and Travelers, send for circulars and see what it is. E. W. RIDER, RACINE, WIS.

IA MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY By reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northwest and Southeast, and corresponding points in the North and South.

The Great Rock Island Route Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as can be made, and the safety appliances of patent buffers, platforms and airbrakes; and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all connecting points in Union Depots, and the advanced comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison, are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Cars, and the latest and most improved Dining Cars, in which elaborately cooked meals are liberally served. Between Chicago and Kansas City and Atchison are also run the celebrated Seaside Chair Cars.

The Famous Albert Lea Route Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made for the West. The route is through the British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of Interior Dakota.

Still another DIRECT LINE, via Seneca and Kanawha, has been opened between Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Peoria, Atchison and Minneapolis. For detailed information see Maps and Folders, obtainable at all ticket and travel agencies, and at the Offices in the United States and Canada, or by addressing R. R. CABLE, E. ST. JOHN, Pres't & Gen'l Mgr., Grand Trunk & Pass. Ag't, CHICAGO.

Our Handy Lists

FOR Shrewd Advertisers

For 1885, Is now ready and will be mailed post-paid to any advertiser.

If you content with a plate doing up any newspaper advertising? If so, send for Handy Lists, a copy of our new and improved advertising lists, with full and complete information, and we will cheerfully give you a copy of our Handy Lists, and we can save you a great deal of time and money.

Lord & Thomas, 7 to 13 McCormick Block, CHICAGO, ILL.

New York office, 40 Tribune Building, St. Louis office, 5 Emille Block.

FREE GIFT!

A copy of My Medical Record will be sent to any person afflicted with Consumption, who will send us a plate doing up any newspaper advertising. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives, and is a most desirable gift to all persons afflicted with Consumption. The book is invaluable to persons suffering with any disease of the Lungs, Throat or Larynx. Address DR. H. R. WOOD, CHICAGO, ILL.

Take all in all.

- Take all the Kidneys and Liver Medicines, Take all the Blood purifiers, Take all the Rheumatic remedies, Take all the Dyspepsia and Indigestion cures, Take all the Ague, Fever, and Bilious specifics, Take all the Brain and Nerve force restorers, Take all the Great health restorers.

In short, take all the best qualities of all these, and the best

Qualities of all the best medicines in the world, and you will find that

Dittors have the best curative qualities and powers of all concentrated in them,

And that they will cure when any or all of these singly or combined. Fail!!!

A thorough trial will give positive proof of this.

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism.

Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has restored a strength in my case; otherwise I would have been now in my grave.

J. W. MORSE, Buffalo, Oct. 1, 1881.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring.

I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it!"

A WORKINGMAN.

Prosecute the Swindlers!!!

If when you call for Hop Bitters (see green cluster of Hops on the bottle label) the druggist hands out any stuff called C. D. Warner's German Hop Bitters or other "Hop" name, refuse it and show that druggist as you would a viper, and if he has taken your money for the stuff, indict him for the fraud and sue him for damages for the swindle, and we will reward you liberally for the conviction.

A SUPERB OFFER.

A First-Class Sewing-Machine, In connection with

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$16.00

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$20.00

EVERY MACHINE WARRANTED FOR 5 YEARS. Full particulars given in the

Chicago Weekly Journal

Send postal card for

SAMPLE COPY

which will cost you nothing.

Address JOHN R. WILSON, PUBLISHER,

Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston.

Is now giving attention to the treatment of chronic diseases aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care.

DR. BUCHANAN continues the practice of Psychometry—full written opinion, three dollars.

Light for Thinkers.

Published Weekly at Atlanta, Ga. G. W. KATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

WEATHERLY'S MICHIGAN CATARRH REMEDY.

Simple in its application, yet effectual. Its almost universal success can be cured easily from May to October than at any other part of the year, and will take less time to do it. The remedy is used in a common sense manner, and is thorough and persistent, and costs but little. It is not a cure, but a permanent and lasting relief. Send for our circular on this troublesome disease. If your druggist does not have it, send 5 cents for a trial bottle by mail. HAZELTON, PERKINS & CO., P.O. Box 100, Grand Rapids, Mich.

LEWIS, NEWELL & GIBBS, HENRY F. MILLER

PIANOS

W. W. LEWIS, E. G. NEWELL, PLATT F. GIBBS, 148 & 150 Wabash Ave., CHICAGO, ILL.

PILLOW SHAM HOLDER. AGENTS

Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50. Secure territory at once.

\$1.50

\$1.50

\$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. Its crowning virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large coil springs to loosen from their attachments. No notch or rebottom. TO CATARRH, NO REMEDY WOULD BRUISE YOUR SHAMS.

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will hold the shams against the bed-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. It is highly ornamental, and saves its cost many times in washing and opening each holder cost with each set. A year's trial will hold full particulars will be sent to any reliable person wishing to contract, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Boxes rates.

Prairie City Novelty Co, 69 Dearborn St., Chicago, Illinois. Give the name and date of paper you saw this in.

LIGHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 10 Crown St., Charleston, S. C. Price \$1.00 per annum. Subscriptions taken at this office.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL,"

Pupil of Dr. Benjamin Rush. Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Magnified by Mrs. Danikin. Is an untiring remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danikin.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by us, is far exceeding in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.



IF YOU WANT

the most desirable Piano or Organ in the world, do not fail to see the world-renowned

Estey Organ

and matches Decker Brothers Pianos.

If you can not call, send postal with your address, and we will mail you our terms, and catalogues of the above named, besides a fine line of less expensive, but very desirable instruments.

Estey & Camp, 190 State Street, Chicago, 203 Broadway, St. Louis.

ISAAH DILLON & SONS, LEVI DILLON & SONS

DILLON BROS. NORMAL ILL.

IMPORTERS AND BREEDERS OF

NORMAN HORSES

(Formerly of firm of E. Dillon & Co.)

NEW IMPORTATION

Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.

STABLES AND HEADQUARTERS LOCATED AT NORMAL.

Opposite the Illinois Central and Chicago and Alton Depot Street cars run from the Lake Erie and Western at 7 o'clock A. M. from Chicago and Western Depots, in Chicago, direct to our stables in Normal. Address:

DILLON BROS., NORMAL, ILL.

WEATHERLY'S MICHIGAN CATARRH REMEDY.

Simple in its application, yet effectual. Its almost universal success can be cured easily from May to October than at any other part of the year, and will take less time to do it. The remedy is used in a common sense manner, and is thorough and persistent, and costs but little. It is not a cure, but a permanent and lasting relief. Send for our circular on this troublesome disease. If your druggist does not have it, send 5 cents for a trial bottle by mail. HAZELTON, PERKINS & CO., P.O. Box 100, Grand Rapids, Mich.

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PIANOS

W. W. LEWIS, E. G. NEWELL, PLATT F. GIBBS, 148 & 150 Wabash Ave., CHICAGO,

Continued from First Page
in its inherent wealth of thought, of sympathy, of love, of justice, of truth? "Oh! that I could know whether materialism is a truth," say many. I do not say that. Oh! that I was a better man [applause]; that I was a wiser being; that I had a certain inspiration; and was better able to do, to feed the hungry, to drop a tear with those who sigh, to bend over the couch of suffering, to be a philanthropist in a cold and heartless world. There are angels needed in a cold and heartless world. Oh! tell me how to be an angel. Has the religion of Spiritualism with its beautiful inspirations made you a better being? Has your reverence for a high type of morality become stronger since your knowledge that angels walk by your side? Can you contemplate your destiny with a grander confidence? Are you better men and women? If you are not, you have missed the mark of modern Spiritualism. There was a time when men agreed it was right to listen to the silent teacher, the voice within. Oh, yes! I would rather see a house built in its rugged, uncouth way by the man who lives in it, than I would see the grandest architectural developments of genius.

YOUR SINS—POWER AND KNOWLEDGE.
Then modern Spiritualism is a science. It is a system of ethics. It is a religion; not only that, but it is the highest religion the world ever saw, because it says, "Roll up your own pants and wade the stream of life upon your own feet." I would scorn the man so cowardly as to wish to place his sins upon a god. [Applause.] Bear your own sins like a man. Let the lashes fall on your back with heroic suffering. Learn to rise out of the chaos of your misfortunes. [Applause.] There is a condition in which mercy is a crime. To hold before the eyes of humanity that there is a chance for sin to be pardoned, is a sin against the civilization of to-day. [Applause.] Let man know at once without equivocation, but clean and clear, that the soul which sinneth shall be punished. Like Bismarck for that. He does in the German Empire what he wants to do. I admire power. I admire Cromwell. I admire Frederick the Great. They were men of power. They had vigor in their autocracy, and there is in nature the same vigor. But the soul that sinneth shall be punished—for what? Not for revenge. Can you worship a revengeful God or an ideal which has revenge in it? Nature has no revenge, but she is ever telling thee, oh! man, that thou art ignorant. That is, all pain is the reminder that there is something yet to learn. When you begin to know, you become the master of your conditions and pain will cease.

Knowledge is power. Power is God. Knowledge is the god of Spiritualism—the god of spiritual progress. Knowledge is to lead humanity up the stair of this suffering world. The superiority of modern Spiritualism lies in its power of consolation. Religion has been a consolation. My father died with a priest at his side, who said: "You are dying now. Your friends have gone before. The prophets all died in their time and order. We must all go. Believe on the Lord Jesus Christ and you shall be saved." My father did not know whether he believed or not. He tried to believe, and died with the sweat of hope upon his brow. They did not know, when they laid his ashes down, whether the beautiful spirit had won its way to immortal sunshine or gone to immortal shade. Doubts dwelt in my family. They drove me away from the thought of the time. The stay of religious thought to-day is hope—hope that you will meet your resurrected friends again on the other side.

The superiority of modern Spiritualism is that it snatches the golden truth from the sunny land above. The spirit back returns. I wish I could make you see the glories I see to-day. When I depict them it sounds more like the embellishments of poetry and the luxuriance of imagination; but there are angels in their robes of whiteness, hovering around the foliage of those trees, entwining the leaves of love, sending them down to you in the sweet remembrances of earlier days. They come, and the realization is only wanting in you. Your senses have not yet opened to the lustrous light. If a king should come to you with all the panoply and gorgeous display of state, you with awe would stand; but greater than kings are here. Grandeur scenes than the glories of court display are here. These shady trees, these rugged hills, that placid water, and surrounding landscape are the theatre where divine footsteps tread but are not heard; where echoes of the sweetest melody resound but only touch your thoughts in power. There is a presence and a beauty here, a sympathy and divinity, a richness and love, a glory in which your departed friends participate, in which the halcyons of a consciousness of existence echo and re-echo on this very spot. To those who have tasted by clairvoyance the glories of the world to come, this can be realized. No tongue can tell, the eloquence of the most seraphic being can not describe the enchanting scenes, the glorious thoughts, the emanations of beauty that come around you. You only hear the flut strain. The gust of the storm of melody is broken on your shore. In this there is a power. There is a realization which gives conviction, so that when you look upon the clammy face of the dead, you know the loved one is not there. It is not in the cold grave, not in the sadness of the cloister, not on the painted dome, not in the magnificent cathedral, but in the broad expanse of nature, in the impingement of a loving conscious intelligence upon your souls, that make your dwelling-places a temple where do congregate the vastly grand, glorious beings made rich by experience and life. It is in this that modern Spiritualism has its power, charm and hope. This is the Shibboleth. This is the natural and spiritual explanation which is to rule the moral destiny of the future world, and in that we see the rise of a better day. In it we behold a higher development of right for mankind; better government, better laws, better neighbors. We shall see kinder fathers, more loving husbands, more tender mothers. It is in the differentiation of the human intellect where the glory, the triumph, the magnificence of the angel world touch humanity with its power. [Applause.]

A stage line established 100 years ago between Showkegan, Me., and Quebec—a distance of 200 miles—is still maintained and well patronized.
A paper presented before the French Academy of Sciences estimates that a man at fifty-nine years of age has slept an aggregate of 6,000 days, worked the same length of time, eaten 2,000 days, walked 800 days and been ill 500 days.
Mr. Burnett has explained why the eyes of animals shine in the dark. It is not due, he says, to phosphorescence, as has been commonly supposed, but to light reflected from the bottom of the eye, which light is diffused on account of the hypermetropic condition that is the rule in the lower animals.

DEATH AND AFTERWARDS.
An Argument by Edwin Arnold for Continuous Existence of All Life.
Simplicity, Agreeableness, and Absence of Any Serious Change in the Process Called "Dying."

(Edwin Arnold in Fortnightly Review.)
I stood last year in the centre aisle of the Health Exhibition at South Kensington, and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame. There—neatly measured out, labeled, and deposited in trays or bottles—were exposed the water, the lime, or phosphorus, the silica, the iron, and other various elements, perversely styled "clay," which go to the building up of our houses of flesh and bone. As I watched her half-amused, half-pensive countenance the verse came to my mind. Why should it seem to you wonderful, full thing though one rose from the dead? Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and, if we could only imagine them conversing elementally, how skeptical they would be that any power could put together the coarse ingredients of that glass case, to form by delicate chemistry of nature the peerless beauty, the joyous health, the exquisite capacities, and the lovely human life of the bright maiden who contemplated with unconvinced smiles those materials of her being!

INDESCRIBABLE BEGINNINGS OF MOTHERHOOD.
But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in Nature which she herself embodied and enshrined, without the slightest consciousness or comprehension on her part, how far more wonderful the mystery of the chemistry of her life would have appeared! Some very grave and venerable F. R. S. might, perchance, reverently have ventured to whisper, "Beautiful human sister, built of the water, the flint, and the lime; you are more marvelous than all that! Your sacred simplicity does not and must not yet understand your divine complexity! Otherwise you should be aware that, hidden within the gracious house made of those common materials—softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual magic—are tiny golden beginnings of your sons and daughters to be. You have heard of and marveled at filials written on films of fairy thinness and enclosed within nutshells! Diviner poems, in infinitely fairer characters, upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity! The history of all the vanished lives of those to whom, by many lines and stems, you are the charming heirress—from their utmost heights of mental reach, their smallest tricks of habit and feature; from passions and propensities to moles and birth-marks—are occultly recorded in the invisible epigraph of those enchanted germs, to be more or less developed when the flame on that new altar of latter life, of which you are the sacred priestess, brings to reproduction such miraculous epitomes." She would not, and could not, understand, of course; yet all this is matter of common observation, the well-established fact of heredity by pangenesis, certain though incomprehensible. What, therefore, is there to be pronounced impossible, because of our blindness in regard to endless continuity and succession in individuality, when out of the holy ignorance of such maidenly simplicity there can be thus subtly and steadfastly prepared the indescribable beginnings of motherhood? If one result of each human life should be to produce, more or less completely, a substantial, though at present invisible, environment for the next higher stage—while handing on, by collateral lives, the lamp of humanity to new hands—that would not be much more strange than the condensation of the oak tree to the acorn, or the natural sorcery of the contact of the mill and the spawn. "Miracles" are cheap enough!

EQUAL RIGHTS OF CONTINUOUS EXISTENCE.
The bottom of the sea, as the dredging of the Challenger proves, is paved with relics of countless elaborate lives, seemingly wasted. The great pyramid is a mountain of bygone mummy-lives. The statesman's marble statue is compacted from the shells and casts of tiny creatures which had as good a right to immortality from their own point of view as he. Moreover, it may be urged, the suicide, who only seeks peace and escape from trouble, confronts death with just as clear a decisiveness as the brave sailor or dutiful soldier. Most suicides, however, in their last written words, seem to expect a change for the better rather than extinction; and it is a curious proof of the propriety and self-respect of the very desperate, that forlorn women, jumping from Waterloo bridge, almost always fold their shawls quite neatly, lay them on the parapet, and place their bonnets carefully atop as if the fatal balustrade were but a boudoir for the disrobing soul. In regard to the argument of equal rights of continuous existence for all things which live, it must be admitted, if the bathybia—nay, even if the trees and the mosses—are not, as to that which makes them individual, undying, man will never be. If life be not as inextinguishable in every egg of the herring, and in every bird and beast, as in the poet and the sage, it is extinguishable in angels and archangels. What then is that varying existence which can survive and take new shapes, when the small dying sea-creature drops its flake of pearl to the ooze, when the dog-fish swallows a thousand trivial herring-fry, and when the poet and the sage lie silent and cold?

PHYSIOLOGICAL EQUATION.
The reason why nobody has ever answered is, that each stage of existence can only be apprehended and defined by the powers appertaining to it. Herein lurks the fallacy which has bred such contempt for transcendental speculations, because people try to talk of what abides beyond in terms of their present experience. It is true that they must do this or else remain silent; but the inherent disability of terrestrial speech and thought ought to be kept more constantly in view. How absurd it is, for example, to hear astronomers arguing against existence in the moon or in the sun because there seems to be no atmosphere in one, and the other is enveloped in blazing hydrogen! Beings are at least conceivable as well fitted to inhale incandescent gas, or not to breathe any gases at all, as to live upon the diluted oxygen of our own air. Embodied life is, in all cases, the physiological equation of its environment. Water and gills, lungs and atmosphere, coexist by correlation; and stars, suns, and planets may very well be peopled with proper inhabitants as natural as nut bushes, though entirely beyond the wit of man to imagine. Even here, in our own low degrees of life, how could the oyster comprehend the fishing cruises of the sword-fish, or he conceive the flight and nesting of a bird?

Yet these are neighbors and fellow-lodgers upon the same globe. Of that globe we build our bodies; we speak by agitating its air; we know no light save those few lines of its unexplored solar spectrum to which our optic nerve responds. We have to think in terms of earth experience, as we have to live by breathing the earth envelope.

INDEPENDENCE OF OUR FACULTIES.
We ought to be reassured, therefore, rather than disconcerted, by the fact that nobody can pretend to understand and depict the future life, for it would prove sorely inadequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realize that space, time, and the phenomena of sense are the provisional forms of thought. Mathematicians have made us familiar with at least the idea of space of four and more dimensions. As for time, it is an appearance due to the motion of heavenly bodies, and by going close to the North Pole and walking eastward, a man might, astronomically, wind back again the lost days of his life upon a reversed calendar. Such simple considerations rebuke materialists who think they have found enough in finding a "law," which is really but a temporary memorandum of observed order, leaving quite unknown the origin of it and the originator. Even to speak, therefore, of future life in the terms of the present is irrational, and this inadequacy of our faculties should guard us from illusions of disbelief as well as of belief. Nature, like many a tender mother, deceives and puts off her children habitually. We learned from Galileo, not from her, that the earth went round the sun; from Harvey, not from her, how the heart worked; from Simpson, not from her, how the measureless flood of human anguish could be largely controlled by the ridiculously simple chemical compound of chloroform. Men must be prepared, therefore, to find themselves misled as to the plainest facts about life, death, and individual development. We shall inherit the depressing world-fetters of the past long after they have sufficiently taught their lessons of human effort and brotherhood; and we shall live in the gloom of ancestral fears and ignorances when the use of them in making man cling to the life which he alone knows has for ages passed away.

SIMPLICITY OF DYING.
But, all the time, it is quite likely that in many mysteries of life and death we resemble the good knight Don Quixote when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Maritornes cut the thong with lightsome laughter, and the gallant gentleman falls—four inches. Perhaps Nature, so full of unexplained ironies, reserves as biithesome a surprise for her offspring, when their time arrives to discover the simplicity, agreeableness, and absence of any serious change, in the process called "dying." Pliny, from much observation, declared his opinion that the moment of death was the most exquisite instant of life. Dr. Solander was so delighted with the sensation of perishing by extreme cold in the snow that he always afterwards resented his rescue. Dr. Hunter, in his latest moments, grieved that he "could not write how easy and delightful it is to die." The late Archbishop of Canterbury, as his "agony" befell, quietly remarked, "It is really nothing much, after all!" The expression of composed calm which comes over the faces of the newly dead is not merely due to muscular relaxation. It is, possibly, a last message of content and acquiescence sent us from those who at last know—a message of good cheer and of pleasant promise, not by any means to be disregarded. With accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again!"

FOOLISH VISIONS OF "HEAVEN."
The fallacy of thinking and speaking of a future life in terms of our present limited sense-knowledge, has given rise to foolish visions of "Heaven" and made many gentle and religious minds thereby incredulous. As matter of observation, no artist can paint even a form in outline outside his experience. Orcagna, in the Campo Santo at Pisa, tried to represent some quite original angels, and the result is a sort of canary-bird, with sleeved pinions and a female visage. Man never so much as imagined the kangaroo and ornithorynchus till Capt. Cook discovered their haunts; how, then, should he conceive the aspect of angels and new-embodied spirits; and why should he be skeptical about them because his present eyes are constructed for no such lovely and subtle sights? If death ends the man, and the cosmic convulsions finish off all the constellations, then we arrive at the insane conception of a universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Sounder, beyond question, was the simple wisdom of Shakespeare's old hermit of Prague, who "never saw pen and ink, and very truthfully said to a netce of King Gorboduc, "That that is, is."

DICTATES OF DUTY.
Rev. Charles Conklin, of the Universalist Church of the Redeemer, Washington Boulevard and Sangamon St., Chicago, preached to his congregation last Sunday a strong sermon upon "Duty." His text was: "Lord, what wilt Thou have me to do?"—Acts, vi. 9.
The word duty, Mr. Conklin said, had a smooth sound, but it stood for something rugged. It was a modest word and made a modest demand on the letters of the alphabet, but it would be difficult to find a word with as few letters which had a better or finer significance. If it had little to exact of the alphabet, it had much to ask of man. Should God stir the mind with deep convictions and should its owner feel it to be his duty to impart these convictions to others for the benefit of fellow-men, it would not be difficult to understand the meaning of the word. It is true that man's life would be easier and his success apparently greater if he would stifle in his mind the dictates of duty and conform to the demands of the times. If a man lived a dual life and went regularly to hear a preacher whom he abhorred; if he sent his child to Sunday school, while behind his professions of religion lurked a supreme contempt for the forms and appearances of that religion, and if he kept his center-table covered with orthodox books, which he never read, he would be in the fashion, but not a devotee of duty. He would in all probability be looked up to as a man of influence, and would some time be elected a trustee of the church, but he would never be a man to whom duty was not a sacrifice but a pleasure. Duty made too many demands on man ever to be popular. Its path was not always strewn with success, and as it was but seldom frequented it was for this reason a lone some road. Moral heroes, who did their duty because it was their duty and was right, were scarce. The silence in which truly good men

found themselves was something awful, and hence intolerable, and when once a man got into the road of duty there was so little encouragement for him to keep straight course that he more often turned out than continued.
Duty offered no emoluments or spoils, and hence, from the standpoint of methods of the times, it was not a very encouraging leader. In politics, social and moral life, it was so that men dared not be honest and speak their minds, because the great mass of people were following the rainbow for the bag of gold. If it did not pay to be honest, honesty was not in favor. If it were more profitable to shut one's eyes to political treachery, official thievery, and corruption in high places, the majority of men would keep their eyes closed. An honest man in the condemnation of abuses found no friends, for men shunned him as a pest, as a nuisance—one who interfered with the even tenor of a system or a method which, even though it might be corrupt, harmed no one on the surface, and was certainly not inconvenient in its character. Such an awful sentiment as that which dictated blindness to rottenness and corruption was a public calamity and an incalculable evil. The Mohammedan fasted and prayed and left the giddy whirl of the dance to devote himself to the Koran only upon the condition and distinct stipulation that for such penance and denial he should have a freehold in heaven; and the orthodox religion of the Christian was but little different. Here the question of religion was resolved into a question of box-office receipts. The cashier and the little, square opening before him stood upon the threshold of heaven, and men were admitted at so much a head. People thought that a liberal contribution to the church, an attendance of perhaps one Sunday in four, entitled them to a front seat in the heavenly orchestra. But like many other theories which commanded many believers because they were satisfying and convenient, this would some day burst like a soap-bubble. To a man who had done his duty, if only once, the error of this belief was too manifest.

Virtue was its own reward. If men believed that a neglect of duty could be recompensed and a happy self-satisfaction engendered by amends, let them once try a regard for duty and see how different is the sensation. There was nothing more delicious than the feeling that the day's work was over and much-longed-for rest had once more come. Tenfold more delightful was the sensation that a duty had been followed out, a debt settled, an incubance removed. Man walked the earth free. No ball and chain clanked at his heels; a great weight was lifted from his chest; and if duty paid nothing it at least cost nothing. Life that was transfigured by the performance of duty was like the pure sparkle of a genuine diamond. The imitation stone shows in a dozen lights, and reflected all the colors of the rainbow just as the finest gem did, and it often puzzled the lapidary to say that it was not of the purest water. But six months after its purchase it took its place among the old glass in the ash-barrel, dim, lusterless, its beautiful fire gone out. The genuine stone, on the contrary, shone on, and for years and forever its magnificent colors glistened and sparkled in the bright sunlight and under the influence of the rays of the gas. Sentimentalism has lowered the tone of Christian religion. The men and women who never thought of the heroic duty wept and snickered over the love and sweetness of God, and in its heavenly presentation brought more tears than repentance. Certainly God was love, but He was also great and grand. He had an admiration for those who did right because it was right. He admired heroism and duty, and did not admire the sniveling sentimentality that was always going to be good, but, somehow or other, never took any steps to be perfect. Let us recognize the heroic, stalwart principle, that to do good requires work, hard work, attention to duty, and goodness for goodness' sake. Duty was a tribute owing to God. He had as much right to exact it as He had to demand that men should obey the laws of nature. All things were His. He made them, and His was the right to demand obedience.

There was no meanness greater than disobedience and indifference, and duty was a word for strong men and women. The Universalist sect did not build churches as asylums or as synagogues for preachers. Its principles prohibited that the minister should be a well-fed priest, who concerned himself as much about the temporal as the spiritual welfare of his people. The laity in the Universalist church made the preacher, and not the preacher the laity. Both, however, had duties to perform. It was the duty of the laity, after having installed its minister, to see that they came to hear him preach. It was the duty of the minister to keep abreast of the times and seek to make his church a live, wide-awake, practical-for-good, nineteenth-century institution. Some preachers, by matchless eloquence, could keep coherent the segments of their congregations and their pews always well filled. This gift of electrifying, however, is not vouchsafed to all, and the best the speaker could do was to map out a line of duty as good as his judgment could suggest, and conform to it. When a man had done his duty the responsibility of its success or failure did not rest with him. It was inevitable that the Universalist church must continue to be dangerously near the rear guard in the procession of creeds unless every member did his or her duty. The word duty must be dug out of the grave in which indifference had buried it, for God made one alternative—action or death. The brain by disuse wasted away, and the muscles of the arm by inaction became ossified, and so also would the church crumble and its little measure of usefulness be gone unless its members made up their minds that duty was the guiding star to success.

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 consequences: New Health and Life. THE HILDRETH MEDICINE CO., 224 N. State St., Chicago, Ill.

A Theosophical Manifesto.
Extract from the Minutes of a Session of the American Board of Control of the Theosophical Society, held at Cincinnati, Ohio, July 4th, 1885.

RESOLVED, That it is expedient, in the interest of Psychic Science, that The Theosophical Society shall assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of The Theosophical Society does hereby assume and proceed to exercise such supervision.
In pursuance whereof, the Board of Control does hereby authorize and require one of their number, Professor Elliott Coues, Member of the National Academy of Sciences, etc., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticize any and all of the Proceedings, Transactions, Bulletins, or other printed matter which the said Society may publish, at his judgment and discretion.
The Board of Control desires their worthy colleague to interfere in no way with the conduct or management of the said Society, but the Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which The Theosophical Society is the custodian in the United States.
And it is further RESOLVED, that this resolution be published, and that a printed copy be furnished to each Member and Associate of the American Society for Psychical Research.

By Order of the Board,
ELLIOTT B. PAGE, F.T.S.,
Gen. Sec'y for America.

It is said that the congregation of the Irvington Methodist Church at Indianapolis, Ind., has been greatly scandalized by a pugilistic engagement between Levi Ritter, a prominent lawyer, and Rev. W. L. Clancy, his pastor. Clancy, during a call at the residence of Ritter, reflected in his conversation discreditably upon several members of his congregation. Ritter objected to this, but the pastor continued to express his disapprobation of persons and things generally, and finally spoke in a very objectionable manner of Mrs. Ritter. Mr. Ritter ordered the pastor to leave the house, and as Mr. Clancy passed out he called Mr. Ritter a liar and dared him to come out on the grass and settle the dispute. Mr. Ritter accepted the challenge and in a brief but spirited round the pastor was pretty badly punished.

In England railways as well as omnibus companies pay good dividends, while signalmen, booking clerks, and others, mere lads, some of them, are fearfully overworked. At the more important junctions—Clapham Junction, for instance—the hours of the booking clerk are from 5 A. M. to midnight, alternate Sundays, and half Saturdays from 5 A. M. to 1:30 P. M., and from 1:30 P. M. to midnight, alternately, off duty, thus leaving, after deducting half an hour for getting home and to bed, about four hours in bed for mere youths of about twenty. And their labor is not in the open air, but at a desk in a close and small room for nineteen hours. The pay of the booking clerk is about 23s. per week, or 2d. per hour.

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