Truth w Lo Draper

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Readers of the Journal, are especially requested to ena 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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"The Occult World"-Theosophy.

to the Editor of the Religio-Philosophical Journal: I have just carefully read "The Occult World," by A. P. Sinnett, which a friend in Boston gave me last summer. Both in his own English home and in this country the books of Mr. Sinnett have gained such repute, as his eloquent style and his ability would naturally command among a class of intelligent readers who are looking out beyoud the common range of thought. He is a devoted member of the Theosophical Society. a personal friend of Madame Blavatsky, has spent some time in Hindoetan, and there dearned something of the occult lore of which he tells us. The "adepts" and "mahatmas" he has met, and the mysterious "Koot Hoomi" has sent him letters through the air. All the marvels he narrates are, of course, doubted by many, and I cannot say that I could accept them all, but, for the argument sake, we will grant them to be true. His own sincerity is apparent; his devoted earnestness and ingenious arguments enlist and interest the reader. The conclusion he reaches is that these marvels are the work of the human will and wisdom of persons on this earth, natural results of that mastery over the occuit forces and obedient material objects in nature which the mind of man, or rather the inmost spirit of man, attains by such exalted training and such culture in spiritual science as the secluded Indian "adepts" in Thibet and among the Himalayan mountains have made the end and object of their lives. This theory rules out the agency of spiritual beings from the life beyond, exalts the powers of the human spirit while in these earthly bodies, but ignores their powers when the same spirit is master of the celestial body in the life beyond. This theory of Theosophy ignores Spiritualism, has nothing to do with spirit presence or power, save of spirits still in their mortal forms, and does not bring the blessed immortals near us, or recognize their

Spiritualism recognizes the wonderful powers in man, gives the facts of clairvoyance, magnetism and psychometry as evidences of them, and grants that, in this life on earth a higher culture will develop new mastery over nature. So far it agrees with theosophy, but where this stops, Spiritualism goes on, recognizes the growth of our interi-or faculties in the life beyond, and gives us the wonderful facts of spirit presence and power as proofs of that growth. Theosophy has its uses, but is narrow in its range. Spiritualism has larger and richer uses and far wider range. It includes all of theosophy that is of any moment, as the greater in-

cludes the less. This error and narrowness in the theory of theosophy is my main object of criticism, and a word is needed on it because there is a class of persons whose inner life is being awakened, but who, disliking Spiritualism, would find some other way to account for its facts, and turn to the glowing prayer of Sinnett and the finely drawn theorising and striking facts of other theosophists for relief. This may serve them for a time, but when that narrower realm is traversed, their souls will begin to ask, "What is beyond?" and only Spiritualism can give answer.

Mr. Sinnett gives us many "occult phenomena "-raps, ringing of bells, voices in the air, "astral bodies," transmission of distant objects, etc.,—but these are such, many of them, as I have met in my thirty years of investigation, or such as Spiritualists are familiar with, and therefore need not be dis-

Evidently in his mind occult phenomena are far greater than those of Spiritualism, and the philosophy of the theosophy and of the Asiatic "adepts" with whom they are in sympathy, is the grand rounding out of a sublime system, compared to which the spirit-ual philosophy is crude and shallow. In narrating a remarkable fact he says: "Every Spiritualist will recognize that the

transport of a letter (through the air) from a ship at sea to Bombay, and thence to Calcutta, with a definite object and in accord with a pre-arranged plan, is something quite out-

side the experience of mediumship." On board that ship was Mr. Eglinton, of London, a medium whose personal excellence and capacity our author grants, and whose presence and acts were part of this "pre-arranged plan." Who can say that it was not a part of his "experience of mediumship," as well as of the occult experience of certain theosophists?

A deep sense of the superiority of Hindu "adepts" over all others is apparent. On page 86 we are told: "There is no clairvoyance of which the western world has any knowledge, comparable in its vivid intensity to the clairvoyance of an adept in occultism. A rash assertion this! With no wish to less-en the real merits of these excellent Hindoos, I must say that no fact he brings of their clairvoyant vision at all trancends facts of like kind I have witnessed in this country. But it is not of highest consequence whether the best clairvoyance is in New York or in the Himalayas, the faculty inheres in the race, as do other spiritual faculties. The theosophist recognizes it in this life and would cultivate it here; the Spiritualist recognizes it, and would cuitivate it here, and recognize it too, in the great hereafter,—an illustration of the wider range of the latter. Mr. Sinnett says: "The phenomena and experiences of Spiritualists are facts, ... but theosophy brings on the scene a new interpretation of these facts." That "new interpretation" is that spirits in these mortal forms produce and control these phenomena and not spirits from the higher life. The "adepts" who work these wonders are an ancient brother-hood so secluded and secret, that their very existence is in doubt in many minds. That existence I will grant, bearing in mind that personal safety, vulgar prejudices and European scoffs may have led them to this esoteric career, and, no doubt, their personal purity, solitary thought and interior culture may bave developed high powers and wide reach of subtle influence, and the Hindoo tempera-ment and atmosphere may favor their re-searches. Allowing this much leaves me still free to agree or disagree with certain state ments of Mr. Sinnett. Speaking of the unwillingness of Spiritualists to give up their conception of the source and causes of these phenomena, he says:

"It is only by a prolonged intercourse with the Brothers (the "adepts"), that a conviction grows up in the mind that, as regards spiritual science, they cannot be in error... The great Brother to whom this work is dedicated ("The Mahatma Koot Hoomi," see dedication page) is, at all events, a living man, with faculties and powers of that entirely abnormal kind which Spiritualists have hitherto conceived to inhere merely in beings belonging to a superior scheme of existence."

These mysterious brothers "cannot be in error," we are told, the emphasizing italic word being Mr. Sinnett's. Must reason. and intuition, and conscience, bow to the mahatma? Have we a Hindoo Pope? Dangerous ground this! To answer this, and also the assertion that Spiritualists have heretofore conceived certain "entirely abnormal" faculties and powers to inhere merely in beings from the higher life, I give a word from an article of my own on Home Circles, written before I knew aught of theosophic views. and giving not merely my ideas but those of many of the best Spiritualists:

"To sit in circles, or to witness the best mediumship, as mere wonder-seekers eagerly looking for some test of spirit-presence, but paying no heed, and giving no thought to the wondrous powers of the spirit in us, is of small benefit-often a positive

injury.
"To consult the spiritual intelligences as infallible authority, or to ask their help and weakly and blindly to rely on them in matters of selfish gain or of ordinary life, is unwise and enervating. No voice of angels which contradicts the reason and intuition of man is to be heeded, for they are fallible like ourselves-often wiser, yet liable to err.

"We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. We are spirits clad in mortal bodies; they are spirits clad in incorruptible and immortal bodies, too fine for our dull outward eyes to see. Some of those who come back are below us in honesty and intelligence, others are above us; they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony—glorious and majority wat not infallible. There are glorious and majestic, yet not infallible. There are no angels save the spirits of just men and gracious, true women. Their highest faculties and greatest powers are but the development of like faculties which are in germ in us. Clairroyance, for instance, is the spiritual sight, not dependent on our outward eyes, but most sperfect when those are closed. We get glimpees of clairroyance here; it may be the common vision of the life beyond.

"While the circle should be open and friendly to the Spirit-world, it can also be a school of psychological or spiritual science—a help to know more of psychometry, clairvoyance, magnetism, the gift of healing, and all subtile and far-reaching faculties in Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basis for a ra-tional psychology, such as the world needs."

Plainly enough Mr. Sinnett does not understand those whom he misstates; but, more than this, he gives us a letter which came to him in some occult way from Koot Hoomi, his most venerated "adept" teacher, who says the Spiritualists have made their spiritual spheres "a future life that the true phi-losopher would rather avoid than court." Keet Hoemi is in the dark as well as his devotes—the blind leading the blind. This conceit is quite absurd, and quite like what

we hear from the bigots of science and dogmatic theology.

The criticisms in this book of the strong

the criticisms in this book of the strong tendency among some Spiritualists to ignore the interior powers of man, and to attribute all so-called abnormal phenomena—facts such as our present science cannot account for—to spirits beyond the veil, are good and preceded. To improve or belittle the existing and the second strong or the second strong needed. To ignore or belittle the spirit in a man is an error to be avoided. No doubt we shall come to see that a portion of what are now considered spirit phenomena will be found to have their source within us here; but that will leave another portion for the source of which we must look up to the blessed immortals, emigrants from our homes

to the "many mansions" prepared above.

Mr. Sinnett well says: "In themselves, abnormal phenomena, accomplished by the will-power of living men, must be intensely interesting for every one endowed with an honest love of science: They open out new scientific horizons ... faculties will be acquired ... that will bring the outworks of science a step or two nearer the comprehension of some of the phenomena I have described. And meanwhile it seems to me very interesting to get a glimpse hefershand of interesting to get a glimpse beforehand of achievements which we should probably find engaging the eager attention of a future generation, if we really could, as Tennyson

Sleep through terms of mighty wars And wake on science grown to more, On secrets of the brain, the stars

As wild as aught of fairy lore," He writes well also of the possibility, the accomplished fact, indeed, among adepts, of acquiring "the power of cognizing events by other means than the material senses," and of the bigoted skepticism of inductive science touching all which its little yardstick cannot measure or its clumsy retorts analyze. Much to awaken deeper thought and give clearer insight is in these pages, and the merits of the able author I cheerfully admit and commend, while differing from his main conclusion, but the difference to Law in data beautiful. sion, but that difference I am in duty bound to emphasize, for it is not merely his conclusion and theory but that of the theosophists whom he represents, which I hold to be absurd and erroneous

certain fine teachings and sundry wonderful occult facts, and accredits teachings and facts to certain Hindoo" adepts," and to "The Mahatma Koot Hoomi," leading us to attribnte all like inspirations and powers to man on this earth and in these mortal bodies, butgreatly exalted by self poised discipline and interior thought. This rules out any agency of people from the life beyond, and while recognizing and commending spiritual culture and growth in this life, is silent touching such growth beyond the change called death. This ignores Spiritualism, save to belittle it by comparison, and would put itself instead of and supplant, the whole spiritual movement and put out the light kindled for us by our immortal friends and brothers. Theosophy is indeed the unphilosophical absurdity of demonstrating man's occult powers while in this life on earth, and asking for their growth and recognition while ignoring any demonstration of like powers in man in the life beyond, as shown by the facts of spirit presence and influence. Man can do great things in occult ways while here, but nothing when he has gone to the higher life! Signs and won-ders go out from "adepts" among the Himalayan snows, and reach to Bombay and far out on the Indian ocean, but let that "adept" emigrate to the Summer-land and if a poor Spiritualist thinks any like or greater signs and wonders come from him, they have "mistaken, grotesquely perverted views and no-tions"—so says the mystical Koot Hoomi to his disciple Sinnett. Whatever theosophy may teach or accomplish in illustrating and enlarging man's inner life and the virtues and powers that go out therefrom is well, and the discriminating student will accept that work, but will reject the follies which are attached to it, and will especially see how absurd it is that the less can supplant the greater or a sight of a part make our view of the

whole more complete. For "clearer sight and larger view," we must turn to the higher aspects of Spiritualism, where we find life and immortality one, the inner life and spiritual faculties of man both here and hereafter recognized, his great works here seen as promise of still greater hereafter, his human presence on earth as promise of his spirit-presence and power, felt or seen as he comes back to us from his higher home. The great question of our day is, "What of the immortal life?" To that theosophy gives no answer, or possibly dimly hints of "previous or future births," in the old shadowy Hindoo way. As a stepping stone toward Spiritualism it may be of some use; as a home for the soul, narrow and shadowy; as an answer to the great question of our destiny, of no satisfactory light or scope, and without vital life or inspiring assurance.

I have written with respect for the integrity and intelligence of Mr. Sinnett, and have granted the general truth of his statements. I am, however, compelled to say that the effort of himself and "Koot Hoomi," page 291, etc., to clear up a charge of plagiarism, the copying by Koot Hoomi in one of his occult letters from a previous speech of Henry Kid-dle at Lake Pleasant Camp Meeting, is to me quite lame and inconsequent. Since he rests the correctness of his narrations of facts a good deal on Madame Blavatsky and the "Mahatma," I must also say that I have never had faith in the reliable integrity of that

W. E. Coleman, lately published in the RE-LIGIO-PHILOSOPHICAL JOURNAL, and apparently clearly proved, we must find both Madame Blavatsky and Koot Hoomi quite crooked or mythical, and this would lessen the weight of a good part of Mr. Sinnett's narratives. But my main object is to show that Theosophy, as expounded in Asia by Mr. Sinnett and others, while it attributes such great occult powers to men in the body.yet ignores like powers to men in the body, yet ignores like powers in men coming back from the higher life, hardly tells us that they do come back or that there is a life beyond, and leaves us in Indian fog as to our immortal personality—cannot meet the needs of our day and cannot fill the place of Spiritualism.

Detroit Wich

G. B. STEDRINS. Detroit, Mich.

THE PRAYER PROBLEM. The Rev. R. Heber Newton tries to Solve it.

The Rev. R. Heber Newton lately preached sermon on "The Physical Problem of Prayer," which is worthy of careful perusal. He argued against the gross, unsympathetic view of the mere materialist, and sought to show by the elasticity of nature and the power of mind over matter how what the ignorant might call miraculous results could be produced by the intelligent application of natural laws which were carefully of infinof natural laws, which were capable of infinite combination. Mr. Newton said: Can prayer avail in this realm of physics? Is there any room for it amid the mechanism of Nature? Is it reasonable for the sick man to pray for health, for the people of a land consumed with drouth to pray for rain, for men and women in circumstances of danger to pray for rescue? To answer such questions and find the key to the physical problem of prayer, we must take a rather roundabout course and philosophize a little. The nature of which we speak so much nowadays means only this—"the sphere of uniform sequence."
It is the sphere in which things happen, as we say, uniformly; where effect follows the cause with invariable certainty, in unbroken order; so that we have learned to rely on this order with an unquestioning assurance. I'hus we can see what is meant by a law of nature; not the how or the why of any fact, but the fact itself. Law is the something settled, sure, fixed, upon which we can count. We live amid a reign of law. But Iask you to note that this uniformity of nature is no iron rigidity, even in this little world of ours. Two laws may and do combine to produce a certain result. That which would have followed from the action of one law alone does not follow in that case. There is an element introduced, not indeed of lawlessness and disorder, but of surprise to him who has heretofore only observed the action of either law alone. Nature proves thus to be what the Duke of Argyll calls "a variable compound of unvariable forces." The whole course of science is a disclosure to us of an ever-widening circle of laws, of laws and forces whose existence and action had been at one time wholly unrealized. Anything possible, therefore, to a reasonable science .is to settle down upon one's knowledge of Nature and say, "Now I know just what is going to happen." While there is this reign of law there is a good

deal of freedom under law, especially in the upper ranks of life.

THE WILL SUPERIOR TO PHYSICAL LAW. The human will cannot be reduced to terms of physical law. It is practically self-determining. This realm of freedom is what we mean by the supernatural—that which is above the realms of nature, above the sphere where a rigid uniform order reigns. Here is a new factor entering into the sum total of the physical factors of nature. A power moving in a sphere which is above the sphere of fixed and uniform action, yet in close relation to it, infringing upon it. must effect its process mightly. Civilization demonstrates this action of the mind and will upon the physical order. Man masters physical law and uses it to do his will. He never violates it. He never suspends it. He simply combines laws to produce that which, without such a combination, would have been impossible. Such a result is, in the only sense in which the world has any legitimate place in our vocabulary, a miracle. If man has the power, it would be the hight of folly to deny such power to other beings higher than man in the scale of creation, if such

Plainly some power does thus use Nature, even as man uses it, to develop theories of life by combining physical forces and laws. This is what we mean by evolution. The human mind has never rested in the thought that man as we see him upon our earth, is the highest form of existence short of God himself. Between himself and the Most High he has seen in varying forms the figures of superhuman beings; the spirits of the departed, in whom all races have believed, the angels of the Hebrew and Persian religions, the divinities of the Grecian Olympus, where is much to indicate the probability that there are such intelligences higher than hu-man beings. The belief in the continued existence in higher forms of those who have once lived upon the earth is the oldest and most insistent faith of man's soul. If that faith be founded upon reality, there must be in existence human intelligences developed to what would seem to us superh uman nowers, beings no less capable than we are of adapting the laws and forces of physical na-ture to the purposes of mind, but as much woman whose writings and acts I have ture to the purposes of mind, but as much sought to approach without prejudice. If more competent to manipulate those laws there be foundation for the statements of and forces, as their minds are more fully dev-

eloped and their energies less hampered by material organization. Whatever we make of the phenomenon of Spiritualism, it is certainly a singular fact that all the higher testimony, professedly born from the spirit-world concerning the problem of prayer, holds out the clew to that problem in this view of creation. Such communications unite in declaring that prayer draws to the aid of man unseen intelligences that are vastly more capable of affecting physical processes than is man himself, and who do thus use nature to bring about results that to man appear rightly as answers to prayer. MANIFESTLY SHEER AND PALPABLE FOLLY.

It would be a palpable folly then, in the face of such action of man as is every day illustrated, to affirm of the Omnipotent that he cannot use the physical laws and processes to accomplish the purpose of His will, or to affirm of the beings higher than man in the scale of creation that they cannot use the physical processes and laws to carry out their designs. Yet, granting such possibil-ities, the whole difficulty of the physical problem of prayers disappears. Is it a super-stition that man can answer his own prayers for health when he takes quining to destroy stition that man can answer his own prayers for health when he takes quinine to destroy malarial germs? He is doing the very thing which we are sometimes told it is folly for him to imagine any other being as doing—doing what some would have it as an interference with the uniformity of nature. He is simply overruling the action of nature's lower forces by the action of its higher forces and making matter do the will of man. If man can answer his own prayer for health, why should it be superstition to believe that such prayer can be answered by angels; by such prayer can be answered by angels; by the immortal ones; by God himsef? It is a superstition to believe a man can answer a prayer for rain. Not long since a savant off-ered the French Government to contract for a supply of rain in any province afflicted by drouth, at so much a square mile. If the French savant could have been supplied with enough caunon and powder he felt reasonably sure of fulfilling his contract. We may yet have among the departments of well-developed Gayaraments a burger of what Hamer eloped Governments a bureau of what Homer would have called "rain-compellers." Are the higher intelligences, which we believe to be possible in creation, less capable of acting upon the electrical conditions of the atmosphere than we are? Mr. Tyndall wrote, "without a disturbance of natural law, quite as serious as the stopping of an eclipse, or the rolling of the St. Lawrence up the falls of Niagara, no act of humiliation, individual or National, could call one shower from Heaven or deflect towards us a single

beam of the sun." The eloquent physicist appears to me to make, with characteristic impulsiveness, the error so natural to those who have taken in the revolution of the uniformity of nature and have been dazed by its splendors.

Give such a cast-iron uniformity in nature, and it is inconceivable how it could continue in order through one single day, with the willful and erratic actions of the myriads of men who exist upon our earth. If I plant a park of artillery in a parched suburb and fire away until I have induced rain, have I endangered the constitution of nature? There is in truth no such mechanical uniformity of nature as is imagined when these dire consequences are predicted of the physical action of prayer.

WE NEED NOT FEEL AT ALL ALARMED. Fortunately for us, nature is sufficiently elastic to allow of all sorts of apparent anomalies without disordering the majestic movements of creation. There are so many and such varied forces and laws at work in nature that combinations are possible which seem to us impossible, and results perfectly natural which seem to us wholly miraculous. We trust the Most High to know what He is doing with His own forces, and not concern ourselves about the consequences of such action of mind upon matter as we ourselves employ every day. We are children yet, and know little of the mystery of the laws of nature, concerning which we prate so glibly. As we learn more we shall grow more humble and believing as fully as now in the reign of law, but believing, as now, we are afraid to trust in that vision of the seer, "Conscious law is the King of Kings." Let it be enough for us that we may see reason to look calmly in the face of that fearful spectre which has stolen in upon us as the shadow of physical science, and that we can ressure ourselves that it is only a spectre. Science is doubtless right in her revelation of the uniformity of law. We must not deny the truth which God is teaching us through this nineteenth century prophet. It is invaluable to us, not for our secular affairs alone, but for our religion quite as well. Out of it will issue in due time a nobler and more rational faith, a faith happily purged of the superstitions and follies and accursed horrors which blighted the earth in the name of Heaven.

Only, we may well be cautious in drawing our conclusions from this gospel of law. They may be the most absolute and universal reign of law, and yet the power in whom we live be no iron fate, but a free spirit, while the uniformity of nature may find a place for the throbbings of love to pulse forth the energies of the will, in the ministries of helpfulness. Fearful as were the Calvinists, God, the physicist's nature, may be a yet more fearful power. There was room in the heart of a Jebovah for pity, even amid His wrath.
The tear of wee might touch his sympathies.
He might be moved to stay His glittering sword. But there is no moving the nature before which the materialist stands in awe.

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THE DRUIDS.

A Critico-Historical Sketch.

BY WM. EMMRTTE COLEMAN.

PART II.

(CONCLUSION.)

THE SO-CALLED DRUIDICAL STONE MONUMENTS. There is not a particle of trustworthy evidence that the so-called Druid stone of Kngland and other countries have the most remote connection with the Druids in any manner, form or shape. Upon this subject Dr. Jas. Fergusson, one of the first, if not the first, of living authorities in the world in architectural archæology, says: "What is the evidence on which the Druidical origin of such monuments as Stonehenge and Avebury have been assumed? The answer fortunately is simple—absolutely none. It never was pretended that any direct testimony existed, and the negative evidence is perfectly complete. No ancient authority, no one in fact, prior to the invention of printing, ever refers to any stones or stone temples, circular or in any other form, as connected with the worship of the Druids or of the Celts. On the other hand, every tradition that exists, whatever their value may be, points to the Arthurian age as that to which they owe their origin. If it is further asked, what evidence there is to connect these temples with Serpent Worship, exactly the same answer must be given—not one tittle has yet been adduced" (Tree and Serpent Worship, p. 30). The absurdities of Stukeley and others concerning Stonehenge, Avebury, Carnac and the other rude stone monuments of Britain and France are now thoroughly overthrown by archæological science. "Men of science," says Fergusson, "do not now pretend to see Druids sacrificing their bleeding victims on the altar at Stonehenge, nor to be able to trace the folds of the divine serpent through miles of upright stones at Carnac or at Avebury" (Rude Stone Monuments, p. 1). It is now completely established that, instead of being Druidical temples, altars, or places of sacrifice and worship, the great preponderance of the stone monuments, dolmens, cromlechs, cairns, menhirs, etc., were places of sepulchral deposit or burying places; and of the remainder there is nothing at all connecting them in any manner with Druidical worship. Of those not proved to have been sepulchral in character, some may have cenotaphic, or simply monuments, such as we erect to our great men—not necessarily where the bodies are laid. Some stones and some tumúli may have been erected to commemorate events, and some mounds certainly were erected as 'Motes' or 'Things'—places of judgment or assembly. In like manner some circles may have been originally, or may afterward have been used as places of assembly, or may have been what may be more properly called temples of the dead, than tombs. These, however, certainly are the exceptions. The ruling order throughout is still a sepulchre" (Fergusson's Rude Stone Monuments, p. 20). Celtic sepulchral tumuli are known as barrows, and were sometimes mounds of earth raised over the dead bodies; as such they were often surrounded by a circle of stones, set upright in the ground. These circles often remain to the present day in different parts of the British Isles, and, the barrow or mound having disappeared, are usually called Druidical circles. In the case of the more colossal of the sepulchral stone structures, the mounds having been removed, and the megalithic structures allowed to remain; "they have an imposing and solemn appearance, and seem the same manner as is done in Samothrace ture, and the arts of a great people or of imalmost to excuse the play of imagination indulged in by our early antiquarians in namer's transl. i. 295, 296). Moreover Dionysius ceive that all positive evidence of their auting them Cromlechs, and in giving to them Periegetas (Periegesis v. 570) states that in thority would have disappeared. We think a false interest by making them out to be 'Druids' Altars '—altars on which the Druids made their sacrifices. Researches which have been made in recent times show the absurdity of all this, and proves beyond doubt that the cromlechs are neither more nor less than sepulchral chambers denuded of their mounds" (Jewitt's Grave mounds and their Contents, London, 1870, pp. 4, 6, 10, 50, 51). "Cromlechs are found in England, Wales, Scotland, Ireland, the Channel Islands, France, Spain, Germany, Denmark, and some other countries of Europe; in Hindustan, and elsewhere in Asia and in America.....In a good many instances, cromlechs have been discovered in the heart of earthen mounds or barrows. In such cases, the rude chamber or enclosure of the C. is found to contain sepulchral remains, such as skeletons or urns, together with weapons or ornaments generally of stone or bone, fragments of pottery, and bones of animals. Similar remains have been found in the chambers of cromlechs not known to have been at any time crowned by barrows. These facts have led modern archæologists to believe that the C. was a sepulchral monument. The theory of the older antiquaries that C. was a druidical altar, is without any foundation in what has been recorded of the druidical worship by trustworthy writers" (Chamber's Encyclopadia, article "Cromlech"). "As skeletons have been found under some of the cromlechs," says Max Mueller, " there can be little doubt that the chambers inclosed by them .. were intended to receive the remains of the dead, and to perpetuate their memory" (Chips, iii. 266). "Our antiquaries," says Wright, "have given to them, [the cromlechs] every sort of absurd explanation, the most general of which was that which made them Druids' altars. But recent researches have left no room for doubt that they are all sepulchral chambers denuded of their mounds, In fact they have been found with their original coverings in the Channel Islands, in Brittany, in Ireland, and in England.... The ground around Stonehenge is covered with barrows, and was evidently the cemetery of a very extensive tribe.... The earliest existing legends relating to it describe it as a monument raised to the memory of the dead: ... At no great distance from the outer circle of Avebury is a fine cromlech with its attendant circle of stones" (The Celt, the Roman, and the Saxon, pp. 70, 72, 80, 83). "There was a time," says Rev. Aug. J. Thibaud, S. J., in his Irish Race in the Past and Present, N.Y., 1873, pp. 70, 71, "when all the large cromlechs which abound in the island [Ireland] were believed to be sacrifical stones ... After many investigations around and under cromlechs of all sizes, it is now admitted by all well-informed antiquaries, that they had no connection with sacrifices of any kind. They were merely monuments raised over the buried bodies of chieftains and heroes.... Nothing connected with religious riter of any description has met the eyes of the learned seekers after truth."

Dr. Fergusson, in his elaborate work on Bude Stone Monuments in all Ages, discuss the whole question of the orgin and uses of the so-called Druidical stone structures, with the following results! They are chiefly sepulchral, are not temples in any usual or appropriate sense of the term, and were gen-

ter they had come in contact with the Romana, during the first ten conturies of the Christian era; the megalithic structures of Stonehenge and Avebury, and the minor lithic antiquities of Aylesford, Ashdrun and others, were erected in commemoration of decisive battles fought in their vicinity and of the slain heroes there interred; and that nine-tenths, if not all, of the rocking-stones which play so important a part in the forms of Druidical worship, invented by Stukeley, Borlase, and other antiquaries of the last century, are merely natural phenomena, entirely disconnected with any religious rites or observances.

THE DRUIDESSES. It is very difficult to attain to any accurate or correct knowledge concerning the so-called Druidesses, the statements both of ancient and modern writers relative to these supposed Celtic prophetesses being vague, conflicting, and confused. The only indisputable references to female Druids appear to be passing allusions of Lanpridius and Vopiscus to certain asserted prophecies made by them concerning the Roman emperors, Alexander Severus, Aurelian, and Dioclesian (Ritson's Celts, p. 69, note; Prichard's Physical History of Man, iii. 177; Anthon's Anc. and Mediæv. Geography, p. 94); but these authors give no particulars of the Druidesses, simply designating them. simply designating them as such, without further description. Certain modern writers have, on the slenderest foundations, described minutely the several classes of the supposed Druidesses. We have been told that there were three classes, the chief of them being those who lived in perpetual virginity and were thought to possess the spirit of prophecy. The second were those who though married were only allowed to assume conjugal relations with their husbands once a year,—their business being to assist the Druids at their religious functions. The third were a kind of servants or attendants upon the others. Again we are told of others assisting at nocturnal rites, with their naked bodies painted black, hair disheveled, and abandoning themselves to transports of fury. Their favorite resort was the Island of Sena and a nameless islet opposite the mouth of the Loire, where once a year they pulled down and rebuilt the roof of the temple; but if by chance one let fall a part of the sacred materials, she was torn in pieces, amid frantic dances, regarded by the Greeks as akin to the Bacchantes or orgies or Samothrace (Universal History, Ancient, xvl. 407; Appleton's Cyclopædia, vi. 269; Higgins's Celtic Druids, pp. 187, 188). No authorities are cited by the writers naming the several classes of Druidesses, for

their statements on the subject, and after a

careful search I am unable to find the least trace of any information thereupon in any classic or reliable modern author; so the whole thing may be dismissed as imaginary. The foundation for the story of existence of Druidesses on the two islands above re-ferred to is this: (1) Pomponius Mela relates that in the Island of Sena, opposite the Ossismican coast, in Bretagne, dwelt nine Gallie priestesses, called Senæ, who lived in perpetual virginity, and were gifted with various supernatural powers, including a knowledge of futurity (Six Old English Chronicles, p. 463); and (2) Strabo relates that it is said that a small island opposite to the Loire's outlet was inhabited by Samnite women who are Bacchantes, appeasing Bacchus by mysteries and sacrifices, and who once a year reroof the temple, and tear in pieces she who lets any of the materials fall, etc. Strabo also informs us that Artemidorus says that in an island near Britain the inhabitants perform sacrifices to Ceres and Proserpine in islets adjacent to Britain, the wives of the Amrites engage in Bacchic rites during the entire night, "decked in the dark-leav'd ivy's clustering buds" (Gerald Massey's Book of Beginnings, i. 312). It is seen that not a word about Druidesses is found in these classic statements, and it is very doubtful if any substantial truth inheres in any of these indefinite, fragmentary narratives. The statement of Méla refers only to a small unknown island, called by him Sena, and even if it were true that nine priestesses inhabited it, that would not prove them to be Druidesses or that throughout Gaul, Britain, and Ire land, female Druids of three classes flourished in abundance. Mela says nothing of priestesses among the Celts anywhere except upon this insignificant and unknown island; ergo, according to the Druidists, Druidesses were an established institution with the Celts -or at least the Kymric Celts-everywhere. The number nine is also quite suspicious, remindful as it is of the nine muses of the Greeks and Romans. It is extremely probable that the story of the Island of Sena is one of the many fabulous tales concerning foreign countries abounding in classic authors. The story of Strabo begins with "They say," indicating it to be merely a floating tale, resting upon no well-ascertained authority,—the name of the island not being given. It says nothing of Pruidesses, but speaks of Samnite women who were frantic worshipers of Bacchus. The Samnites were not Celts, but an Italian tribe, allied to the Sabines; and what connection female Italian Samnite Bacchus-worshipers had with female Druids I leave to the uncritical romanceweaving Druidists to determine. I fail to see, also, how the worship, by the inhabitants of another unnamed island near Britain, of Ceres and Proserpine with Samothracian rites, in any manner establishes the existence of female Druids. The statement of Dionysius Periégetes is manifestly borrowed from those of Strabo, and has no independent authority. It is very doubtful if the stories of Strabo, as above, contain any truth whatever. All of these stories, it may be noted refer only to insignificant, unknown islands and in no manner pertain to the inhabitants proper of the great Celtic countries of Gaul Britain, Hibernia, etc.; and they establish nothing regarding the existence of female

A story which Strabo tells of the Cimbri has also been transformed into a narrative of Druidesses. Strabo (vii. ii. 3) says: "It is reported that the Cimbri had a peculiar custom." Hoary-headed priestesses followed their military expeditions, clad in white and barefooted. With drawn swords, they met the captives throughout the camp, dragged them to a brazen kettle placed on a raised platform, which one of the priestesses as-cended and holding the prisoner above the kettle cut his throat; and from the manner in which the blood flowed into the vessel judged of future events. Others opened the bodies of the victims and from inspection of the entrails prophesied victory to their own party (Ham. and Falc. transl. i. 450, 451; Tacitue, Oxford transl., ii, 297, note). The deeds of these Cimbrian priestesses have been ascribed to the Druidesses, the word "priestess" being changed to "druidess" (Anc. Univers. History, xvi. 407, note). The Cimbrievally erected by partially civilized races af- ans were regarded by ancient writers and by station, but with singular nobility and puri-

most modern authors as a Germanic tribe and no evidence exists that any Germanic tribe had any connection with Druidism. A few modern authors have attempted to show that the Cimbri were Celts, but their evidence was merely speculative.

SUMMARY.

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As a result of the researches outlined above the following conclusions are apparent:

1. Very little really is positively known, or is now ascertainable, about the Druids.

2. The accounts thereof of Cassar, Pliny,

and the other classical writers, are for the most part inaccurate and unreliable, a large portion of their narratives being purely mythical in character.

3. What appears to be best attested is the existence among a portion of the Kymric Celts, or Kelts, of a priesthood whom the ancient Greeks and Romans called Druids, but of the true nature of which very little was

4. This priesthood probably extended over a large part of Gaul (or France), and perhaps may have gained some footing in Britain and Ireland, especially along the coasts.

5. The Druidic culte seems to have been a

form of nature-worship, akin in character to that of their Aryan brethren in India, Iran, Media, Scandinavia, Germany, Greece, Italy, etc.,—that is, an adoration of the forces, elements, and objects of nature, mostly in the form of personalized embodiments of natural principles and potencies.

6. Magic and augury appear to have been especially prominent in the Druidic worship, and most horrible and revolting human sacrifices, particularly for purposes of augury, seem to have been frequent accompaniments

of the Druidic rites. 7. The immortality of the soul was probably a tenet of the Druids, and the dogma of the successive rebirth of the soul in various material or earthly bodies was also probably

a part of their creed.
8. There is no reliable information extant, concerning the female Druids, or Druidesses but it is possible that such may have existed

in limited numbers. 9. No evidence exists of the actuality of the asserted science and philosophy of the Druids, who in reality were, it is most probable, nothing but rude, semi-savage barbarians, superstitious magicians and astrolo-

10. It is impossible to tell whether the current theories of the sacredness of the oak and mistletoe among the Druids have any basis in fact. The evidence in their favor is very

insufficient and suspicious.
11. Not the slightest evidence exists that Serpent-worship was ever practiced among the Druids in any way, form, or shape.

12. There is no evidence to show that the rude stone monuments found in Celtic countries were in any manner connected with Druidism, there being abundant evidence that their erection had naught to do with religious rites and ceremonies.

13. The songs and traditions of the Irish and Welsh bards including the Triads, afford us no authentic information of the Druids. 14. The asserted grand spiritual hierarchy

of the Druids is undoubtedly mythical. "The inference to be drawn from the facts we have been collecting, and from the absence of all tangible contemporary evidence, compels us, however reluctantly, to efface from the pages of history those stately and shadowy forms which have flitted for centuries through the groves of Avalon, and peopled the sanctuaries of an extinct religion. Had the Druids and Bards really existed in those periods in which they have been described, had they really exercised the powers imputed to them over the religion, the literathority would have disappeared. We think ourselves justified, then, in concluding that the place they really fill in history is indefinite and obscure; and that the attempt to give a more precise form to these traditions by ingenious conjectures has been for the most part unsuccessful" (Edinburgh Review cxviii. 36).

Presidio of San Francisco. Cal.

# Last days of Mrs. Helen Hunt Jackson.

Her illness was a painless one, a gradual prostration of all the vital energies, under the influence of a powerful and irresistible disease. Throughout the long and trying ordeal, neither her patience nor her courage ever failed. Whenever the conversation turned upon her ailment, with its mysterious symptoms and steady disorganization of the system, baffling the physician's skill and thwarting the well-meant efforts of her friends, she was always first to turn the subject, saying with a re-assuring little smile, token of the brave spirit's triumph over the failing body: "Now let us talk of something more pleasant!" And she would so completely ignore her weak bodily condition, and enter into conversation with such spirit and zest, that one forgot that she was an invalid. and was conscious only of the clear, analytical mind, with its flashes of humor, and of the great, generous heart. Each effort her friends put forth to serve her met with the most tender appreciation, even though it proved of no avail.

Toward the last she often spoke of the approaching change, and always with the utmost confidence and cheer. Death had no terror for her bright spirit.

"It is only just passing from one country to another!" she sometimes said; and once she smilingly reproached me because I tried to disprove her conviction that certain indications pointed to a sure release within a

certain definite space of time. "I had decided that it would last just so many days longer, but you have upset all my calculations!" she said pleasantly. "It is very unkind of you. Now, I shall have to go back

and figure it all over again."
The "Good-bye, Good-bye, Good-bye," always thrice repeated, which rang out after me every time I left her this summer, told its own story. There was no time after the first of June when she did not feel a secret conviction that the end might come at any time, and that each parting might be the last. The words sounded again, more feebly, but with the same sweet message of affectionate regard and cheer on Saturday, the 8th of August, when we knew the end was at hand. That night, after saying farewell to all about her, placing her hand in her husband's, she passed into a painless slumber, and four days later, on the 12th of August, as the day waned here upon earth, the bright day of immortal-

ity dawned for her. Her last conscious acts were tender deeds of helpfulness for others; her last thoughts, of self-forgetful sympathy for those she left. One little incident will serve to illustrate this beautiful and tender phase of character: Among the numerous pathetic instances of misfortune continually brought to light in our city, the beginning of the summer revealed the needs of a young woman, of humble

ty of stimulator, who was not only in extreme dentification, abandoned by her husband, but had before her the sore trial of maternity. The case chanced to come to Mrs. Jackson's notice, and her ready sympathies were at once enlisted. Unsolicited, she made a substantial contribution toward relieving the wants of the young mother, and followed her fortunes during succeeding weeks with the liveliest interest and solicitude. A heautiful liveliest interest and solicitude. A beautiful little girl was born to the poor woman, and in her love and gratitude to the invalid, the mother bestowed upon the child the name of her benefactrees. This circumstance never came to Mrs. Jackson's knowledge. She grew so feeble that those about her tried to confine the conversation to light and pleasant topics; but she never forgot. I rarely saw her when she did not ask:

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"Well, how is our poor woman now?" and her face would light up when I gave her cheerful news, always endeavoring to keep her from thinking, as far as possible, of the perplexities which loomed up in the future. The thought of the baby, the helpless little creature who had come into the world so inauspiciously handicapped by her sex, seemed at times to absorb the mind of the dying woman; and on more than one occasion she

said to me, with a troubled look: "I cannot understand it; and oh! I wonder, I wonder what her life will be. How can we tell, Mrs. Apponyl, that it might not have been better if the little thing had never seen the light? I hope, I do hope, that her life

may be a blessing."
And now I come to a little incident which I hesitate to relate, for it deals with that shadowy borderland between this life and eternity which many seek to penetrate, but

whose mysteries none have solved. One of Mrs. Jackson's last acts was to designate various articles of wearing apparel to be sent to her needy protége. No one in San Francisco mourned her loss more sincerely than this poor woman, who had never seen her face. When she learned, several days later, of the thoughtful provision made for her by the dying, she was touched and pained beyond expression. Crossing the room to where the little girl was lying upon the bed, she lay down beside her, calling her by the name which had become invested with

sacred associations, saying:
"My poor little daughter! and that dear lady will never know that you bear her name. If she could only have known how grateful I felt! Why didn't I take you to the house and let them carry you to her? I am sure that the sight of your sweet face would have done her heart good, and made her feel that her kindness had not been lost. Now she is dead, and can never know."

This little woman, who is honest and conscientious as well as true-hearted, and who is quite willing to attribute the whole experience to some unconscious day-dream, tells me that at that moment she felt the warm, firm pressure of another hand upon her own, and looking up saw a bright, womanly face bentover her and her child, which seemed to say, with a cheery, reassuring smile:

"See! I am not dead; I am here!" and then the vision faded from her sight, and she was alone again with her child. She had never seen Mrs. Jackson, or heard any one describe her, but her description of face, manner, and intonation formed a perfect portrait. The story is given without comment, for nothing in my own experience has ever led me to place faith in supernatural visitations; but if spirits are gifted with free volition, or could hover for a time, over the arena of life's action, I like to think that one of her first desires would have been to look upon the face of the innocent child, before whom stretches an unknown future, and the preservation of whose life, for good or ill, was partdue to her intervention. Apponyi, in Overland.

# . An Interview with Dr. Slade.

Through the invitation of a third party, the writer was induced to visit Dr. Slade, the slate-writing medium, at his rooms, 223 Shawmut avenue, yesterday afternoon. Two slates were produced, and one with a piece of pencil on its top was used at first. One of the conditions required of the visitor was, that he should place both hands on the table, which were then partially covered by the left hand of the medium, leaving his right hand for use in holding the slate under the table. The medium explained that the spirit who operated and produced phenomena for him was named William Clark, and he asked if the spirit was present and would write a message for the visitor. Three raps under the table were given. The medium request-ed that the raps be given elsewhere, and they were produced on a slate on the table behind him, as if with a pencil or other hard substance. Then the slate was held under the table, a sound was heard as of a pencil scratching or writing, and when the slate was withdrawn it contained the words, writ ten in a large hand, "I will try." Then the two slates were examined, put together with a bit of pencil between them, and first held under the table, but afteward held close to the ear of the visitor by Dr. Slade, when a scratching as of writing going on inside was heard, and was continued so long that Mr. Slade remarked that they were evidently writing a long message. When the sounds ceased the slates were separated, and inside, on one of them, appeared the following mes-

saga: "My Friends: Why do so many object to this truth, which proves immortality? Spiritualism proves that there is no yindictive and personal God. It also demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction offthe moralliaw. Spiritualism is in full sympathy with all re-formatory movements that are for the good of humanity. Spiritualism is the illuminator which leads the individual from ignorance and bigotry, and tells men to investirate all things, and to hold fast that which good. If man lives true to the teachings of Spiritualism, he will live a good and useful life. This from the spirit of WM. CLARK."

The writer acknowledges that everything connected with the production of this message seemed to be, so far as he could see, fair and above board, and does not, therefore attempt to criticise it.—Boston Herald.

The Paris Vaudeville Theatre has just dopted a very clever invention, by means of which each seat can be at once folded up into the thickness of three inches, rest for the arms and all; likewise a hat stand and a cane stand.

#### Hersford's Acid Phosphate IN SEASICKNESS.

Prof. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases, the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired."

### THE HOME OIROLE.

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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.

#### The Face of a Young Man Appears in a Luminous Light.

In the past two weeks I have received sev-

To the Editor of the Religio-Philosophical Journal:

eral letters from "stranger friends," asking why my contributions to the "Home Circle" have ceased. Will these kind friends allow me to answer them through the JOURNAL? I have been far from well all Summer, but for the past four weeks have been suffering from my first attack of "Hay Fever," and have been confined to the house most of the time, for when I did venture out, I found to my sorrow I was worse the next day. I am not well now, but thanks to the friends for their kindly inquiries. During my illness I have had much time for reflection, and one train of thought more than any other has been present with me: it is the many different ways our spirit-friends take to arrest the attention of earth's children, and lead them to think of and investigate spiritual things. To some they see that nothing but demonstrations of a physical nature will accomplish the purpose, and table tippings, raps and materializations are brought to their notice. To others these things would be useless, as they would reason them away under the belief that they were merely sleight of hand tricks which any clever prestidigitator could easily accomplish; to these the whispered name of some deceased friend, accompanied by a message from that friend, would act as an incentive to farther investigation. Again there are others who after being ill for months, are cured by some simple prescription given through a medium by some spirit physician, or by the magnetized hand of some medium severe pain is removed as if by magic. These are only a few of the methods our spirit friends take to arrest the attention of earth's children and lead them to think of spiritual things. I look back now upon the first spiritual manifestation I ever had, which, strange to say though of a startling nature, did not at the time lead me to investigation. At the risk, Mr. Editor, of boring your readers with a too lengthy communication I will. after a few preliminaries, state the nature of it.

Our family was small, consisting only of husband, child, self and servant. A young man, a friend of my husband's, begged of us to take him to board, being charmed, as he said, with our quiet, cozy home. My husband favored the proposition, but I did not, for being "on hospitable thought intent," and only a young house-keeper, I feared one who had been accustomed to hotel life, might not be satisfied with our less varied fare; but two against one prevailed and he came. A few months after he came to our home, I was taken down with fever, was very ill for several weeks, and when I began to convalesce my parents who lived East insisted on my returning home until I had entirely recovered, so taking my child with me, I left, leaving my husband and his friend in care of our efficient help. Before the lapse of two weeks i received a telegram from my nus band telling me his friend had met with a fearful accident by which he lost his life. He was a young man of rare promise, had hosts of friends in the place who were saddened by his sudden death. His genial pleasant de meanor in our home had greatly endeared him to us all. Need I say the news of his death was a great shock to me and greatly

retarded my recovery.

As soon as I was able I returned home, leaving my child with my parents. With two of our family gone, and being still in delicate health, our house seemed unendurable in its loneliness, so we decided to quit housekeeping and go to the principal hotel .in the place to board. One night my husband being out of town on business, a lady friend had promised to come and pass the night with me. Just before time for retiring she sent me word that company from out of town would prevent her coming, so when bed time came I retired, taking a book with me to read until I became sleepy, as I had often done before. It was not long ere my eyes began to weary, and putting out the light I was soon fast asleep. About the middle of the night I awoke, seemingly as wide awake as I ever was in day time, and opening my eyes. they were at once attracted by a luminous spot on the ceiling, just over my bed, about the size of an egg. I looked at it intently, wondering what it could be, never for a moment deeming it any thing that could not naturally be accounted for. I knew nothing of Spiritualism, had scarcely ever heard the subject spoken of, and had never attended a seance in my life. I looked at the luminous spot, and as I gazed at it the light increased in size, though retaining its round shape. I went to the window, feeling sure it must come from a light in some neighbor's window, but none could I see; all was darkness wherever I looked. I drew down the curtain, looked again and the light, was still there. Just as I was returning to bed again the clock in the next room struck one. The light had now become as large as a full moon, and what was my surprise to see rays branching out from it all around; even then it did not strike me as any thing supernatural. Then, all at once, the face of this young man appeared in it, as real as I ever saw it in life. To say that I was frightened, but faintly expresses my feelings; a cold perspiration broke out all over my body, and it was but the work of a moment to cover my head with the bed clothes. I shook as with an ague chill. It was not until the clock struck five that I dared to peep out and recon-oltre. When I did, the light had disappeared entirely. One would suppose such a manifestation would have had a tendency to make me at least wish to investigate Spiritualism, but it did not; on the contrary it made me feel afraid to do so, and when after speaking of the circumstance to friends, and noticing the incredulity depicted upon their faces, I gradually ceased to mention it, though I could never banish it from my mind. Some other time I may inform your readers what did many years after arrest my attention enough to make me wish to investigate the subject of the spirit's return.

CLARA A. ROBINSON. Chicago, 8256 Prairie Ave.

In Havana eigar manufacturers pay their hands three times a day.

# Woman and the Household.

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

MRS. LOFTY AND I. Mrs. Lofty keeps her carriage; So do I.

She has dapple grays to draw it; None have I. She's no prouder with her coachman, Than am I

With my blue-eyed laughing baby Trundling by. I hide his face lest she should see The cherub boy and envy me.

Her fine husband has white fingers; Mine has not. He can give his bride a palace: Mine a cot. Hers comes home beneath the starlight, Ne'er cares she;

Mine comes in the purple twilight, Kisses me, And prays that he who holds life's sands Will keep his loved ones in His hands,

Mrs. Lofty has her jewels; So have I.

She wears them upon her bosom; Inside I.
She will leave here at death's portals Bye and bye; I shall bear the treasure with me

When I die, For I have love and she has gold, She counts her wealth; mine can't be teld.

She has those who love her station; None have I. But I, be but one true heart beside me, Glad am I; I'd not change it for a kingdom No! not I;

God will weigh it in a balance

Bye and bye;

And then the difference will define,

'Twixt Mrs. Lofty's wealth and mine.

—Mrs. C. H. Longstreet.

FROM MANY SOURCES. Helen Campbell than whom there is no better authority on the subject, has just taken a prize from Good Housekeeping on "Bread: How to make it well and economically and how to eat it healthfully."

The mails at Lincolnton, N.C., are handled by three women-Miss Nannie Hoke, the newly appointed postmaster, and her two female

Mrs. Bettie Dandridge, a daughter of old Zach. Taylor, once President of the United States, is living at Winchester, Va.

The State of Guadalajara, in Mexico, has passed a law by which the "households of widows, nuns, and unmarried women" are free of taxation. This is perhaps the first instance on record of men applying to women immunity from supporting a government in which they have no share.

Jane M. Bancroft, a niece of the historian, who has been for seven years Dean of the Woman's College of the Northwestern University, has resigned with the intention of pursuing certain special studies in Paris.

Dr. Garrett Anderson, a sister of the wife of Prof. Fawcett, and Dr. Arabella Kenealy, a daughter of the late Dr. Kenealy, a brilli-ant advocate and finished scholar, are said to be the two most distinguished lady practi-tioners in London. Both of them enjoy large and lucrative practices, and are said not to be inferior in ability to doctors of the highest standing of like age and experience.

A woman of seventy-two years of age, living near Snow Spring. Dooly county, Ga., is the best farmer in that neighborhood. She has been a widow for thirty-five years, and has managed her own business successfully, and a few days ago she had more cotton bales around her gin-house than any other farmer in that region.

A traveler in India states, concerning wemen physicians: "The importance of training native women as midwives and doctors to supply this immense demand is very great, and now a class of female students has at last found a place in all the Indian medical schools. These medical women, when fully qualified, are to be co ordinate with the existing medical service, and not subordinate

An exchange tells of a speech by Sojourner Truth, which took place at Akron, O., at a suffrage meeting in 1851. Mrs. Frances D.

"She moved slowly to the front, laid her old bonnet at her feet, and turned her great speaking eyes to me. Hisses came from the audience. But she looked the disapproval down. Nearly six feet high, her head was thrown back, and her eyes 'pierced the up-per air, like one in a dream.' At her first word there was a profound hush. She spoke in deep tones, though not loud, which reached every ear in the house, and this is part of what she said:

"'Dat man ober dar say dat womin need to be helped into carriages, and lifted ober ditches, and to hab de bes' place ebery whar. No body eber helps me into carriages, or ober mud-puddles, or gibs me any bes' place!' And, raising herself to her full height, and her voice to a pitch like rolling thunder, she asked, 'And a'n't I a woman? Look at my arm!' (and she bared her right arm to the shoulder. showing her tremendous muscular power.) 'I have ploughed and planted, and gathered into barns, and no man could head me. And a'u't I a woman? I could work as much and eat as much as a man-when I could get it, and bear the lash as well. And a'n't I a woman? I have borne thirteen chilern and seen 'em mos' all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me. And a'n't I a woman?

"'Den dey talks 'bout dis ting in de head —what dis dey call it?" ('Intellect,' whispered some one near.) 'Dat's it, honey. What's dat got to do wid womin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quart, wouldn't ye be mean not to let me have my little half measure full? Den dat little man in black dar,he says women can't have as much rights as men, because Christ wasn't a woman? Whar did your Christ come from?' Rolling thun-der could not have stilled that crowd as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated: Whar did your Christ come from? From God and a woman! Man had nothin' to do wid him!

Mrs. Elizabeth Oakes Smith during a visit to North Carolina, writes to the Index concerning the South and southern women:

"The women of the North can have little conception of the hindrances which their sisters of the South encounter in their efforts to accept new and progressive ideas. The other sex, in a blind sort of way, helds fast to an absolute kind of chivalry skin to that of the renewand Don Quixote, by which they try to held women in the background, as a kind of percelain liable to creek and breakage, unless daintily handled. Women here see the

more clearly than the men, and act up to this light, but with a flexible grace that disarms opposition. They see the necessity of work, and are turning their attention to methods for remunerative labor, far more difficult to obtain at the South than at the North.

"Soon after my arrival at my son's house, Mr. Appleton Oaksmith, I was gratified at re-ceiving a visit from Mrs. Mary Bayard Clarke, a poet of the South, and well known as a fearless advocate of progressive ideas...... Her husband is a distinguished judge on the bench, and her accomplished daughter took the initiative in the Dignity of Labor (I quote the title of one of my lectures of forty years' standing), as you will see by the following, which I cut from a New Orleans paper: 'In the North Carolina State exhibits is a large collection of mounted fishes prepared speci-ally under the direction of the State author-ities. These are mounted by Davidson's method of ichthy-taxidermy, are properly classified, and have been examined and commended by Prof. Jordan and other ichthyologists. They are the work of the firm of Clarke & Morgan of New Berne, the junior member, Mrs. Mary D. Morgan, having prepared about one-half of the collection. The firm have also a collection of aquatic fowls on exhibition. They do a fair business in scientific and million to a fair business in scientific and million. linery taxidermy, and have a contract to duplicate the collection of fishes for the North Carolina State Museum. Mr. Clarke does the field work, Mrs. Morgan attends to the shop work, and thus solves the question of a living for herself and two fatherless children.'

It is further stated that Mrs. Morgan not only mounts her birds in a beautiful, artistic manner, but is a good shot and brings down her own birds... In the meanwhile, I trust these birds are for scientific purposes, and do not go for the decoration of ladies' bonnets. Every woman ought to set her face against the cruel, wicked vanity of ornamenting her hat with these rare and beautiful creatures. The practice, if persisted in, will soon deprive us of birds of song, and most especially of the lovely humming-bird, the winged gem of our aeriel denizens. If we are rightly informed, Mrs. Morgan's birds are of the aquatic kind. And she does not confine herself to birds. She is now preparing an alligator eight feet in length, which was ordered for a museum in Berlin. You will see by this, that North Carolina women are fully up to the times."

#### Yorkshire Superstitions.

The Staithes folk are imbued with all manner of quaint superstitions, which, whatever their origin, convey to-day no meaning and have no reason for their observance. They have a firm belief in witchcraft, but a debased form of witchcraft of the "gettatura" order, the witch being wholly unconscious of his or her power of evil. Until quite regently and I am informed that by some of cently-and I am informed that by some of the older inhabitants the custom is still secretly maintained-it was customary, when a smack or coble had had a protracted run of ill fortune, for the wives of the crew and owners of the boat to assemble at midnight and in deep silence, to slay a pigeon, whose heart they extracted, stuck full of pins, and harmed ever a chargeal five. While this and burned over a charcoal fire. While this operation was in progress the unconscious witch would come to the door, dragged thither unwittingly by the irresistible potency of the charm, and the conspirators would then make her some propitiatory present.

Again, it is of frequent occurrence that, after having caught nothing for many nights, the fishermen keep the first fish that comes into the boat and burn it on their re-furn home as a sacrifice to the Fates. All four-footed animals are considered unlucky, but the most ill omened of quadrupeds is the pig. If, when the men are putting their nets into the boats, the name of this innocent and succulent animal is by accident mentioned, they will always desist from their task and turn to some other occupation, hoping thus to avert the evil omen, and in many cases will renounce the expedition altogether, convinced that no good would come of it. The sight of a drowned dog or kitten, too, as he goes toward his cobble, will always keep a Staithen fisherman at home; and, what is still more curious, if, as he walks to his boat, his lines on his head or a bundle of nets on his shoulder, he chances to meet face to face with a woman, be she even his own wife or daughter, he considers himself doomed to illluck. Thus, when a woman sees a man approaching her under these circumstances she at once turns her back on him. If a fisher sends his son to fetch his big sea-boots, the bearer must be careful to carry themunder his arm. Should he by inadvertence place them on his shoulder his father will inevitably refuse to put out to sea that day. An egg is deemed so unlucky that the fishermen will not even use the word, but call the produce of the fowl a roundabout; and, fearless as are the fishers in their daily juggling with the dangers of the sea, yet so fearful are they of nameless spirits and bogies, that I am assured I should be unable, in the whole fishing colony of Staithes, to find a volunteer who for a couple of sovereigns would walk by night to the neighboring village of Hinderwell, a couple of miles distant. Prey as they are to unreasoning superstition, the Staithes fishermen are withal a pious and well-thinking people. Many of them-the majority, indeed-have gone over to Dissent. the primary cause for this inclination being as in the case of the Durham pitmen, that the Church has left them greatly to themselves. There are in Staithes but few Roman Catholics-I have only been able to discover one, and this person is not a native of Staithes-though hard by, but a mile or two away, is a village whose inhabitants are nearly all Romanists.—London Times.

# The Elevation of Spirits in Darkness.

On Sunday evening, August 9th, we sat at Cromford, and our medium was controlled by the "Rev. George Whitefield." who informed us there was a penitant, earth-bound spirit that he wished us to join in prayer with him about: that if it be our Heavenly Father's will, he might be liberated from his miserable bonds. Most earnestly the control pleaded that our Heavenly Father would grant him his desires, that the spirit be taken to a higher sphere; as we have always understood, when two or three are gathered together in God's name, he will be in their midst, and their prayers shall not go unanswered. But it is not always the will of God to answer our prayers at once; and there is, perhaps, a lesson in the fact, that we poor mortals in the flesh—even the most earnest—fail to ask in good faith. But his holy servant pleaded, and pleaded again, until we ourselves felt that there was a holiness and God-fearing spiritu-

spirit of the age and the needs of change far hands and bade him to pray earnestly and more clearly than the men, and act up to this God would help him; and he held up his light, but with a flexible grace that disarms hands, and called most fervently, "Lord! Lord! Lord help me!" and he immediately left the medium.

After thanking God that he had heard and answered prayer, "Whitefield" left the medium, and the spirit of our friend who had been taken up was allowed to come. He came and told us he was very weak, like unto a new-born babe, but the spirit friends had cared for him, and he would come again and tell us more. Then came one of the most heart-rending scenes it has been the writer's lot to witness. A comrade, earth-bound, taking possession of the other medium, pleaded most agonizingly for his friend to take him with him, repeatedly crying alond: "Do not leave me! Do not leave me! Do take me! Do take me with you, please!" The liberated spirit could only utter, "Pray, pray to God, and he will help you."
O Lord, teach me to number my days, that

I may apply my heart unto wisdom, seemed most appropriate at the moment. We had still our opportunity to "Work out our salvation," but our friend had let his go by. What an awful thing to realize and witness

Our friend, who had received the blessing, left the medium. "Whitefield" again came to comfort the distressed spirit; and again we joined in prayer for his liberation, but it was not the will of God that it should be so that night. But the higher spirit comforted him, and pointed him to God, and begged that he would pray continually, and his liberation would come.

We are a new circle, having been sitting only a few months, and only three families are in the circle; and we have not ventured to trouble you before, but we thought that such experience ought to be made known through the wide circulation of the MEDIUM, and that it would break the ice for Cromford.

to find its way to your files in future.

I ought to say before closing, that both the spirits had made known to us their unfortunate position, and we had comforted them as well as we could; but we had no idea that our humble search after light would lead to such glorious results. With such stimula tion we hope still to go on pursuing and achieving good.-Wm. Walker, in Medium and Daybreak.

It is said that the first restrictive liquor law ever passed in this country was enacted in a little town in Rhode Island and read as follows: "Every saloonkeeper who sells more than one gallon of liquor to a miner shall be fined \$1 and costs." The first temperance pledge remembered in circulation in New England was thus worded: "I solemnly swear to abstain from the use of intoxicating liquors on all occasions except on training days, wedding days, banquets, and other great

occasions." In the Artic Ocean ships are frequently invaded by swarms of mosquitoes. In Alaska they form clouds so dense that it is impossible for sportsmen to aim at objects beyond. Native dogs are sometimes killed by them, and even the grizzly bear is occasionally blinded by their attacks.

Partial List of October Magazines not before Mentioned.

THE FLORAL CABINET. (New York.) A magazine of Floriculture and Domestie Art.

THE MIND-CURE. (Prof. A. J. Swarts, Chicago.) Contents: Mental Therapeutics; Personality and Individuality; The Mental Cure; All in Spirit: Reviews: etc. THE VACCINATION INQUIRER. (London, Eng.)

health raview and the argan of the don Society for the Abolition of Compulsory Vaccination. THE DREAM INVESTIGATOR. (James Mon

roe, Peoria, Ills.) A monthly Journal devoted to Mental Philosophy, Science, Religion, Self-Improvement and General Reform.

GOLDEN DAYS. (James Elverson, Philadelphia.) A popular weekly for boys and girls, with good reading, original and selected.

# November Magazines Received.

GODEY'S LADY'S BOOK. (H. Haulenbeek. Philadelphia.) The Thanksgiving number is a good one and filled with stories, poems, fashions and notes.

The Bible-Whence and what? By R. B. Westbrook, D. D., LL, B. This volume contains much useful information respecting the books of the Bible, their origin, various translations, etc. It is a work for every student's library. Cloth bound, price \$1.00 For sale at this office.

# New Books Received.

STATE HISTORICAL SOCEITY OF WISCONSIN. 29th, 30th and 31st Annual Reports. ANNUAL REPORT OF THE ST. PAUL CHAMBER OF COMMERCE, for the year ending Dec. 31, 1884. St. Paul, Minn.: The Pioneer Press Co.

THE MORMON PLOBLEM and the Nation's Di-lemma. By T. W. Curtis.

A New work entitled "Natural Theology, or Ra-tional Theism," from the pen of Dr. M. Valentine, Ex-President of Pennsylvania College, is promised by desers. S. C. Griggs & Co., to be ready in October.

"100 Doses One Dollar" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

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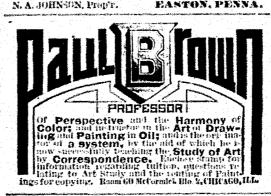
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Montgemery, Ala., June 25, 1885.

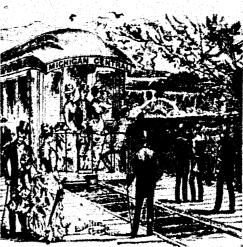
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in St. Louis Spectular.

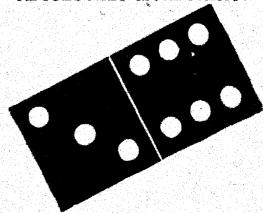
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When newspapers or magazines are sent to the forenat, centaining matter for special attention, the sander will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 24, 1885.

#### A New Atmosphere - Max Muller on 66 Buddhist Charity."

We hardly realize that we are all breathing a new atmosphere. The disagreeable miasma that has long tainted the air is not gone, is indeed heavy and unwholesome in many places; but the spiritual air is changing, and is far more clear and vital than over. One signal proof of this change is found in an article published in the North American Review some months since by Max Muller, on "Buddhist Charity." To feel the significance of this article we must bear in mind that the eminent author is not a heretic or an infidel, but a ripe scholar and thinker in good standing with the Church of England, who is devoting his time to the translation of the sacred broks of Brahminism and ent religions. That such work should be done | make it divine. by such a man, and that he should have the church, shows that the mists are rolling ed the oil upon the heads of those desiring to shall be, what the methods of our life are to away. Such a task with such help would be healed he did so as the representative of have been impossible forty years ago.

In the opening paragraph Max Muller says: "My dear friend, the late Dean of Westminster. once said: 'I remember the time when the name of Buddha was scarcely known, except to a few scholars, and not always well spoken of by them, and now—he is second to One only. This shows that we are not standing still; that our horizon is growing wider, and our hearts, I believe, growing larger and truer. There was a time when it was almost an article of faith that you could not be a true believer in your own religion unless you also believed that all other religions were false; and false not on certain points only, but altogether false. altogether mischievous, the very work of the devil even if they taught the very same doctrine. Nor was this prejudice peculiar to Christians only... The Aryas of India looked upon themselves only as twice-born, or regenerate, upon all the rest of man-kind as Sudras. The Jews knew of only one chosen people, all the rest were Gentiles; while the Mohammedans spoke of all, of Hindus, Jews and Christians, as mere Kafirs or unbelievers, and declared that

they only were the true Muslim, that is, the people who trust and submit. At present, all the great religious of the world. all the dialects in which man has tried to speak of God and to God are treated with perfect equality. The stronger the faith in one's own religion, the stronger also the readiness to judge of other religions with kindness and tenderness, and almost with indulgence. This strikes me as one of the most characteristic tendencies of our century-I might almost say of our age."

These are noble and noteworthy words, telling of the inspiring breath of a new atmosphere. The missionaries went out to "the benighted heathen" as to those in whom there was no good thing and who were possessed of the devil; the student goes to these Oriental regions to-day, saying to Buddhist and Brahmin: "Let us reason together and see how much truth is in Bible and Veda." The old way had but poor results, the new way will show richer fruits. It will doubtless reach beyond the present sight of its able advocates and bring to an end all theories of miraculous inspiration in all sacred books, and give the waiting world, from the Ganges to the Mississippi, natural ideas touching the spiritual faculties in man.

In the past, this article tells us, students of theology were expected to be Bible students only, but now they must also know something of the sacred books of other religions, and so be ready for fair comparison. Of charity it is said: "We all believe in the duty and delight of charity, as taught by Christ, but we want to know whether we stand alone in this belief. It is not that we have any doubt about the supreme duty of charity, but knowing that the same heart beats in all human breasts, we want to know what Buddha and Mohammed and the best among the Greeks and the Romans taught."

Such knowledge must confirm the existence of the witness of truth in all hearts, of kindred spiritual faculties in all, and thus put a recognition of human fraternity in place of the jargon of conflicting sects and creeds. be they Pagan or Christian.

Space forbids the interesting task of fol-

lowing the historic narration of Buddhist charity as given in this article. To give some idea of the progress already made in this comparison of religions, we mention that the Oxford University Press has sanctioned the English issue of the first series of translations from the "Sacred Books of the East" in twenty-four large octavo volumes, and a second series of like size is to follow.

With two suggestions growing out of these researches we must close. In both Protestant and Catholic Christendom heresy is a crime, and this criminal heresy is any departure from the established and "orthodox "standard of faith and belief. Bloody wars have punished that crime in darker days, and social persecutions, animated by sectarian bigotry and Pharisaic self-righteousness, punish it to-day. In the light of the new atmosphere, heresy is not a crime, and the Pharisees will become extinct, for we shall learn as Max Muller says, "to judge of other religions with kindness and tenderness.

As Spiritualists, seeking to "add to our faith knowledge" of the immortal life, we can fairly ask and reasonably expect from all who breathe this new air, whatever their religious convictions may be, fair investigation and comparison "in kindness and tenderness," and such personal respect as our well ordered lives may fairly command.

### Novel Methods of Healing the Sick.

The New York Tribune gives the account of the proceedings of the Faith Convention held in New York City, and the novel methods there adopted to relieve the sick. At one of the afternoon sessions of the Convention the subject was the relation of Christian experiences and prayer as preparatory to the anointing of those who were suffering from bodily ailment. After the hymn, "The Great Physician Now is Near," had been sung, about 100 persons who desired to be anointed with oil occupied the front seats. One of the members, Mr. Simpson, said that one afternoon the Lord came to him. in answer to his petitions, while he was alone among the pine trees near Louisville, and how he was convinced that God meant what He said in the Bible, and would do what He had promised there. He related the hardships that followed for a time the announcement that he believed that God would heal the sick, as He had done in the days of old, without medicine and by faith; that he had been called a lunatic and crank and disowned by his church for the step that he had taken. He then called mon all those among the patients who could say without the shadow of unbelief. "I believe that God will heal me," to raise their hands. Every hand went up. Mrs. Baxter, the evangelist, Buddhism from their Sanserit and Pali or- then prayed for Jesus to come into the tabiginals, and to the fair comparison of differ- ernacle and take part in the healing and

aid and fellowship of leading men in the from his pocket and said that when he plac- little of the hereafter? What our personality ential to your happiness; and if you frame it Jesus. The women were requested to re- knowledge—on these we have not a line. move their hats or bonnets. Mr. Simpson then went to each patient, poured a little oil upon his left hand and rubbed it upon their forehead. After he had got through with this ceremony, the faith healers, numbering twenty-five, stood behind the kneeling patients and pressed their hands upon their heads while Mr. Simpson prayed that the anointing would heal the sick. The ceremony was impressive and exciting, and several women were so overcome that they were taken out into the vestibule. After the anointing was finished Mr. Simpson said: "Jesus is your physician and nurse hereafter, and He will take care that no harm comes to you."

The Manager of the Medical Mission related how his wife had been cured of pleuropneumonia by prayer, but stated that he believed in using medicines as an aid to prayer. and didn't believe in compelling God to do all the work in healing the halt, lame, blind and sick, when He had given men knowledge of the agencies to be employed to relieve the suffering. One afternoon session was devoted to "Divine healing," and at the close of the ceremony, those who had been cured by faith, of cancers, tumors, and organic diseases of the heart, were asked to stand up. Fortyone were counted. There were fifty more who signified by rising that they had been cured of "other incurable diseases," among them being the Rev. Mr. Wilson, one of the assistant rectors of St. George's Church. Many testified that they had been cured of eye troubles, cancers or tumors, and a few of spinal troubles. Among the latter was George Pardington, a son of the Rev. R. S. Pardington, of Brooklyn, who suffered for years from a double curvature of the spine. At the close of the session about twenty men and women were anointed with oil by Mr. Simpson.

# Talmage's Glass House.

T. DeWitt Talmage in his attack on Spiritnalism made sweeping and unwarranted charges of immorality which were successfully met at the time by the JOURNAL and Judge Dailey. A glimpse at the true inwardness of Talmage's own Spiritual fold was revealed the other day by a brother minister. A dispatch sent from New York on the 8th inst. to a Chicago paper tells the story as follows:

The Rev. Robert S. MacArthur of Calvary Church threw a bombshell into this afternoon's session of the Southern New York Baptist Association by denouncing a prominent member of the Rev. T. De Witt Talmage's a prominent member of the Rev. T. De Witt Talmage's church as being an ex-convict from Sing Sing and a man for whose arrest a warrant had lately been issued. Mr. Macarthur was speaking in reply to the Rev. Richard Hartley of the Laight street Church, who, in the course of an address on city mission work, referred to the hard field and hard characters met in the churches of the lower part of the city. Mr. Macarthur wanted his audience to understand that the fraudulent portion of society had representatives in the up-town characters and

in the fishionable neighborhood. "I had a man.' continued the speaker, "in my old church in Twenty-third street, and he experienced religion. I prayed and helped him, and finally I put him in Sing Sing. [A loud cry of "Amen!"] Then"—and Mr. Macarthur grew excited—"this man, after his release, went over to Brooklyn and became a power in Mr. Taimage's congregation. About a year ago he 'got' more religion at a glorious revival; but, brethren, he played that on me once before. I have no faith in him. He is one of the pillurs of the Tabernacle to-day, and when the wife of the pastor went to Europe he undertook the teaching pillars of the Tabernacle to-day, and when the wife of the pastor went to Europe he undertook the teaching of her Bible-class. Now, I am going to expose this man, and if there are any reporters in this room I hope they will take his name and make it public property. There is now a warrant out for his arrest, and I hope the officers will serve it on him. The man I refer to is Frederick Dodge, and he will find that he has played his dodges on the public long enough."

This address naturally created much gossip, but the few who knew Mr. Dodge were not inclined to discuss the matter.

#### BEECHER ON FUTURE EXISTENCE.

Rev. Henry Ward Beecher, in his sermon, Oct. 11th, took for his text the following. comprised in the first four verses of the twenty-first chapter of Revelation:

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a

bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they will be his people, and God himself shall be with them and be their

And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

The great preacher then went on to say that a thoughtful and unbiased contrast of the Old Testament with the New will show that the Old Testament dealt with the elements of duty, and in their relation to this life. The past was employed, but only as a spur to the present, and the present is the pivot on which all things revolved. It is a book of maxims, experiences, and commands of various kinds referring to conduct in this life. The heroes of early days, Abraham, and significantly Moses, have left not a trace of teaching as to a future life. If there be some flashes of recognition later on in the Old Testament there were none in the beginning, and any dealing with the text that shall seem to make the earlier heroes of the Old Testament dispensation believers in a future existence is an unjust and a dishonest dealing with the text. Only when poetry began to speak are there glimpses of any knowledge of a possible existence after death. There are lyrical snatches, a poetry of the prophets, that give apparently a poet's thought of a possible future. If you turn to the New Testament you will find that the future life is the real genius of the whole book, as the life that now is was the genius of the Old Testa-

It is true that in the New Testament the present life is the subject of continuous consideration, because it is the path on which men walk to the other life. Duty is exalted into morality, and enjoined upon final considerations; but in the Old Testament morality brought secular benefit. That was the ruling motive. Is it not remarkable that, Mr. Simpson then took a small bottle of oil after all, the New Testament develops so be, our relations to our children, the scope of

Read the twenty-second chapter of Matthew, where this very question is proposed. A cunning Sadducee brought up an instance which could only happen under the Jewish economy, where for the maintenance of property and tribal relations the wife of a deceased brother went to the next of kin, which we see beautifully illustrated by the Book of Ruth. They brought this question: "Here is a woman that in succession had seven brothers as her husbands. Whose wife shall she be in the resurrection?" He answered: "Ye err, not knowing the Scriptures, and that in the resurrection there is neither marriage nor giving in marriage, but are as the angels of God in Heaven."

Well, how are the angels? They did not know any better than they did before. It is a negative. It simply says all time relations will cease there. Men in the body propagating their kind—that ends. Flesh and blood are not there-no marriage; but there will be a spiritual life represented by the angels.

MR. BEECHER'S VIEW OF DEATH.
Folks think that dying is dreadful. It is not at all. It is the easiest part. Lingering, holding on to the body is hard. There are instances where, with a rush of blood to the brain, there are visions and sounds, and this is a debatable and doubtful experience in my mind whether it is anything more than the final gathering of all the forces of nature and the intense activity of the cerebral mass which creates these things, and is in the na ture of a final inspiration; that is to say, an earthly inspiration, or whether one comes so near to breaking through there are a sound and a sight that come through from the other life. I do not undertake to determine. would a little rather believe that it is the drawing near of the invisible from the other side: but, whichever way it is, the reality is greater than this fiction or this appearance or semblance. We are going to the general assembly of the church of the first-born, to the New Jerusalem, to all most noble in the universe. You may have had on earth one or two friends whom you have always trusted but what are they compared with that entrance into life where there is not a wicked man, nor envious, nor back-biting-where pure, elevated friendship resides?

HE SAYS THE BODY IS NOT RESURRECTED. I believe in the spiritual body, but not in the resurrection of the human body. Flesh and blood shall not inherit the Kingdom of God. If there is any meaning in this it is that this corporeal body shall not enter the Kingdom of God. But God shall give ps a body as pleaseth him, a spiritual body which shall answer to this, but be exceedingly it must be to stand with full-fledged reason, with all aspirations for leve and purity, like God: having not his full measure, but having quality like Him; to pass into a state of being like that. Now comes the question, how shall I meet the throng? There are 10,000 imaginations I can have, but this I say—I shall meet them. There be some that yet believe that death puts a man to sleep, to pass through a probation of sleep. Paul does not believe any such thing. Every word is that we shall meet the Lord: there is no intermediate state. We go immediately into the spiritual life, but we shall not take the body.

HIS TRIBUTE TO CARDINAL MCCLOSKEY. That true old man that has gone up from amidst those who have loved him and nourished him, Cardinal McCloskey-it was al well enough that there should be the Cardinal's throne, and the enshrining cathedral, and the altar, and the incense, and the acolytes, and the orders of priesthood; all very well that there should have been the symbols of spiritual authority. But the moment that he emerges-no velvet, no purple, no tiara, no symbol will be with him. Like you and me and all of God's dear children, he will stand in his spiritual, conscious entity and individuality, and will have no occasion any more for organ, nor for choir, hor for congregation, nor for temple. There is no temple there. The Lord God is the temple. Here we are the children of matter, but there we are the children, not of matter, but of a very much higher substance and element. To-day he lifts his venerable head-no, he is young vears shall never hurt him again. No rude experience shall turn his hair gray nor furrow his face. He is as young as God; he shall remain in eternal youth, with all those whom he loved on earth, and with all those to whom he administered, and with all that great flock of those whom he feared were doomed to eternal destruction; he shall find them there in that land without controversy, without theology, and without division; and they will be as dear to him as if they had come out from the chrism of his own hands. I rejoice in his emancipation as I do in the mitted and that have been the bread of life to hungry souls from age to age; yet this is the testimony of Protestant brethren. He could not make a Catholic of me; he could not trammel me with these institutions, and laws, and regulations, infinite obediences here. I should no longer be myself any more than a lion would be himself that was tied to a mill and made to grind all his life, or an eagle that was shut up in a barnyard trying to make him lay eggs. There are a thousand questions, and that, too, in proportion to the variety of our development in this life, which we would like to have solved in the afterstate of being; but if the symbols of the Bible do not bring comfort to you, frame what you think in your highest mood will be es- | care of H. E. Odell, Esq., or at his permanent wrong, God will not blame you.

# GENERAL ITEMS.

Owing to Mr. Bundy's temporary absence from office duties, replies to letters requiring his personal attention will be delayed.

J. Frank Baxter occupied the platform at Fraternity Hall, Newburyport, Mass., on Sunday afternoon and evening, Oct. 11th.

Dr. Dean-Clarke will speak in Springfield. Mass., Oct. 25th. He is open for engagements for November. J. W. Mahony, elocutionist and lecturer, is

at present located at No. 30 Lawrence street, Boston, where he will remain for a few weeks. Mrs. R. C. Simpson is in great demand. We wish she would give up farming in Dakota

and return to Chicago. Mr. Slocum of West Randolph street, reports that last week Henry Allen gave a most

satisfactory scance at his residence. S. D. Bowker of Kansas City, Mo., writes 'I suggest that the lectures on 'The Lost Continent' be published in small book form, together with other articles in support of the main drift of the subject."

A Huntington, Pa., Spiritualist avers that his twelve-year-old daughter, though entirely ignorant of the German language, recently spoke it fluently while under the influence of the spirit of a German poet.

Cardinal Newman has declared the Protest ant church in England to be the great bulwark in that country against atheism, and his support of the church is expected to have a marked influence on the coming elections.

Dr. J. K. Bailey's time has been principally employed during the past few weeks in speaking and healing the sick in Chenango, Madison. Cortland, Tompkins and Cayuga counties, N. Y. He desires engagements. Address him, Box 123, Scranton, Pa.

Hon. and Mrs. J. G. Jackson of Delaware. were in town last week. They report a very satisfactory scance with Mrs. Kate Blade. They were unknown to the medium, and received on the slate, among other tests, the names of deceased relatives.

In the Revised Bible, published at Oxford only three printers' errors have yet been discovered in all the editions. In the pearl 16mo. edition there is an error in Ezekiel, xvi. i. 26, where an "e" is left out of righteous, and. the word is printed "rightons." In the parallel 8vo. edition there are two mistakes. In Psalms, vii. 13, "shatfs" appears instead of shafts," and in Amos, v. 24, in the margin, 'oyerflowing" should be "everflowing." The usual guinea will be paid to any person discovering a printer's error in the book and pointing it out to the controller of the prese more glorious. I would to God I knew what | before any other discoverer.

Mrs. Apponyi's story of the last days of Helen Hunt Jackson is reproduced in another column. We call especial attention to the last three paragraphs which contain for Spiritualists a beautiful incident of spirit presence, and for all an interesting psychological study.

Walter Howell, inspirational speaker, late of Manchester, Eng., has hired Union Park Hall, 517 West Madison st., and will lecture there each Sunday evening until further notice. Last Sunday evening he commenced a series of lectures on the 'Evolution of Religious Sentiment." His society will be called the "Independent Spiritual Church."

Mr. D. W. Emmons of Jonesville, Michigan. an old reader of the Journal, was in the city last week, showing the most perfect metal hame-fastener ever invented. He says that while lying in bed he had a vision of it, and the next morning got up and whittled out a model which has never had to be altered or improved. We hope he will make a fortune out of it, as he easily can if it is properly handled.

Ticknor & Co., Boston, have issued their announcement of new books for the autumn of 1885. The list is valuable and includes Poems, W. D. Howells: Social Silhonettes, Edgar Fawcett; Love,-or a Name, Julian Hawthorne: Byron's Childe Harold: An American Woman's Life and Work, being a memorial of Mary Clemmer, by Edmund Hudson, with portrait, and many other interesting works. We wish this house success under the new firm name.

A twelve year old Dakota girl, taken up into the air by a cyclone, carried out of sight. and brought easily down in a field a quarter of a mile away, describes her sensation while in transit as that of being rapidly and constantly pricked by thousands of needles. Since her experience she has been affected similar to a person with St. Vitus' dance.

We learn form the Los Angeles Evening Express, Cal., that Fred. L. Allis, formerly editor of the Pontiae Sentinel, Ill., and now editor of the Rural Californian, has been innumerable saints that that sect has sent to elected Commissioner of Immigration, to Heaven in days gone by, and in the legacies of succeed J. M. Davies, who resigned a few holy books and holy truths that it has trans- days since. It is the intention of the present association to shortly call a convention of the leading citizens of the nine counties of Southern California in order to organize a strong immigration association to work for the interests of all sections of semi-tropic

> Capt. H. H. Brown since the close of his camp meeting engagements has spoken in Cutneysville and Reading Vt.; Keene and East Westmoreland, N. H.; Springfield, Mass., Poquonnock, Conn. He will be in Western, N. Y. the last of October and will pass the winter in the West. He would especially like engagements in Ohio and Michigan, but would go as far west as Nebraska if desired. Address him till Oct. 28th, Dunkirk, N. Y., address, Saratoga Springs, N. Y. He has a course of 5 to 10 lectures upon Soul Culture. that he will arrange to give on easy terms.

A Hebrew Christian Church was dedicated in New York a short time ago. It is the only church of its kind in America. It will be nonsectarian in character and open to all Christian believers. The pastor is the Rev. Jacob Freshman, son of a Jewish rabbi, who embraced Christianity some years ago. The dedication of this church is an event which illustrates strikingly one of the changes of the last half century, the gradual breaking of the old law which seemed to justify the prophecy in keeping the Hebrews distinct and their blending in blood and thought with other races.

Of Santos, the "Boss" of Uruguay, Mr. Curtis, the correspondent writes: "He was the son of a common soldier and born in a barracks, never saw the inside of a school house, and, when a child, was not considered of consequence enough to receive the baptism of the church. Yet it was this man's destiny to introduce free schools in Uruguay, secure the passage of a compulsory educational lawdemolish the monasteries, drive out the nuns, banish the Papal legate and forbid the discussion of political questions from the pulpits of the Catholic Church."

At the very time Rev. Mangasar Mangasarian was putting beneath his feet the creed of Calvin in Philadelphia, Rev. Dr. J. G. Townsend, for twenty years a Methodist minister, was renouncing the teachings of gentle John Wesley. He declares that some of the doctrines of the church to which he has belonged are unreasonable, and that the idea of eternal damnation is too horrible to cherish in the same breast where the milk of human kindness exists. Dr. Townsend is to become the head of an independent congregation at Jamestown, N. Y.

Not long since we gave extracts from an able article on Spiritualism by Alfred R. Wallace, written for the Boston Herald and other journals united in a syndicate to employ able writers on leading topics, and called attention to it as a proof of the growth of respectful interest in this great subject. On another page will be found an able article on

"The Dead and the Living," and the power of thought transference between them, by a writer in the Detroit Evening News, which is another proof of this growing interest. What the able author says of "the raps and tabletips," etc., is somewhat absurd, as these are important and valuable proofs of the thought transference of which he treats, and which is but a more acceptable term for spirit communion and manifestation, since there must be some ontward and tangible signs of thought to make its presence clear. The article we commend to the careful attention of

A. A. W.

The Woman's Congress convened at Des Moines, Iowa, Oct. 7th, and continued three days. The Congregational Church was handsomely decorated with plants and flowers and filled to overflowing with an interested audience during every session. A very encouraging feature was the large number of young girls present. Mrs. Julia Ward Howe pre sided over the meeting with her usual dignity and grace. Her opening address was listened to with the closest attention. The papers were all of a fine order—some of them showing great care and thought in their prepara-tion, and judging from the close attention paid by those in attendance, were fully appreciated. One thing was very noticeable, that the audience sat through the entire session — no getting up and going out. Many of our larger cities might take pattern from Des Moines in this respect. The reports were all of interest and well prepared.

The secretary's report is incorporated herewith; it will be read with interest:

REPORT OF THE SECRETARY.

To the Association for the Advancement of Women: The time has again come when we must look back upon a year that is gone and ask how it is with us; have we done what

Measuring our strength by members, we have lost two; estimating it by the States and Territories represented, we hold our own. In reality there is a gain which the figures do not show. The association has obtained a foothold in the South, whose women, more perhaps than in any other section of the country, need the desires, the stimulus, the inspiration, which such an organization can best create.

The report of the twelfth congress has already been placed in your hands. The number of vice-presidents' reports, upon which the interest of our morning session and the value of our statistical work so largely depend, last year swelled to nineteen, the largest number ever presented and exceeding that of the previous congress by seven. A similar increase at this time would give us a report of the condition and needs of women in every State, Territory, district and province represented upon our Board. The routine work required of the Board, as a body, has been done. Of the three conferences, the first was held in Baltimore on the day following the adjournment of the 12th congress. The second, at which nine members were present, in Syracuse, N. Y., on March 25th. The third in this city last evening. Whether we have done all that we are able to do for the cause, to which we pledged ourselves in accepting membership, let each answer for

The constitution may impose no duties, but the moral obligation to lend a helping hand to other women, to give them of the good received, is no less binding. That the association does reach out in numberless directions, fulfilling its object in ways and in a measure scarcely realized, let us thank God and take courage. "What good does the A. A. W. do," asked a skeptical member, and promptly the answer came from one of our silent workers. "It helps me as my religion helps me. I go home encouraged and strengthened to take up the burden of life." The A. A. W. has set the women to thinking as never before—is the testimony from another quarter. What is this but education? Last October a woman who shivered at seeing women anywhere prominent, who felt almost disgust, certainly irritation, at the sight of a woman coming forward in the church or literary world, "went to the Congress with timidity and misgiving." "But it was all right as conge I listened." she avis an light as soon as l'histened claimed, "and the listening seemed to open a door in my brain, hitherto closed, for out of it, into my life has come a change.

· In spite of prejudice. I found myself growing as Alia in Wonderland, and wondering how long and wide I shall grow. The power to help others is the most divine of gifts. He is the greatest who can uplift his fellow-men. In an individual or association it is a talent to be accounted for, not to be sacrificed on any altar of ambition, but to be used as a sacred trust. Ten days ago, in a far western city, a great actor charmed his listener with a story of the distant past. Like all history. it held its lessons for the present. Let us mend the faults of yesterday with the wisdom of to-day. Respectfully submitted.

ELLA C. LAPHAM, Secretary.

Mrs. Wescott, of Boston, read an excellent paper upon the "Work of the World's Wo-Papers followed by Miss Frances Willard, "Organized work as illustrated by the methods of the W. C. T. U."; Dr. Alida C. Avery, "A plea for the purpose"; Dr. Julia Holmes Smith, "Necessity for an adjustment between social and business life"; Dr. Anna B. French, "The comparative effects on health of professional, fashionable and in-dustrial life"; Rev. Antoinette Brown Blackwell, "Is the law of progress one of harmony or discord"? Dr. Leila G. Bedell, "The hu-man parasite": Miss Ada C. Sweet, "The ministry of labor"; Mrs. Bagg, "Justice not Charity the need of the hour"; Dr. Jennie McCowen, "Need of women physicians in asylums for the insane"; Rev. Augusta Cooper Bristol, "The present advancement for women"; Mrs. Imogene C. Fales, "The religion of the future.

Two papers were read at each session, and followed by discussion, participated in by Dr. Abbie May, Mrs. Harbert (editor of "The New Era"), Mrs. Sunderland, Mrs. Bascom, Mrs. Lita Barney Sayles, and other members of the congress.

Mrs. Wright, of Des Moines, tendered a reception to the Congress, Wednesday evening, and Gov. Sherman at the State House, Thursday evening. Judge Wright welcomed the members in an appropriate speech in the Capital; Mrs. Julia Ward Howe responded Miss May Rogers, of Dubuque, also spoke.

The new State House was thrown open to the visitors, and they were told that this magnificent structure, just completed, had cost the State only three millions of dollars; was all paid for, and there had been no stealing. It is claimed by some that it equals the Albany State House, which cost fifteen millions. The ladies of Des Moines, and the local com

mittee, of which Dr. Cleves, was chairman deserve great credit; they were unsparing in their labors to make everything pass pleas antly, and succeeded most admirably. The press extended many courtesies to the

Congress, the Register and Leader printing very full reports of all the meetings, and in most cases the lectures entire.

The attendance from other states was good; many taking the long journey from Massachusetts, New Jersey, New York and Con-

Mrs. Howe was re-elected President; Miss Lapham, Secretary, and Mrs. Wolcott, Treas-

"The Great Rock Island" seemed to be the favorite route, most members having reached Des Moines by that read and there was unanimous praise for the comforts and luxuries afforded, most excellent meals being served when released from the trance, he was unable

and the attention and politeness of the employes from the porter up was very notice-

So ended the 13th annual session of the Association for the Advancement of Women.

#### THE DEAD TO THE LIVING.

It may be held as demonstrated that a mind in the flesh can impress itself distinctly upon another "living soul," without any medium of sense-perception yet ascertained. An ample body of well-verified and sharply scrutinized testimony exists to support the theory of "thought transference" in this life. A more difficult question remains: Can the dead impress the living? Can those who have gone before communicate with us who

This is a problem of the ages, and yet hardly a problem in the ages of Christianity. "I believe in the communion of saints" is an article of faith supposed to be as old as apostolic days. It is to this day repeated by millions of worshipers in the Greek catholic, the Roman catholic and certain of the protestant churches. The pilgrim fathers com-prised it in their famous New England primer, along with the dissenting catechisms. The American prayer books, however, disguise its meaning by the punctuation—"I believe \* the holy catholic church, the communion of saints;" as if the latter were simply a definition of the former. The standard English editions punctuate thus: "I believe in the Holy Ghost; the holy catholic church; the communion of saints;" which is not liable to misreading. The traditional inter-pretation is clearly set forth by Bishop Pear-son, the great authority upon the creed of the

church of England: "They [the living sanctified] have an intimate union and conjunction with all the saints on earth, as being members of Christ; nor is this union sepa-rated by the death of any, but they have communion with all the saints who have from the death of Abel departed this life in the fear of Gcd and now enjoy the presence of the Father and follow the Lamb whithersoever he goeth."

But this belief as a practical matter, has almost died out of the churches. It has not for many years been taught in the theological course at Andover, and is probably not included in the teachings of any seminary of the kind in America, if anywhere abroad. For this

LAPSE OF FAITH

the vagaries of Spiritualism are mainly responsible. But for raps and table-tips, for jingling of bells and strumming of guitars, the tying and untying of ropes, and other worthless and often ridiculous performances, ultimating in the destruction of Christian belief, and perhaps of common morality, in the devotee to these phenomena, it would be easier now to establish the possibility and the fact of impression by the dead upon the living. As it is, the investigator in the higher range of so-called supernatural phenomena, or the expositor of collected and arranged facts of this kind, is sure to be warned away from his work by the silly cry of "Spiritualism." Nevertheless the time has come, in the development of scientific inquiry and thought, for fearless research and presentation of whatever may be definitely, certainly learned in any field of God's creation. The truest Christian, indeed is he who courageously puts his questions and accepts the answers that cannot be gainsaid. He will have no fear of conflict between the revelation through the word and that through the works. Each needs only to be rightly in-

thought transference from the dead to the living. The great Sir William Hamilton, writing a generation ago, recorded that, however astonishing, it is now proved beyond all rational doubt that, in certain abnormal states of the nervous organisms, perceptions are possible through other than the ordinary channels of the sense." It is an easy step from this to the affirmation of transferences from the disembodied to the still embodied soul. "We ought not," says Dr. Bertrand, "to consider our body as containing our souls in the manner in which a thing material contains another; but only as limiting the extent of the matter in which it is given it to act and feel." When, therefore, the range of the soul is no longer "cribbed, cabined and confined," as here, but is practically unlimited, as it may be in the other world, its energies should be all the more powerful and far reaching. Under conditions which may correspond to the "certain abnormal states" in this life of which Sir William wrote, the possibility, if not the likelihood, of communication from the dead to the living, is now affirmed by many of the philosophers and scientists. The philosophic poets often give hints of it, as Tennyson in the well-known lines.

Moreover, something is or seems, That teaches me with mystic gleams: Like glimpses of forgotien dreams, Of something felt, like something here; Of something done, I know not where; Such as no language may declare."

CASES IN POINT.

The facts presented in the literature of Spiritualism are often to be profoundly respected. The clairvoyance and clairaudience of the more gifted "mediums;" occasional healings through the diagnosis of clairvoyants and the laying on of hands, perhaps simply mesmeric; automatic writing, by the hand or the wonderful planchette, ofttimes in strange tongues; impersonation, as when one seems fully possessed by the soul of another, speaking and acting with marvelous resemblance to the departed; and even the "trance-speaking," when it does not betray itself by the utter silliness and badness of its speech; -under all these heads a multitude of well attested narratives are now on record which defy explanation by any forces yet known or by any other present hypothesis than that of influence from the

For example, a Tennessee clergyman, the Rev. J. B. Ferguson, avers that with his own ears he has heard native Americans, who knew nothing of German, speak fluently for hours in the presence of Teutons born who declared their speech to be the purest high Dutch. Prof. Alfred Wallace, a naturalist of high renown, says that from trance speakers 'I have heard discourses which for high and sustained eloquence, noble thoughts and high moral purpose, surpassed the best efforts of any preacher or lecturer within my Trné, Mr. Wallace is a spiritexperience." ualist; but Sergeant Cox, an eminent pleader of the English bar, is not, or was not, when he testified: "I heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on 'reason and foreknowledge, will and fate, and hold his own against them. I have put to him the most difficult questions in psycology, and received answers always thoughtful, often full of wisdom and invariably conveyed in choice and elegant language. Nevertheless, a quarter of an hour afterwards.

to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a commonplace

One of the most remarkable recent cases

of apparent possession by a departed spirit occurred a few years ago, near Tippecance, Harrison Co., O., when the facts we related in the Cleveland Herald. Mrs. Birney, a venerable and pious member of the presbyterian church, in no way identified with Spiritnalism, so far as the narrative discloses, became subject regularly every fortnight, at first on week days, but afterward on Sundays only, to unconscious periods, during which she was moved to deliver sermons or reli-gious discourses of one to one and a half hours each. When recovered from the spell she declared most solemnly that she had no power to resist the influence that came upon her, however she might struggle against it; that she had no knowledge, before or after speaking, of a word said in this

AN OLD-TIME INSTANCE. This relation is not derived from the records of Spiritualism, but is of a kind inevitably claimed by the holders of that faith. Passing it, then, with this brief summary, let us inquire for a case not at all connected with modern Spiritualism, where the impression can in no way be accounted for except as from the dead, and where the communication proved of great importance to the receiver in a critical exigency. One such case, well established, ought to be crucial; a single instance should be enough for the satisfactory induction of a theory or principle. Such a case is at hand, in one of the best known books of this century, "The Antiquary," by Sir Walter Scott, who wrote long before the Spiritualism of to-day arose. In the editions of the Waverly novels annotated by Sir Walter himself, the text is illustrated by an incident which he declares to be perfectly authenticated. A Mr. Rutherford was prosecuted for a large sum, the arrears of a "teind" or tithe claimed to be due to a noble family. He retained a strong impression that his father had purchased exemption from this; but the parent had long been dead and laborious search among his papers and in the public records and inquiry in every direction failed to verify his impression. He had given up his effort at his defense, and determined to ride the next day to Edinburgh and make the best compromise he could. But that very night his rather seemed to appear to him in a dream and advised him that he, in his day, had bought in the tithe, and that the papers proving the transaction would be found in the hands of a retired writer or attorney, then very aged, but still residing near Edinburgh. 'It is very possible," he seemed to say, "that Mr. - may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token: that when came to pay his account there was difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern." The old man was found, and although he could not at first recollect the far away transaction, the mention of the Portuguese gold soon brought it back. An immediate search recovered the papers, and Mr. Rutherford's claim in defense was by

them made good. Some parts of this story might be accounted for as the revival of old memories lying dormant in the living brain; but others cannot, as the auticipation that the aged writer would forget the original affair. Mr. Rutherford himself always believed that his mind had been impressed by the soul of his father; the works. Each needs only to be rightly in-terpreted.

Waiving all prepossession and prejudice, afterwards impaired by the attention which the presumptions are wholly in favor of he thought himself obliged to pay to the

> Mr. L. H. Warren, of Albany, Wis.; writes: Mrs. S. L. Mecracken has lectured several times here and is very much liked as a speaker; and as a medium is considered better than the average, deserving the patronage of all honest Spiritualists and investigators."

> The Harmonia is the name of a new monthly magazine published at Waco, Texas, P. A. Richards being editor, Mrs. Alice Black and Mrs. L. A. Craig, associate editors, and Mrs. L. S. Gardner, medium. It contains several interesting afticles, and we hope it will meet with good support.

South Australia, having already distinguished itself by declaring in favor of the abolition of State aid to religion, the simplification of the real property law, marriage with a dead wife's sister, and several minor reforms, has gone on to deal with the woman's suffrage question. A motion was made in the House of Assembly in favor of conferring on women not under coverture the same privileges as those enjoyed by men in voting for members of the Legislative Council and the House of Assembly, and it was carried unanimously. It only remains for the Government, who showed no opposition, to bring in a bill, and the measure will become law.

Leo Taxil, who has been one of the chief organizers of atheistical societies in France, the author of many anti-Christian text-books and the champion of the anti-clerical movement, recently published a recantation. His followers were furious and summoned him to appear for judgment before the Free Thought societies. His recantation was denounced as an infamy and a crime, the hall rang with cries of "traitor!" and "coward!" and he was expelled by a unanimous vote, leaving the platform amid tumultuous uproar and displays of passionate resentment. The freethinkers denied him the privilege of thinking soberly on religious questions and revising his opinions when he found himself to be in the wrong.—Ex.

An intelligent and reliable railroad man tells of his late visit to Mrs. Anna Atwood; 481 Marquette street, Detroit, where he had satisfactory tests of spirit presence and clairvoyance. He was a stranger, seldom in the city; she soon gave his name, and then traced him back to one town where part of his time was spent, but said: "This is not your home." She then seemed to be looking westward and soon said: "Oh! here is your house," described the dwelling correctly, gave the number of the steps leading up to the front door, the peculiar location near two streets, and the name of the city. Then followed a description of his wife and child, and of a relative in the spirit land, with names and tests which appeared conclusive to him. The interview made a deep impression on his mind.

The Exposure of Mrs. Beste.

To the Editor of the Religio-Philosophical Journal:

Upon reading the editorial on the exposure of Mrs. Beste, I resolved to tell you what impression it made upon me. While saddened that any woman could be so sordid and sacrilegious, I yet see that the exposure of such an one, and the utter confession of guilt which she immediately made, will be like a thunder storm, and bring a purification to our atmosphere in the so-called spiritual circles, that will be of immense benefit to all friends of a spiritual religion, as well as to investigators outside our ranks, and to the different psychical research societies here and abroad.

You have done your work wisely and nobly; never in a better spirit. The terms of your of-fer to Mrs. Beste through Mrs. Sayles, and the entire proposition, were most comprehensive and excellent, and what is to be regretted is that such excellent persons as our friends, Mrs. Sayles and Mr. Lyman, could have been so deceived. But others before them, distinguished, have suffered in the same way.

I write at this time, particularly to say, that while we were at Onset in July, three excellent mediums told me, one after the other, that other professed mediums practicing on the grounds had come to them confidentially (as if they were like themselves, impostors) and had said: "We do these things so and so, but I would like to have you tell me how you do this [naming an individual phase of manifestation or mediumship];

be obliged to do, and the oaths, perhaps, which I heard from one in a public place in the grove, after one of the conference meetings where fraudulent "mediumship" had been unsparingly criticised.

This is a noble work of yours, the defence of true mediumship, whether you were raised up providentially, for it, or whether it grew out of your prophetic and progressive spirit and good-will to mankind, and hope in the future life.

CATHARINE A. F. STEBBINS. Detroit, Mich.

General News.

Two hundred respectable citizens of Couny Queens, Ireland, were convicted of boycotting, and ordered to find sureties for good behavior; they elected to go' to prison instead, but the magistrate hesitated to commit them, and finally gave them two weeks' time to consider the matter.—For fear of a nihilistic outbreak, the czar has forbidden the Russian people to celebrate next March the twentyfifth anniversary of the emancipation of the serfs.—The special delivery feature of the postal system fails to pay in the smaller offices. Only one letter of the class was received at Keokuk in a week. Most postmasters report that messengers have not earned \$2 in six days.—The new railroad bridge aeross the Colorado river at Yuma, Arizona, which cost \$200,000, was totally destroyed by fire.— Citizens of Minneapolis have subscribed \$160,000 toward the establishment of an anmual exposition, although the project has been under active consideration only a few lays.--The banks of New York hold \$36,553, 468 in excess of the reserve required by law. -The Chicago exposition, which closed last week, had an average paying attendance of eight thousand persons daily, and the receipts were \$10,000 more than those of any citizen of Joliet, died yesterday from a stroke of apoplexy.—The conference held in Chicage by coal miners and mine-owners adopted resolutions declaring against strikes and lockouts, urging the settlement of wages by arbitration, and calling another meeting for December 15, at Pittsburgh, to take permanent action for the improvement of all inter-

Scotch pebbles are in favor now among lovers of jewels.—The water in the Gulf of Bothnia has fallen three feet in fifty years. There are 507 miles of paved and 1,100 of unpaved streets in Philadelphia.—A "servant girls' college" is the Western term for a cooking school for servants. -The London Home for Lost Dogs gives shelter to 50,000 wandering dogs every year.—Every one of the thirteen members of the present British Cabinet is a peer or a son of a peer.—Trains will in a few weeks run from Montreal to the Rocky Mountains, a distance of 2,394 miles -The present freshman class of Harvard numbers 268. That of Yale is rather below the average. -Sixty murders and only three convictions since the war is the criminal record of Sumter County, Tenn.-Some one has overhauled last year's novels and found that of the heroines 372 were blondes and only 100 brunettes.

Corneakes are now all the rage in Boston, beans being temporarily ignored.—One of the novelties at the state fair in Philadelphia is an artificial iceberg.—In China and Japan American cotton goods are supplanting those of English make.—After Oct. 18 no child will be admitted to the Saratoga schools who has not been vaccinated .- " Tax whisky to death" is the motto of temperance adherents in the South, where drinking is slightly on the decline. Christopher Shearer, of Tuckertown, Pa., has procured a new peach, which he names the Globe. It is large, handsome, and delicious.—The retail liquor license in Fulton County, Georgia, except in Atlanta, has been increased to \$2,500—just five times as much as heretofore.—An old regulation at Yale is that a student shall lift his hat at a distance of ten rods from the president, eight from a professor, and five from a tutor.

Over six hundred divorces were granted in Massachusetts last year. Of these 67 per cent. were granted on the petition of the wife. Desertion was alleged in 45 per cent. of the cases, adultery in 26, and intoxication in 13. -In 1860 only 5,253 newspapers were published in the United States, or one for every 6,000 inhabitants. Now, 13,494 newspapers are published, or one for every 3,716 inhabitants; certainly a remarkable growth in twenty-five years.

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

Lord Chesterfield, the pink of politeness in his day, said that a true gentleman should be always suaviter in mode fortiter in re, which means mild in manner, strong in action. This is precisely the character of Ayer's Cathartic Pills. Nothing operates so mildly and yet so powerfully in removing disease. We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

GENERAL GRANT'S paper on Chattanooga will be printed in the November Century. It takes up the writer's military career at Vicksburg, and follows the campaign of Chattanooga from the beginning of his connection with it. The motives and conduct of the campaign are said to be set before the reader fully and clearly, and with much personal interest. His Wilderness article, which is to follow soon, is a description of the preparations made for the Wilderness campaign, by which General Grant meant the movement of all the Union armies begun in May, 1884.

#### Married.

Thursday, September 24th, 1885, Mr. William J. McGown, of Bowling Green, Ky., to Mrs. Autoinctic Brown, Cornwall on Hudson, N. Y.

### Lussed to Spirit-Life.

Passed to the Spirit-world, from San Francisco, Cal., Sept. 25th, 1885, the immertal pertion of Alexander Lyons.

Mr. Lyons was horn in Surinam, Dutch Guiana; and after a long, eventful life of varied usefulness,—having reached the advanced age of seventy years and five months, he sank peacefully to rest upon the busom of mother nature. The funeral services were conducted in Metropolitan Temple by Mrs. E. L. Watson—touching remarks being also made at the grave by Mrs. E. F. McKimley. W. E. COLEMAN.

Passed from earth to spirit-life, Oct. 5th, at her home in this place, Mrs Harriet Stanley Pettengill, wife of Wm. R. Pettongill.

how you prepare for it, what apparatus you use," etc; this was substantially the meaning and language.

These mediums did not feel strong enough to come out and make an exposure at that time, and meet the denunciations they would be obliged to do, and the oaths, perhaps, which I heard from one in a public place in the content of the c

La Porte, Ind., Sept. 22nd, John H. Armstrong passed on to the higher life.

to the higher life,

Mr. Armstrong was the last of the family of Col, John Armstrong a revolutionary soldier. He was born at Columbia, Ohio, April 5th, 1869. He came to La Porte in 1835, with his wife, who was susament L. Beggs. As farmer and merchant he was fairly successful, and in course of time reared a family of six children, five of whom survive him. Seventeen years ago he received a stroke of paralysis, but strong vifality and excellent care repaired the injury, and not until the third visitation of the drend disease, did he succumb to nortal weakness.

and excellent care repaired the injury, and not until the third visitation of the dread disease, did he succumb to nortal weakness.

Independent in thought and speech, he diseavered quito early in life that the established creeds centained small comfort for him, and the advent of Spiritualism seemed to be what he had long wished and waited for. Three months after the manifestations in Lochester, the some appeared in La Porte county, and after a therough investigation he came home rejoicing, firmly convinced that he could answer in the affirmative, that mounded question which was asked of old, "If a man die, shall he live again!" From that time forth he had no fears of the future, and all the pieneers and bill grims in the service of Spiritualism who ever came his way, will remember, if they read these lines, the cheerful encouragement by word and deed, and the genial headtailty with which they were received at his home, by him and his sympathizing wife, Mrs. Armstrong was, and is still, a medium with remarkable gifts as a seer and header, and the exercises of these hifts, whether for herself or others, was a source of great placeure and profit to her husband. After a married life of more than lifts five years these two are exparated for a little while, but they both knew that all things werk together for good, and that the love of children and friends will always be theirs, on this "side of the line," or the other.

#### Spiritual Meetings in Brooklyn and New York.

Charch of New Spiritual Dispensition, 416 Adelphilist, near Button, Brooklyn, N. V. Sunday aervices, 11 a. st. and 7:45 P. M. Redium's Meeting 2:30 P. M. Ladded Aid Society meets every Thursday, 3 to 10 P. M.

John Jeffrey, President; S. D. Nichola, Vice-President; Miss Luin Beard, Secretary; A. B. Lipp, Freducer.

Mrs. J. Morse for Nevember.

December 3 J. Morse.

December 3 J. Morse.

December 4 J. Morse.

Scholar, Copal Vinniak Josheer, Subjects; Cheddition Contracted with Christianty, "Spiritualism in India," "Missionales in India," "My Impressions of America."

Lecember 3 oth — Hon, A. H. Panley,

January and February.—Mrs. A. L. Luit, of Lawrence,

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MAGNETIC PROTECTOR OO.

# Trices from the Feople, DE INFORMATION ON VARIOUS SUBIRCYS.

For the Religio-Philesophical Journal. "The House of God."

BY P. E. PARNSWORTH.

matthe "House of God" where human art Majar the House of Got white human Majar itself in pictures on the walls—Whose lefty dome and altar—every part for human praise and admiration calls? Duells God in temples such as that below, and is it there He doth his glory show?

est fane was reared by human toll and skill, The decorations speak of human pride, And thus its own deformity to hide. On that glit alter, beautiful, but cold. Appears no other sacrifice than gold.

Is that God's minister to mortals sent, The comes to them with studied words to tell that they are doomed to endless punishment, The tertures and the agonies of hell? Was that the gospel Jesus came to bring, Ried man is born to endless suffering?

Mow little of the simple, peerless grace in which the works of Nature all abound, Appears within that consecrated place, Or in the labored manuscript is found. The burdened soul that seeks relief in prayer, Repeats in vain the forms of worship there.

But listen to the notes of sacred(?) song. That from behind a crimson curtain rise! New peals the solemn organ loud and long, and now the voice in plaintive cadence dies. The measured tones that through that temple ring Preclaim the praise of—those that play and sing!

macu, upon that turret, lifted high, The cross of Jesus, glittering in the sun, To tell the world that once there came to die Forman a poor, despised and lowly one! Contrast his life of poverty and wee

With all the pomp that fills the house below!

The not by building fanes that reach to heaven, That man is saved and God is glorified, For can the sins of any be forgiven they have overcome their selfish pride; For what but pride would rear the cross in air Which on their shoulders men disdain to bear?

\*God dwelleth not in temples made with hands,' For takes delight in studied forms of prayer, But where the human soul with love expands, His spirit finds a ready temple there; And men should praise and worship God above by lives on earth of harmony and love.

#### The National, Liberal League.

The National Liberal League will hold its next and it meeting at Cleveland, on the 9th, 10th, and 11th of this month. Col. Ingersell will be the chief attraction. Last year, he was elected president; no protest from him, and, finally, he was perneither accepting nor declining, his name was used the last annual meeting, it was evident that the movement for "repeal" had collapsed, and that only see departure could save the League from the see fate. Although the "repeal" resolutions rate fate. Although the "repeal" resonutions which had a few years previous driven Col. Ingerated from the League were left unrescinded, and the same though the same whose negatives. bitterness shown toward those whose persist-ent epposition to the policy of the League was the case of its defeat, it was well understood that the talkabout the repeal of postal laws was to be stopped, as was sufficiently indicated by the election of tal ingersoll. Indeed, the new leaders were not inincested in continuing a policy that would bring matter members nor money. They, it is now freely strict by prominent members of the organization. The and West, have the past year been "running" the League with the use of Col. Ingersoll's name, for the money it has enabled them to raise for them solves. Some months ago, we made mention of the chiral their civanian declared that the chiral terms of the chiral terms. feet that their circulars declared that the object of League was State secularization, and called up-onal Christians and non-Christians, who believed that the State and religion should be separated, to remer financial aid; and that at the same time the wak of combating Christianity, and advocating Agmedicism and "Secularism," thus professing to have was object and working for another, and soliciting y for one purpose and using it to accomplish a wir different one. We now repeat what we then that, if the work of the League is to consist in a creade against religion in general and Christianity in particular, or in the system known in England as Secularism," the leaders should have the consistency honesty so to state to the public, and cease asking Christians or others for money, on the pretence of wishing it only for the cause of State secularizaile. Furthermore, if Col. Ingersoil accepts the presidency for a second term, he ought, in justice to himand to the liberal movement with which his pame is prominently identified, to become the actual bend of the organization, raise it above the enmities Make past and the selfish interests of a few individ-make its work correspond with its platform and its ficial announcements, and the organization itworthy of the support of the Liberals of the country.—Index, Oct. 8th, 1885.

# Heavenly Portends.

Out of the ancient world had come a mass of be-The regarding comets, meteors, and eclipses; these were universally held to be portents sent directly from howen for the warning of mankind. As to stars and before, they were generally thought to presage before events, especially births of gods, heroes, and great men. So firmly rooted was this idea that we metantly find among the ancient nations notices of hears in the heavens heralding the birth of persons af note. The sacred books of India show that the hirths of Crishna and of Buddha were announced by heavenly lights. The sacred books of China sevent similar appearances at the births of Yu, the mder of the first dynasty, and of the inspired sage Less tee. In the Jewish legends a star appeared at the birth of Moses, and was seen by the Magi of Lerpt, who informed the king; and when Abraham born an unusual star appeared in the east. The Gueks and Romans held similar traditions. A beavenly light accompanied the birth of Æsculaplus. med the births of various Cæsars were heralded in

As to the nature of these heavenly bodies, the Reght them living creatures possessed of souls, and belief was thought warranted by the beautiful Song of the Three Children which the Anglican com-mition has so wisely retained in its liturgy. Other Soldiers of the Church thought the stars abiding-places of the angels, and that shooting stars were moved by megelic hands. Philo Judeus believed the stars believed spirits, and this belief was widely held by Jews, Greeks and Christians. Among the Moham-modans we have curious examples of the same ten-dency toward a kindly interpretation of stars and meteors, in the belief of certain Mohammedan teachthat meteoric showers are caused by good angels herling missiles to drive evil angels out of the sky.— Joen " New Chapters in the Warfare of Science?" Prof. Andrew D. White, in Popular Science Monthly for October.

# An Excellent Healing Medium.

the Editor of the Religio-Philosophical Journal:

From time to time I notice in your columns the movements and the performances of mediums, and muong others, of those blessed with the power of Bealing. I have never, I think, seen the name of one who, from experience in my own family, and from sonal knowledge during the past few months, is ong the most efficient of all engaged in this good work. I refer to Dr. R. F. Brown of Philadelphia Have known of many obstinate cases, abandoned by the regular practitioners, of rheumatism, scrofula, hang, heart, and kidney troubles, which he has positively and permanently cured. I know, too, of many smee which he has successfully treated through the mails, without ever having seen the patients. And one of the best things I know regarding him, is that he amploys no medicines of any sort, but transmits to others the vital energies which seem to be in him as he a sterehouse, and an apparently inexhaustible cas, at that. I do not write this to "puff" him grandbondy, but because I believe he is doing, through like control, a grand work for the physically suffer-

The Best Proof of the Existence of Spirits, or the Evidences of the Truthe of Spiritualism.

The best proofs we can have of the existence of spirits are here before me to-night. You have something more than bodies here with you. You all have that divine spark of immortality, just as much as any spirit in the world to which your feet are tending. What is it that looks out of the eye with tending. What is it that looks out of the eye with intelligence, that gives communication from eye to eye without the use of words? What is it that has all along these ages been building up the world with improvements, that has been reaching afar out with prophetic vision into the future, and peopling the world with new ideas?—running lines of railroads across continents, steamships across the waves, and girdling the world with electric belts, over which speed intelligence from shore to shore? It is that same divine intelligence, robbed of its flesh, that departs into the other world of spiritual existence, that returns again along its electric pathway, and meets its own, responsive to the hungry cry, and stands, wherever it is possible, face to face with those it loves and left behind. Every day there are new testimonies from that other world, not in Amer-ica along but in centern hamisphares in your own ica alone, but in eastern hemispheres, in your own colonies, under the Southern Cross. When in New Zealand, I was told of a circumstance that occurred there, demonstrating the truth of immortality, and proving their ability to return. At a little circle in Auckland a message was received from a spirit who gave his name, and stated that a few hours pre-viously he had been capsized and drowned in one of the bays or harbors round the coast. It was some three or four days before the intelligence reached Auckland by the ordinary means, but it came, and the facts, which had thus been anticipated by those in the circle, were corroborated. So many preofs come along that the difficulty is to know what to name. And when we have men like Robert Dale Owen, men like Professor Crookes, confirming these truths, and men like the Rev. S. Watson, for thirty years a bishop in the Methodist Episcopal Church, but who, after having the facts demonstrated to him but who, after having the facts demonstrated to him beyond a doubt, consented to lose his position in the church, and to be excommunicated from his diocese, rather than be false to his convictions—I say it goes a long way to corroborate the facts of Modern Spiritualism. For myself, my native modesty forbids me to give you much of my own experience, but I would be unworthy of the blessings of either angels or men, or the confidence of my fellows, were I to deny what I have seen. From my earliest childhood I have seen and conversed with the spirits of those who had gone on before—my mother, my sisters, and others. I have seen the spirits standing in their brightness before me; there have been times when my life was saved by their aid, and there have been seasons of gloom when prophecies have been made to me, by written and by spoken intelligence, that have given me hope, and when the coinforter was nowhere in this world of flesh. I will relate an in-teresting incident, of another kind, that happened. it was at the close of our unpleasantness in the United States, the war was about terminating, and everything bespoke a speedy peace, I was called away to the frontiers of Minnesota. While lecturing there, and while the bonfires set ablaze for joy were lighting up the windows, I felt a sudden weakness and inability to proceed with my lecture, for there arose before me a panorama, and around the White House at Washington I could see lines of people in sadness and mourning, and every house seemed draped with the weeds of sorrow. I stopped, but was impelled to speak what seemed a prophecy, that while the glad rejoicings of the people were yet echoing on the air, there was to be a sad tragedy enacted at the White House that would drape the entire nation in mourning, even the Southern States would lament. This was a Tuesday night, and on the following Friday night Abraham Lancoln was assaseinated. How this came to me-why it should have been impressed upon me but that instant, so that I was obliged to stop my lecture and speak of it, I can understand and explain only through a spiritual sense. We were away on the frontier, 125 miles from any telegraph line. I can only say that it came up before me in that way.—Estract from an Address delivered by Mrs. Addio L. Ballou, at Melbourn, Australia, in Harbinger of Light.

### The Spirit-World.

to the Editor of the Religio Philosophical Journal. What and where is the Spirit-world? and how does it differ from the material world, or the things recognized by our physical senses? As well expect the child to comprehend what a person with welldeveloped intellectual faculties can, as to expect the intellectual person to comprehend what a person can with well-developed spiritual faculties. Now, how shall we develop those spiritual faculties so that we may become acquainted with the spiritual part of our nature, and be able to understand spiritual things, and gain spiritual light from spiritually developed spirits, let them be in the physical body or out; let their sayings be found where they may, in Egyptian mythology or in modern Spiritualism? possessor of a spiritual development will not abuse the possessor of an intellectual development, no more than the possessor of an intellectual development will abuse one on the plane of childhood-admitting that each one will use the guiding light of reason that divine nature furnishes on each plane.

A person may be called an intellectual person and still be rightly called an educated animal, for we must admit there are various degrees of intelligence manifested on the animal plane; and are we not as one among the various animals, only more cute than the four footed beasts on account of our spiritual faculties illuminating our animal instinct or reason? and is it not the line that divides the animal and the human the boundary line that scientific men and Christians have been trying to establish? I say, is it not to be found in the human organization between the educated animal called human and the developed spiritual human mind or organization? Are we not strangers to ourselves, and traveling in the wilderness of our own earthly natures, depending on some outside god or angels to light us on the pathway of happi-ness, or some faucied Spirit-world, which our unde-veloped state of mind could not enjoy? Are we not in the almighty arms of divine law? and can happiness be gained and permanently established only by the divine laws that evolved all organized matter, and sustain the same? Are not the maker and the made both sustained by the same divine laws of nature? Must not those laws be understood by the unfold-ment of the divine, or spiritual unfoldment in the human brain, before we can rightly fix the boundary ine between the animal and the human, or the physical and the spiritual world? Spiritual science requires a spiritual development, and spiritual development requires obedience to divine lawswritten by the index singer of divine truth on the spiritual tablete of memory in the inner temple of the sanctuary of the soul where humanity's spiritual heaven or sacred abode is, and where no unclean thing nor thought can enter; where each spirit is wending its way by the flickering torchlights of reason that divine nature has and will shed on their A. C. DOAN. pathway. Waverly, Iowa, Oct. 8th, 1885.

Catholics in the World. A common estimate of the Catholic population of the world is 150,000,000. "Mullhall's Dictionary of Statistics" estimates it at 192,000,000. But one of the most reliable authorities extant, the "Katholischer Mission Atlas," by O. Werner, S. J., published by Herder, 1884, whose calculations as regards the missions are mainly based upon returns sent in to the propaganda from various missionary centres gives the total number of Catholics on the earth at at east 214,370,000. This is borne out and bettered by another eminent authority, Prof. Juraschek, in the latest issue of Hubner's "Geographischstatiche Tab-ellen." 1884, wherein the total number of Catholics is reckoned at 218,000,000.

B. W. Carr writes: The Journal gives us more grand truths than all other reading matter put together, that we get. We give the JOURNAL to all our friends we can get to read it, telling them we would not give what we have learned from its pages for all we ever knew before.

D. H. Tucker writes: I like the Journal; it has back bone, nerve, vital force, and stands up for truth (as you see it). I am in hearty sympathy with its banner.

Henry Jackson writes: We cannot afford to do without the Journal. Out of the seven or eight papers we take, we would dispense with all the rest

There are no professional wine-tasters in America. They are numerous in France, and their salaries range from \$1,000 to \$5,000, according to ability.

#### Remarks on Burial Services.

We cannot entertain the suggestion that has been occasionally made that a form of Burial Service for the use of Spiritualists be compiled. All "forms" are inimical to Spiritualism. Many spiritualistic interments have taken place, conducted both by normal and trance speakers, and no need of a form has been felt. Many reports of these services have appeared in the \*Medium\*, all of which may serve as suggestive forms to those who may have to undertake a similar duty. One of these reports we give above; but not with the slightest intention that it shall be adopted as a mechanical forms for other occasions of the kind. At such a time, if at no other, casions of the kind. At such a time, if at no other, the inner nature should be so stirred with spiritual sympathy, that from the fulness of the heart the mouth would speak all that might be necessary. Nor do we agree, as an ideal service, with reading on such occasions. Throw all books away, and trust to the monition of the spirit.

when extemporaneous speaking cannot be relied on, a variety of readings might be selected from spiritual literature. There are solitary passages of scripture that might be included; but there could be nothing more unfitting than that chapter in Corinthians forming part of the orthodox burial service. In a word our most serious study should be to avoid In a word, our most serious study should be to avoid apeing parsoncraft, either in matter or manner. Every service should be an original, appropriate and instructive occasion, whereas the use of a stereotyped form is a mockery, and to imitate the parson

too ridiculous on such a solemn occasion. The orthodox theory of man's existence is wholly wrong, hence the burial episode is rather a caricature of man's true relations to eternity. Away, then, with all such pagan performances, and let us speak, from our own souls that which we feel to be the

The report given above divides the proceedings into three distinct yet connected portions. First, there is an opening invocation, in which the scheme of life is alluded to, death being a portion thereof. Sec ondly comes an address bearing on the personal side of the occasion. This may be abriged or enlarged of the occasion. This may be abriged or emarged in accordance with the necessities of the case. There are many most useful spiritual lessons to be gleaned from the experiences, death-bed sufferings, and passing away of many Spiritualists. These might be alluded to in this address. Thirdly comes the act of interment, closing with a prayer, the whole forming a consecutive series of thoughts which should be adapted spontaneously to each occasion.

It is of the utmost importance that the element of show or parade should not be allowed to appear. To make it a demonstration on behalf of any set of ideas is a gross indiscretion. Let what is said be to the point, and given in the true spirit, and it will have far more effect, though short, than if very much talk were indulged in. It is one of the most solemn scenes of man's pilgrimage on earth, and should be treated as it deserves. The conventional idea of "performing" the service should be carefully avoided.

The use of singing is very advantageous. At Kensal Green little children who had been playing in the cemetery gathered round and took up the hymn in a most pleasing and effective manuer. By this arrangement all can take part in the service, and not render it a "one man" affair. Altogether, the impression made was deep and touching, and those whose business it is to be present at funerals for years in daily succession, seemed to be much affected. The great lesson of life should be the appropriate theme of the spirit's farewell to earth.—Medium and Daybreak, England.

#### Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Haverhill and Bradford, having worked on the common-consent plan for the past quarter of a century, and having become disgusted quarter of a century, and having become disgusted and tired of being beaten at every turn by foes not only within the ranks but those without, decided to associate themselves together as a society under due form of law, that they may be recognized as a corporate body with full powers, and be protected by the laws of the commonwealth.

On the 8th day of October, inst., having complied with the preliminary work of organization, they received in due form from the Secretary of State.

ceived in due form from the Secretary of State, Henry B. Pierce, their charter of incorporation to be known as First Spiritualist Society of Harverhili and Bradford. The Board of Control are: Charles E. Sturg's, president: Nahemiah C. Furnald, vice-president; Rufus H. Tilton, clerk; Harvey Ray, treasurer. Directors: Samuel Roberts, Hiram Nichols and

The aims of the society are to study Spiritualism in its scientific, philosophical, and religious aspects and uses; to teach its truths as we learn them: to maintain high and pure principles on all vital ques-tions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES. While no assent to a fixed creed or confession of aith is required, the following statement may be held as embracing leading ideas accepted by most of our members:

Man is an indestructible conscious entity. Happiness is the result of the harmonious exercise

of wisdom and virtue, love and purity. While right belief is of consequence as an inspiration to right conduct, yet character is the supreme consideration—not the belief so much as what we

Constitution and by-laws were regularly adopted and the society intends to carry forward the good work with a becoming zeal the present season.

Oct. 9th. 1885.

W. W. CUBRIER.

# The Crime of Suicide.

In olden time, and when Christianity had not interfered with it, suicide was considered honorable and a sign of courage. Demosthenes poisoned himself when told that Alexander's successor had demanded the surrender of the Athenian orators. Socrates killed himself rather than surrender to Philip of Macedon. Cato, rather than submit to Julius Cæsar. took his own life, and after three times his wound had been dressed tore them open and perished. Mithridates killed himself rather than submit to Pompey, the conqueror. Hannibal destroyed his life by poison from his ring, considering life unbearable. Lycurgus, a suicide. Brutus, a suicide. Empedocles leaped into the crater of Mount Ætna. Zeno, the philosopher, at ninety-eight years of age passing out from a schoolroom, and falling and dis locating a finger, because of the pain hanged him-self. After the disaster of Moscow, Napoleon always carried with him a preparation of opium, and one night his servant heard the emperor arise, put some thing in a glass and drink it, and soon after the grouns aroused all the attendants, and it was only through utmost medical skill he was resuscitated from the stupor of the opiate. Times have changed, and yet the American conscience needs to be toned up on the subject of suicide. Have you seen a paper in the last month that did not announce the passage out of life by one's own behest? Defaulters alarmed at the idea of exposure, quit life precipitately. Men' losing large fortunes, go out of the world because they cannot endure earthly existence. Frustrated affection, domestic infelicity, dyspeptic impatience, anger, remorse, envy, jealousy, destitution, misan-thropy, are considered sufficient causes for absconding from this life by paris-green, by laudanum, by beliadonna, by halter, by leap from the abutment of a bridge, by firearms. More cases of *felo de se* in the last ten years than in any ten years of the world's existence, and more in the last month than in any twelve months. The evil is more and more spreading. A pulpit not long ago expressed some doubt as to whether there was really anything wrong about multing this life when it become discorrectly any quitting this life when it became disagreeable, and there are found in respectable circles people apologe-tic for the crime of suicide. God gave you a special trust in your life. He made you the custodian of your life, as He made you the custodian of no other life. He gave you as weapons with which to defend it, two arms to strike back assailants, two eyes to watch for invasion, and a natural love of life which ought ever to be on the alert. Assassina-tion of others is a mild crime compared with the asassination of yourself, because in the latter case i is treachery to an especial trust, it is the surrender of a castle you were especially appointed to keep, it is treason to a natural law, and it is treason to God added to ordinary murder. -Ex.

A lady of Brunswick, Ga., has a bed the feathers of which were picked from a flock of geese during the revolutionary war. The feathers are just as soft and downy as ever.

An American girl, travelling in India, got hot water with which to mix a morning toddy by stepping, mag in hand, to the locomotive and seronely seeking it of the astounded stoker.

Church of The New Spiritual Disponsation, Brooklyn, N. Y.

To the Editor of the Religio-Philo Our people are having a rare spiritual and intellectual treat, the current month, in the presence and ministrations of Mrs. Neilie J. T. Brigham, who so ably ministers unto the First Society of Sphritualists. N. Y. City. We arranged with Mr. Henry J. Newton N. I. City. We arranged with mr. Henry J. Newton to have Mrs. Brigham speak for us in October, so that Mr. J. J. Morse, the eminent English trance speaker, could speak for them. Mrs. Brigham is so well known by the older Spiritualists of our country, that any commendation by me of her would seem superfluous; but I cannot help hearing witness to the great work she has been able to do, and will do for years to come, and this work is not limited to the for years to come, and this work is not limited to the immediate society who love her so devotedly and listen to the inspirations that flow from her organism like rhythmic music from supernal shores. Our love goes out to her as a representative teacher of Spiritualism in its higher aspects, the spiritual and the religious, and our prayers ascend to the source the religious, and our prayers ascend to the source of all wisdom and love, that her life may be spared for many more years of usefulness, and that her husband's vision may be restored, and their after years blessed with all that can be vouchasfed to mortals here who live day by day according to the light that comes from a true, loving harmonial union; and our prayer also goes forth that all our public teachers may live as our sister has in all the years also has been on our platform, from her girlyears she has been on our platform, from her girl-bood to ripened and mature womanhood, honored and loved by all, and one whom no slanderous

tongue dare assail. We have in our audiences every Sunday, men aud women from the churches, who, half-starved, come for more light and love, hoping that some word may fall from the lips of this inspired evangel, that would give a joy and consolation which they fail to find in the decaying creeds of orthodoxy. They are not disappointed, for the teacher has words of hope for all who come before her shrine.

The morning service is devoted to the answer of questions, and they are always responded to in a reasonable, intelligent and common-sense way. On the evening of Octobor 4th, she took for the text for her sermon, the first verse of the hymn, "Nearer, my God, to thee." It was a clear and spiritual state-ment of the All-Father, and of his love, and told how each struggling soul could come "nearer," and she symbolized the meaning of "the crose" wherein through sorrow and suffering all souls might come nearer to the All-Father's boundless love. With a master hand the speaker traced the views which had prevailed in all ages as to the source of all life and law; that through aspiration, self-sacrifice and love, all could come into harmony with the Divine, and in that harmony we could be

nearer to the All-Father.

She referred in loving words to the affection that great soul, Theodore Parker, had for this beautiful-hymn, and how in his life and public work he had showed that he comprehended its spirit, and that all souls could be reached by God's nearness if they were but receptive to him. One lady said to me at the close of our meeting: "I am a member of a Christian Church and not a Spiritualist, but I can say amen to all that your speaker has said this evening." So it is that the seeds of truth are sown— here a little and there a little; ofttimes on sterile soil, but some time God's love and blessing will reach each one, and all can sing in gladness, "Nearer

The subject of the discourse on the evening of Oct. 11th was, "Future Employment." The speaker gave an outline of the creeds of the churches as to the life beyond, and the revealments that had come to us through the messages from spirits. The text, the words of the master, was as follows: "In my father's house are many mansions. I go to prepare a place for you, and I will come again and not leave you comfortless." The lecturer showed that Christ's words and teachings were in harmony with the philosophy and religion of Spiritualism; that for all souls there is a home in the Spirit-world; that each soul here and now is building its heavenly mansion, and that our own loved ones who have gone before, are preparing a place for us. Our home over there will be embowered with flowers, whose fragrance and beauty mortal can not comprehend. The wife, busband and sister, brother and friends who have gone before us, prepare these heavenly mansions for us, and if we are receptive to their loving influences, and strive to live our noblest and best here and now, when our time comes to enter the Spirit-world, we will find our heavenly mansion more beautiful than if we had never received the blessing of spirit pres-ence and communion. The closing poem was, "How can the living host honor the memory of the dead." It was full of beautiful imagery, and told how noble deeds and true lives were the best monument we could raise for them and ourselves.

The lectures are largely attended, many old Spiritualists coming to hear this noble woman give utter-ances to thoughts born of the spirit, and who receive that which bless and strengthen them.

The success of Mr. John Slater, the wondrous psychic, is truly marvelous. He is one of the best platform test mediums the writer has ever seen. On every Sunday afternoon for over two months, he has given tests that have confounded the skeptic, rejoiced the Spiritualist, and converted many an agnostic. During this time, on every Wednesday evening he has given a public scance in our church, and from 59 to 100 have attended, and usually a large proportion of those present have received evidences of the presence of their spirit friends: In addition to this, he has given three public circles in his home each week, besides being kept actively at work in giving individual sittings to all who may come.

At our Mediums' Meeting on the 11th of October, Mrs. Maude E. Lord was with us, as well as Mr. Slater, and the double attraction caused "The Little Church around the corner" to be packed long before the hour of services. Hundreds were compelled to go away, not being able to get into our church at all; at least 50 were in the parlor; the gallery was packed and hundreds stood in alsle and vestibule. It shows that interest in the phenomena of Spiritualism is very great, and that if you have manifestations that are worthy of public support, they will gladly receive it. Mr. Slater was invited to attend a "mate rialization show" in Brooklyn, and his denunciation of the fraud and imposture was very severe.

The tests of both Mr. Slater and Mrs. Lord were very satisfactory and convincing, notwithstanding the large audience, many standing. Mrs. Lord is talking of coming to Brooklyn for the winter, and we can safely promise her all the work she is able to

Mr. J. J. Morse, the eminent English trance speak-Mr. J. J. Morse, the eminent English trance speaker, will occupy our platform for November; Mr. Gopal Vinajak Joshee, the eloquent Hindoo scholar, Dec. 6th and 13th, and we hope to have Mrs. F. O. Hyzer for Dec. 20th and 27th. Mrs. A. L. Lull, of Lawrence, Kansas, a fine inspirational speaker and public test medium, has been engaged for January and February, 1886. I wish to speak in praise and commendation of the exposure of M. Eugenie Beste, by some of the Spiritualists of Hartford, Conn. All honor to them, and I would urge upon Spiritualists everywhere to units and drive all upon Spiritualists everywhere to unite and drive al the charlataus and impostors from public recogni-tion or support, and also all mediums and speakers who live immoral lives or use their mediumship for base and unworthy purposes. Let us demand of all teachers who would speak on our platforms, purity in the individual life, and honesty in mediumship, and when required, to give evidence of the genuine ness of phenomena that may come through them. Then will Spiritualism be honored and respected. and true mediumship be protected and sustained. Brooklyn, N. Y., Oct. 12. S. B. NICHOLS,

#### Manual of Psychometry, by Professor Joseph Rodes Buchanan.

The above is an extraordinary title, suggesting the "dawn of a new civilization," and it is the title of an extraordinary book. Our readers know the scientific standing of Prof. Buchanan, and the profound original physiological discoveries for which the world is indebted to his genius and untiring labors for half a century. When such an author brings forth a volume with a claim that it embodies discoveries which may be the dawn of a new civilization, it demands more than ordinary attention. We shall endeavor to show, as briefly as possible, what it teaches and what are its claims.

To physicians this is a work of the highest importance. The chapter on Psychometry in medicine illustrates by experiments the philosophy of House-opathy and Allopathy, the philosophy of contagion, and the principles of diagnosis. It shows how professional success is attained, and how the skillful physician may diagnosticate the condition of patients at a distance whom he knows only by correspond-

in addition to biographical, medical, and geo-

logical science (all of which are essentially changed and enlarged by psychometric investigations), this volume shows a great many practical applications in the study of character, in determining the destiny of the young, in forming conjugal and business associations, in selecting candidates for important offices, and in determining questions of guilt or innocence. But the limits of our notice are quite insufficient for giving an idea of the multifarious contents of this curious work. We can but assure the readers that it is intensely interesting as well as marvelous. The scientific reader feels as if he were transported to a realm of romance, yet all is presented in the form of aimple scientific experiments which have been repeated a hundred thousand times, and which invites

peated a hundred thousand times, and which invites the reader to repeat them for himself. No one can read this volume in a candid spirit without feeling a conviction that the author has opened up a new and wonderful world of science, and no physician can read it without gaining very important ideas concerning diagnosis and the action of medicines.—Medical Adocate, New York City.

#### Notes and Extracts on Miscellaneous Subjects.

The Kings of Sweden and Saxony are both poets. There are 300 words in some of Archdeacon Far-

A two-pound nugget of gold has been found at Vein Mountain, N. C.

Autumn bonnets will be tied under the chin with pretty velvet bows.

The Princess Louise, of England, paints and writes, and does both very well.

Dom Pedro, of Brazil, writes well and learnedly chiefly on scientific subjects.

Siberian cats now crowd the Malteee from the warm corner of the hearthstone rug. The Vanda-Sanderina, an orchid that cost \$2,000,

sold in New York on Friday for \$900. Beer made out of Bananas, is now used in the

Congo region as a preventive of malarial fevers. The salary of the United States Consul at Zanzibar is \$100. He is allowed to have other business.

Queen Elizabeth, of Roumania. is a frequent visit-or to the publisher, both as novelist and poet. General W. H. H. (Runy) Lee, a son of the late

Robert E. Lee, is now a prosperous farmer in Fairfax County, Va. The 509 Lords of England have an average income of \$120,000 each, and their gross income is about

A monument to commemorate emancipation is to be erected by the colored people of Vickeburg, at a

cost of \$50,000. The New York crematory will be open for practi-

cal work this week. About fifty bodies are now in the vaults awaiting incineration. Canon Farrar, in his lecture on Dante, declares the "Divine Comedy" superior to all the epics of Virgil or Milton, not excepting "Paradise Lost."

The last shot of the war was fired by a Confederate soldier named Cosby. It was a hog that strayed into the lines and brought Cosby's mess a good din-

No authors are reported in the royal family of Italy, Portugal or Spain. The Bonapattes have been prollific writers, but in this generation seem to be

running out intellectually. A book recently published in Paris is "The Sad Influence of the Planoforte Upon Musical Art," and the aim is to disestablish the covereignty of that in-strument in the homes of the land,

The legacy of £2,000 which Victor Hugo left in his will to the poor of Paris has the curious informality of lacking his signature, although the clause was written entirely with his own hand.

The Aribur administration smashed things; at least, that is what is said of the White House glass and crockery. There was not a complete set of any one pattern found when the ex-President retired.

The walls of Fort Sumpter are reduced to a mass of rains, over which twelve guns are still mounted. The government pays \$200 a month for watchmen, who keep lights burning for the guidance of mari-

ners.

An Indiana man assented to his daughter's marriage in the following note attached to the marriage license: "Mr. — has permission to go ahead. The girl is not of age, but she is so deadset that we have

caved." General Taliaferro, who commanded the Virginia militia at the time of the John Brown trouble, is still an active man, over six feet high, and attends to his large estates, near Gloucester Point, Va., bordering

on Chesapeake Bay. Melbourne is cited as proof that the star of empire has taken a trip to the southward. The first house there was put up in 1835, and now there is a hand-

some city with fine parks, and public institutions, and 300,000 inhabitants. William Dean Howells, artist in character, says

that when he went to an old house in Duxbury, Mass., the other day, he found therein four generations of John Aldens-ranging from the tottering great-grandfather to a chubby, rosy little lad of four.

The Empress Eugenie intends to remove the remains of the late Emperor Napoleon and of the young Prince Imperial from Chiselhurst to Aldershot. Arrangements will be made for carrying out this project as soon as the Empress returns from the continent.

Two hundred public houses in London were watched between the hours of 9 and 12 on a recent Saturday night for the purpose of seeing how many persons entered them. The count showed that they were visited by 86,608 persons—men, women and children—during the three hours.

Some time ago a compassionate German nobleman bought the favorite old horse of the Emperor Willlam, Sadowa, and kept it in comfort till its death, a short time ago. Now the skin has been tanned and dressed, and is preserved as an ornament and a relic in the nobleman's country seat.

In 1863, Rev. Newton Chance, of Texas, killed an editor in Sherman, and moved to Mississippi. At that time he was a lawyer, but becoming converted, he entered the ministry. Recently he returned to Texas, and while on a visit to Sherman was arrested for the murder committed twenty-two years ago. To Professor Briggs' severe review of the Old Tes-

tament revision, Professor C. A. Alken, of Princeton, one of the Old Testament revisers, responds that "some of those who are sharpest in their judgment of the work of the fossiliferous revisers were not out of college when the Convention of Canterbury organized the work."

An English traveler proposed to make a walking tour in the neighborhood of Vichy. Upon inquiry he found that the only food he could expect to find at the village inns was a pottage made of cabbage, a few silices of bread, an onion or two and a piece of lard. This was the habitual food of the peasants, and there was nothing else to be had except black bread. The intended journey was not taken.

As two out of twenty-two Presidents have been assassinated, or about 10 per cent., the risk in life insurance is extra hazardous. It is said that Arthur had a policy of \$10,000 on entering the office of Vice President, and that after becoming President he obtained a second for the same amount. Five thousand dollars was lost on Lincoln and \$12,000 on Garfield. Cleveland had policies for \$10,000, all issued before his election, and a month ago application was made for \$10,000 more. This will be granted at or-

United States army recruiting officers now argue that the road to wealth, or at least to competence, lies in a march of thirty years with the soldiers.
"You are a single man of nineteen," said one inquirer, "suppose you enlist now. You will lead a healthy, easy, respectable life, with no anxiety as to maintenance: you will draw pay surely and regular-ly, and out of it you can, with perfect comfort, save fifty dollars a year. Put that on interest, and at fifty years of age, adding the sum allowed by the gov-ernment to men who retire after thirty years' ser-vice, you will have enough to live on the rest of your

An Albino child, living near Eustis, Florida, named Jimmie, is thus described: His skin is a pure milky white, and his bair of a similar shade; the features are all strictly African with one exception. His eyes are as pink as those of a white rabbit, and have eyes are as pink as those of a white rabbit, and have that peculiar restless movement so noticeable in Al-binos. Jimmie is a robust, healthy child, with no weakness excepting that of vision, his eyes, when he took his hat off, appearing to hurt him by contact with the light. His mother states that he can see much better in the night than day time. He is about four years old.

in the whole body. Patrick

Lynch

on the 6th of March, and, oh, what a

Happy

A London society for the suppression of men dicancy has handed over two hundred thousand begging letters to a committee, in consequence of which over sixty thousand professional vagabonds and imposters have fallen into the hands of the police. One beggar carried with him a tongue in alcohol, which, as a notice informed the public, was his own tongue, lost by a surgical operation. Examination showed it to be a sheep's tongue. It is related that a prisoner in Munich, in order to secure certain comforts allowed the sick feigned epilepsy so successfully that lowed the sick, feigned epilepsy so successfully that for several years he deceived the prison doctor, as well as another physician called in to assist in the

TWO NOTED MINSTRELS

Who Have Won Fortunes and What They Say About Stage Life.

"Billy" Emerson has recently made a phenomenal success in Australia, and is rich.

Emerson was born at Belfast in 1846. He began

his career with Joe Sweeny's ministress in Washington in 1857. Later on he jumped into prominence in connection with Newcomb's ministress with whom no connection with Newcomb's ministress with whom he visited Germany. He visited Australia in 1874, and on his return to America joined Haverley's ministrels in San Francisco at \$500 a week and expenses. With this troup he played before her majesty, the queen, the Prince of Wales, and royalty generally. After this trip he leased the Standard theatre, San Francisco, where for three years he did the largest the largest aver known to ministerley. In April less the business ever known to minsterly. In April last he went to Australia again, where he has "beaten the

"Billy" is a very handsome fellow, an excellent singer, dances gracefully, and is a true humorist.

"Yes, sir, I have travelled all over the world, have met all sorts of people, come in contact with all sorts of customs, and had all sorts of experiences. One must have a constitution like a locomotive to stand

"Yes, I know I seem to bear it like a major and I do, but I tell you candidly that with the perpetual change of diet, water and climate, if I had not maintained my vigor with regular use of Warner's safe cure I should have gone under long ago."

George H. Primrose, whose name is known in every amusement circle in America, is even more em-phatic, if possible, than "Billy" Emerson, in com-mendation of the same article to sporting and travel-ing men generally, among whom he is a great favor-

Emerson has grown rich on the boards and so has Primrose, because they have not squandered the public's "favors."—Stage Whispers.

### The Great American Chorus.

Sneezing, snuffing and coughing! This is the music all over the land just now. And will be until June. "I've got such an awful cold in my head." Cure it with Ely's Cream Balm or it may end in the toughest form of Catarrh. Maybe you have Catarrh now. Nothing is more nauseous and dreadful. This remains the cough of the catarrh now. remedy masters it as no other ever did. Not a snuff nor a liquid. Applied by the finger to the nostrils. Pleasant, certain, radical.

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We still have in stock a few copies of the second volume of Identity of Primitive Christianity and Modern Spiritualism which is independent of the first volume, now out of print, and selling them as the low price of \$1.20 postprid. This is one of the most important works on Spiritualism ever published, and has received the encomiums of the secular and religious press ever support and religious press everywhere.

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are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists.

The crust of the earth is said to be only one-ninetieth of its radius.

Geo. Catlin, the protrayor of American Indian life and customs, says, among 2,000,000 people he found that deafness, dumbness, spinal curviture and death from diseases of the respiratory passages, were almost unknown. He attributes this exemption from allments so common to civilized life solely to the habit of breathing through the nose. Fisher's Mouth-breathing Inhibitor, cures the habit entirely.

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Does your schoolmarm snore? (they do in Boston.) Fisher's Mouth-breathing Inhibitor will cure her for a fact. See advt.

In Leigh, England, 1,700 people support them-selves catching shrimps.

When everything else fails, Dr. Sage's Catarrh Remedy cures.

Davenport, Iowa, was named in honor of one of Ira Davenport's family.

Arnous, a young homing pigeon, was given wing at Pensacoia, Fia., on Aug. 3rd, and on the 26th inst., was found cooing in his cot at Newark, N. J. The flight up the coast was for the distance of 1,100 miles. This exploit places Arnoux fourth on the list. The smoky-blue ben Alabama stands first, that bird having flown from Montgomery, Als., to Fall River, Mass., 1,040 miles, from Aug. 21 to Sept. 12.

Fire alarm boxes have been placed in the public schools of New York City.

The latest theory in veterinary science is that shying in horses is caused by near-sightedness.

# A Sensation

of relief is sure to follow the use of Ayer's one who needs help is indeed fortunate Sarsaparilla, and thousands thankfully who finds a friend. But he is still more acknowledge its good effects. Charles C. fortunate who discovers that he may Smith, Craftsbury, Vt., says: "I have eradicate the poisons of scrofula from his been troubled, for a long time, with a system by the use of Ayer's Sarsaparilla. humor, which appeared on my face in Scrofula is one of the most terrible of all ugly pimples and blotches. Ayer's Sarsa- diseases, It is in the blood, corrupting parilla cured me. I consider it the best and contaminating every tissue and fiber blood purifier in the world."

of the feelings of Mrs. T. P. Cushing, S7 Wholesale Grocer, Lowell, Mass., says: Suffolk st., Chelsea, who, after being so "Ayer's Sarsaparilla is the best." The afflicted with Salt Rheum that her fingers following, from R. L. King, Richmond, would erack open, and bleed and itch ter- Va., is corroborated by Purcell, Ladd & ribly, was cured by four bottles of Ayer's | Co., druggists, of that city. Mr. K. writes Sarsaparilla. Mrs. E. G. Evans, 78 Carver (May 12, 1884): "My son Thomas, aged st., Buston, Mass., suffered severely from 12, has suffered horribly, for three years, rheumatism and debility. Aver's Sarsapa- with scrofula, in its worst form. His case rilla proved a specific in her case. Francis was said to be incurable. One arm was Johnson, Editor of the "German Ameri- useless; his right leg was paralyzed; a can," Lafayette, Ind., writes: "For years large piece of bone had cut through the I have been subject to chronic attacks of skin at the shoulder-blade, and three large neuralgia, especially at the commencement | sores constantly discharged offensive matof spring. I have derived great benefit ter. He began taking Ayer's Sarsaparilla from Ayer's Sarsaparilla." It has

# Saved and

restored thousands. Walter Barry, 7 change; indeed, a miracle. In a few Hollis st., Boston, Mass., after vainly try- weeks the sores began to heal; he gained ing a number of medicines, for the cure strength, and could walk around the of lumbago, was persuaded to try Ayer's house. We persevered with the Sarsa-Sarsaparilla. He writes: "Your valuable parilla, yet having little hope of his remedicine not only relieved me, but I be- covery. To-day he can run as far as any lieve it has worked a perfect cure, although other boy of his age. The sores on his my complaint was apparently chronic." arm, shoulder, and back, have nearly Thos. Dalby, Watertown, Mass., has long healed, his muscles are strengthening, and been a sufferer from lumbago and rheu- he is the picture of health." Equally matism. So great has been his improve- important facts concerning the use of

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lieve it will effect a permanent cure.

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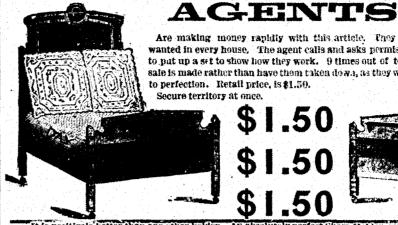
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It has no heart to melt, this Medina whose glance turns man to stone. It feels not as the wheels of the infinite mechanism grind ever on, crushing all who get in its way, hear-ing no sobs, seeing no wrecks, knowing naught of the misery left behind the processes of evolution. Let us shake off this nightmare dream of horror in the name, not of faith alone, but of a true science. We need not then fear to pray. As John Foster said when dying, "It is a grand thing to pray." It is the affirmation of the one essential creed, the solemn declaration of our faith in the spirituality of nature, in man's being something more than a chemical compound, in the being of God, and that God "Our Father which put is Happen" which art in Heaven."

For the Religio-Philosophical Journal. THE INCONSISTENCIES OF "BELIEFS."

Theism-Christianism-Spiritualism.

It is an age for definitions and explana-tions. Unhappily, the English language is susceptible of conveying by its words, different meanings to different minds. He is more than ordinarily fortunate, who succeeds in making himself thoroughly understood, so that his meaning is not at times misappre-

Look for a moment at four words in the above title. Each of them demands a word explanatory of the writer's meaning in its use, that the reader may not unconciously interpret into it his own meaning. "Belief" is defined in dictionaries, as "credit given to evidence;" but we believe a thousand things, or say we do, without a particle of evidence. It is at as much means to receive mean trust. It just as much means to receive upon trust, with confidence that what is said is true. in another way, complete persuasion of truth. So we receive the story of a tried friend, or the newspaper's chroniclings of what goes on in the world, and so the religionist receives the statements of his holy books and of his creeds. Let us, then, in what shall follow, so understand the word, as meaning a full persuasion of truth.

Cheism is, primarily, a doctrine or theory of God, or a God. But what is a God? Here, as in the case preceding, we must, or at least we will, accept the idea most notably prevalent in all religions, namely, that of a personal Being of unlimited or infinite power and knowledge.. Various other attributes are added, of course, according to the individual conception of this Being, but all virtually agree in ascribing to him the two which have been named. God is related to man, it is further agreed, by having made certain laws for the Government of mortals, and to these laws are attached rewards for obedience, and penalties for disobedience. Ask any man not an atheist (i. e., one without a God) if he "believes" this (is fully persuaded of its truth), and the answer comes instantly. "I

But does he? He may mean to speak truth in his answer, but is he speaking it, or is he unthinkingly uttering an untruth? This is no idle or foolish question, but one every way worthy the attention of every man and woman who believe themselves sincere in claims the offernative ensurer to the question. giving the affirmative answer to the question, Do you believe in a God? I can easily enough determine belief in some matters. My friend comes to ask me to walk with him. My friend comes to ask me to walk with him. I take my hat and prepare to leave the house. "You will need your overcoat," he tells me;" it is very cold out of doors." I have no evidence that he speaks truth. It is snug and comfortable within: But I believe him, and I put on the garment. I have business in Canada. The newspapers tell me that amall parties reging in Montreal. I believe small-pox is raging in Montreal. I believe them; and I either defer my intended visit to that city, or, going, I use all possible safeguards against contagion or reckless exposure. In short, my belief always evidences follow them that believe," and no one has itself by an act bearing some relation to the ever thought of denying that by "them that subject on which I am a believer.

This is the test. How does it apply to the theist? He has, or thinks he has, the laws of God-all of them, certainly, which he has need to know,-and in his "belief." God will punish any infraction thereof. Do all his acts-every one of them-bear close relation to that belief? On the contrary, are not the majority of his acts, his words, his thoughts. of a sort which plainly assert unbelief in the punitive consequences of the infracted law? And this is nothing else than unbelief in such laws. If not a believer in the laws, he can no longer be a believer in the law-maker, who has become a superfluity. Are men, then, mostly atheists, and are the theists the God-believers-very few and far between? Deponent sayeth not; he is exhibiting incon-

sistencies of "beliefs.

There is room for two or three replies. First: men do believe in God and in his laws, but they are willing to take future consequences, in order that they may enjoy present pleasure, or the gratification of desire. To this is replied: Then the consequences must be less painful than would serve the purpose of any law, and a law thus limited is without value. No human legislature would enact such, and a God of all power and knowledge could not, consistently with such attributes. An inadequate penalty virtualy nullifles the law. Second: men believe these things about God and his laws, but for present pleasure will "risk consequences." Such men are either fools, incapable of reason, or they are unbelievers. A man who risks anything, proclaims thereby that there are chances, and not certainties, in the matter at interest. Men who risk consequences doubt consequences, of very necessity. Third: Men believe these things, but believe the consequences may be avoided, after the manner taught by the theologians. He who will think for one moment how often the theologians urge upon hearers and readers that death may surprise us at any moment, which is well known to be true, and that the last word or act preceding sleep may be one of sin, and that all know they may never awake in the mortal life; who will consider for a moment that the prayer said, however fervently, a few minutes before, with all supposed or supposable efficacy in securing pardon for past violations of law, is never claimed to have power to project its potency forward, so as to cover the night, the week, the year, will readily see that this third explanation is as unsatisfactory as are the others. Such are the inconsistencies of belief in Theism.

Christianism, the second word, is used rather than Christian or Christianity. Christian may be a theory of Christ. Christianity may require to be defined by any of its mul titudinous sects. Christianism may be defined as the theory of Christian duty. It involves, of course, belief in or acceptance of a Christ, and, by general consent of its professors, of the Christ. Set aside, if you please, the duty of the Christian as laid down by churches, since few of these agree upon al points, Christianism means a theory that it is duty to "follow Christ." Nor will there be objection if this expression is further defined as the doing as Christ did, and obeying what he taught.

To discover just what these things mean, we are left no choice. We must appeal to the books which contain all that is known of him, and, when possible, find his own words. No Christian can raise objection to this, for it is their invariable custom to appeal to there. We shall there find a Chrispeal to them. We shall there find a Christianism as explicit as could be desired. need not urge that consistency demands that those who follow him should forsake home, and go wandering about the country without visible means of support, fed, lodged and clothed as he must have been, by the hand of charity. Such was the custom of teachers in his time and among other peoples beside his own. But this must necessarily be a requisite: that though the popular customs have changed, his charges are to be obeyed, unless a sheer impossibility exists. The impossible is parent of the popular control of the property of the pro possible is never a duty. But he said, "The works that I do, ye shall also do;" and again, "Ye are my disciples, if ye do whatsoever I have commanded you." Many others might be cited, but these will suffice.

Here are two very explicit directions. What do they mean? "The works that I do, ye shall also do." The remainder of the sentence is still more forceful, though mandatory as the first part—"and greater works than these shall ye do, because I go unto my father.' Here we must pause for a moment, that we may, if possible, understand just what is meant. He speaks of "works." What were they? There can be but two answers. They were either the little, comparatively unimportant every-day deeds of kindness and sympathy, or something else. Now, taking the character of the Christ as portrayed in the Gospels, for on Christian ground, Christian methods are certainly admissible, where is that Christian in the control of the christian in the control of the christian in the control of the christian in the chri tian who will stand to say that his deeds of sympathy and words of charity are equal sympathy and words of charity are equal, not to say superior, to those of his Master? And if not, why not? Can you say you "believe" in Christian duty, are fully persuaded of the truth of this saying, yet decline or excuse yourself from the performance of something concerning which he unequivocally declares "ye shall?" Is there not inconsistency the most glaring between your "belief" and your practice? Belief, as we have seen cannot evidence itself in declarations. seen, cannot evidence itself in declarations. It must exhibit itself, as alone it can, in acts. Confessedly, the acts are absent, in the measure which can distinguish Christianism from anything else. And if not distinguishable, what is its particular value? Are there, then, few if any Christians? Again, the reader may answer. Our object is to mark certain inconsistencies of belief.

But there is another, and quite as proper answer to the question, "What were the "works" which are spoken of. By many, and not without good cause, it is claimed that the "works" of Jesus, when so spoken of in the gospels, are to be understood as "miracles." "He could not do many mighty 'works' there, because of their unbelief," we are told. If this be the proper meaning of the word, and if Christianism means duty of obedience to a precept of its master, then miracles should be as common as flies. That they are not, im-plies something; and to the candid observer. it looks very much as though a protestation of "belief" in Christ and in Christism was but a form of words, sternly enough rebuked by the Nazarene teacher when he said, "Why call you me Lord, if ye do not the things that I say?" Nor does the oft-reneated anology. Nor does the oft-repeated apology, "These words were spoken to his immediate followers, those with him in Judea, who did work miracles after his death, and not for us.' at all answer the requirements of a consistent belief. The acknowledgment of this opens the way for a sweeping renunciation, on the part of all Christians to-day, of any and all claims to be bound by any commandment, for every one, as truly as this, was spoken to his immediate companions. But the matter is set at rest by more alleged words of his: "These signs (miracles) shall believe" was directly meant the people or a does not possess. part of them to whom the apostles were being sent to preach, and inferentially to all subsequent "believers."

Without occupying too much space, it is not possible, in illustration of our theme, to take up the second commandment which has been quoted—"Ye are my friends, if ye do whatsoever I have commanded you." Christianism demands of its adherents that this be "believed." Besides this affirmation, its opposite must be equally accepted. If you do not whatsoever he commands, you are not his friends. Let the reader, whatever his proclivities or prejudices, take the four Gospels in hand, and carefully note only such passages therein as are plainly of the nature of commandments of the Christ, and then, from personal knowledge, from observation and from inquiry, let him judge for himself as to the inconsistencies of beliefs in these matters, on the part of those who most stoutly contend for them.

Pass, now, and lastly, to Spiritualism and let the use of this word be understood, our common usage makes Spiritualism to mean the belief (some prefer. to say "knowledge." but results are not effected, whichever word is used) that the spirits of friends who have left us as to the mortal form, have not been annihilated, but continue to exist, and are able to demonstrate their existence by communications of one or another sort to us who are still living the earth-life. The corollary from this, and it is probably undisputed by any who claim the name of Spiritualist, is that our loved ones, or some of them at least, are continually in our presence. That such a belief, if it be genuine, is the source of inestimable comfort, cannot be denied. Thousands and tens of thousands would rejoice could they but be assured of its truth, as tens of thousands do claim to be assured.

But while we examine with candor the inconsistencies apparent in Theism and Christianism, let us not forget that an equally candid scrutiny is just as applicable to Spiritualism. A "full persuasion of the truth," which a genuine "belief" must be, demands that the acts of the believers shall have proper and consistent relation to the thing believed; and if these fail under appropriate tests, the verdict of the external world is as sure to be rendered in this, as in any other

It is not argued that the Spiritualist is under greater obligations to rigid morality and virtue than the Theist or the Christian. But he is under equally great, and must not presume to evade the test which he applies to others. Admitting that he has just grounds for criticism of his neighbor, he is bound by every consideration to remember that the weapon he wields is a two-edged one, and capable of cutting both ways.

direction.

Let it be freely conceded that the code of ethics of the Spiritualist is derived rather from the observation of the results to men of certain acts, than based upon the "thou shalt" and "thou shalt not" of a book or a creed; and let it be further admitted that he cannot always admit as morally wrong some acts which the churchman so regards, it will still be acknowledged that actions, whose resuit is injury to one's fellow, as theft,

self, as gluttony, lust, intemperance, and others of similar sort, are as truly immeral-

others of similar sort, are as truly immoratives in him, as in any other human being. He freely acknowledges this.

Now, if it be a truth, as Spiritualism claims, that we are continually surrounded by the immortals, who are cognizant of our actions, then as believers a peculiar responsibility rests upon us. That man or woman who is addicted to frequenting the places of ill-repute—har-room, gaming-house, brothel. or pute-bar-room, gaming-house, brothel, or what not, rarely goes, unless self-respect be entirely gone, to such haunts in the broad light of day. Few young men with any pretension to respectability, will enter the saloon if aware that the eyes of merchants, bankers or business men with whom they have association, are upon them. Far less likely are they to do it if they know that father or mother will see them. But what if the father or the mother, watching with immortal eyes over every movement of the darling son shall witness it? What if we say ling son, shall witness it? What if we say we believe the spirit wife walks by our side, or the angel sister guards our footsteps, if an act of ours shall cause them to hide their faces? What if an act which defrauds or calumniates a fellow mortat, and which would be carefully screened from the mortal eye of friends or brother, is committed by one who professes to believe that he is encompassed about with a great cloud of witnesses? Is there here no inconsistency of be-

We are not intimating, of course, that the Spiritualist is worse, and we would not claim that he is morally better, than his fellows all about him. He, no doubt, is often well convinced that the "beliefs" of his neighbors are mere forms of words. He would not like to acknowledge to himself, even, that the same thing is true of him. But he must remember that there is a just scale he must remember that there is a just scale of judgment as respects the honesty of one's professions—it is the test of consistency of practice with precept, of daily life with acknowledged belief. The reminder of this may, perhaps, come none too often.

W. G. HASKELL.

For the Religio-Philosophical Journal VARIETY.

I have been rambling for a few weeks, having just time to read and enjoy your good JOURNAL, but scarcely time to otherwise make much note of its contents. The reader can at all times find in it a feast of good things, and your heart should be glad over the light you are able to disseminate through its columns. Without being by any means idle, it seems to have been my lot to exist this summer in some degree of physical activity while indulging at the same time in comparative mental repose and idleness. How far it is right to permit the continuance of this care-less condition of "ease in Zion," (against which a woe has been pronounced,) remains in doubt. There seem to be so many work-ers—so many catching at the handle of the grindstone, and so many with their axes pressing upon it, that the impulse has been to stand by and watch—sometimes, perhaps, laugh at the motley group, ofttimes bespattering each other with the mud abbraided and flung off from the grinding.

Once only, a few weeks since, desirous of helping to maintain the credit of the Jour-NAL as an advocate of true philosophy, and vexed at the empirical presumption of Dr. Miller, in advancing untenable theories and criticising men far better informed than himself, I ventured to join Dr. Buchanan in his efforts to point out the difference between science and sciolism, getting myself slightly bespattered for my pains, and for the free speech of calling things by their right names

speech of calling things by their right names.
It makes me laugh to perceive how readily Dr. Miller can change his base, how plausibly he can misrepresent his critics, and how impertinently and cunningly he can take on the assumption of knowledge he evidently

It is in the Journal of Sept. 19th he pays his respects to your humble servant by name in a column or two which is to be his last. This reminds me of the wife who had vexed her husband by pertinacious unreasonable-ness, so much, that he forbid her further speech, roughly saying, "Don't let me hear another crooked word out of your mouth." Her spirited reply, "Rams horns if I die for was about as pertinent to any possible argument they could have had, as Dr. Miller's response is to my illustration that his theory of refraction being the cause of the heat of the solar ray, was false.

I knocked this theory flat by instancing the fact that solar heat is greatest when the sun is near the zenith, where refraction is little or nothing and is least in the horizon where refraction is at its maximum. And what is his reply? He throws out the blind question: Does he (Jackson) not know the difference between hemispherical and concentric refraction." He might about as well have said, "Rams horns if I die for it," for all the pertinence that blind has to the argument.

Concentric refraction" is a new term, not found in standard works on optics, neither in our best dictionaries, and is most likely invented by himself to express, he scarcely knows what. It might not inaptly apply to the action of a lens in concentrating to a focus the rays which fall upon its face. But there is no such action of the atmosphere perceptible, either with the sun near the zenith or horizon. Refraction takes place, and changes the direction of light rays, whenever it passes at an oblique angle from a lighter to a denser medium, or from a denser to a lighter medium. Our atmosphere as we rise from the earth's surface, grows, consequently, more and more rare, until reaching a height of forty or fifty miles, it becomes so rare that

no refractive power is preceptible.

If we conceive of a surface, or incident plane, at this height, between the extremely rarified air and the still more rare surrounding cosmic ether of space, then, whenever the solar rays strike this imaginary plane at an oblique angle, they will be bent or refracted towards a perpendicular to the plane, more or less according as the angle of incidence is more or less oblique.

Even if there be no such well defined incident plane, reimilar effect is produced when the solar rays advance through the atmosphere, as it grows more and more dense toward the surface of the earth; but this incident plane or increasing density being necessarily parallel with the earth's surface, that small portion of it between the eye of an observer and the sun must needs be so nearly a perfect plane that all the rays reaching the eye are (practically) refracted alike and no concentration, after the manner of a lens, takes place. Therefore there is nothing of what the Doctor calls "concentric refraction" in the case.

These words of explanation are written for the benefit of the JOURNAL readers, not for Dr. Miller. If he will become a student of real science I might probably seelst him as I have many a callow youth; but from further attempting argument with one who pursues his loose and disingenuous methods, I pray slander, oppression and the like, or to one's to be excused. See the palpable misrepre-

sentation implied in his sentence, "Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does refract the rays of the sun." He knows as well as we do that neither of us ever denied the refraction of the solar rays by the atmosphere. That is an established and well understood scientific fact of long standing. He has no right to call it his "postulate." It is no one's postulate but an initial fact. What does he expect to gain by this presumptuous assumption and persistent misrepresentation?

See again where he quotes Kepler as saying Gravitation alone does not account fully for the revolution of the planets in eliptic

Why repeat that already rebutted statement?

It was fully explained in my last and only paper that it had never been claimed by truly scientific persons that the heavenly bodies described these orbits in obedience to gravity alone; but by the combined action of gravity and the original momentum of the revolving body as first demonstrated by the immortal body, as first demonstrated by the immortal Newton, whom he alludes to as a "fossil." Aye, is he a fossil !—a fossil shelved and la-belled in the world's cabinet of genius as he who first discovered the existence of this mighty power of gravity which links the universal cosmos into one grand whole? The laws of gravity and momentum are steady and unchanging; electrical attraction and repulsion, as far as we know them, appear fickle and inconstant. Were planetary motions governed by them universal wreek and tions governed by them, universal wreck and ruin would soon follow. J. G. JACKSON.

POSTSCRIPT.

The above was written before I observed your remarks in Journal of Oct. 3rd, closing the discussion of "Solar Physics" for the present. I consider that question has as yet scarcely been intelligently approached in the Journal. Certainly I have not attempted it, but only essayed to prevent the acceptance of false notions in other matters stumbled there by Dr. Willer Suraly does Dr. Ruchange. upon by Dr. Miller. Surely does Dr. Buchanan speak truly when he names the writing of Dr. Miller "entangled crudities," for so will they present themselves to any well schooled scientist. This statement that the heat of the solar rays is caused by atmospherical re-fraction is so radically absurd that every op-tician can but treat it with scorn; and the Newtonian theory of planetry defines is so well understood, so abundantly demonstrated, so fully tested for 200 years, that were the Angel Gabriel to appear and say that it is incorrect and that gravity and electric repulsion are the true explanation, I should say to him, "pray, excuse me; I am sure you are mistaken." I hope you do not mean to say, Mr. Editor, that in these notions Dr. Miller is sustained by "prominent mediums and advanced thinkers."

As to the "Solar Physics," that is in able hands, fully competent and equipped with all the refinements of telescopic and spectrosco-pic power. I would not discuss it with Dr. Miller or any medium or any "advanced (?) thinker" who was unschooled in positive knowledge already assured. Please do not regard either these remarks or my former article headed "Science and Sciolism," as formally discussing "Science Physics." mally discussing "Solar Physics."

One word more of criticism of an article extracted from the Toronto Mail in the Joun-AL of Sept. 19th, in which these words occur: Time is the succession of ideas.....We can not fancy there is such a thing as time to the horse or ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human concep-tions; nature knows nothing of them."

I am compelled to deny the truth of every point in this statement, and to enter my earnest protest against such metaphysical nonsense, taking occasion only for one brief illustration of its absurdity. Let us say a to-tal solar eclipse is witnessed on a certain day and hour. Now, such is the accuracy of the knowledge of the distance and motions of the sun, earth and moon, that for hundreds or thousands of years the recurrence of a similar phenomenon can be calculated and predicted; making use in many ways of the elements of time, motion and distance of which according to the quotation "nature knows nothing.

We will suppose such a calculation is made for 20 years, more or less, thereafter, and the prediction is fulfilled, and witnessed by hundreds that previously saw the same phenomenon in the former instance, also by hundreds that were then unborn, all seeing it alike at the same instant. Even if this foolish theorist could imagine that all who previously saw the eclipse had the same "succession of ideas" for twenty years and by some "hocus pocus" contrived to reproduce the eclipse in their brains at the same instant of timeeven if crazy enough to believe that, how could he explain the same impressions produced simultaneously in the minds of the hundreds that had not witnessed it in the first instance and upon whom it came, in many cases, unheralded and unexpected? The very "succession of ideas" implies advance in time, and I will but name the above condition of facts to show that time, distance, and posi-tion all exist in nature; and that it is the extreme of folly to construe that our senses which have been given us for the purpose of creating mental impressions and communicating knowledge of things really existing in nature, should be read backward as if their only office was to deceive us into a conception of an ideal world only existing in the domain of the imagination.

Oh! when will the schools cease to breed intellect so befogged by the metaphysical jargon of the past that they have lost the bal-ance of common-sense, and become entangled in the webs of a senseless sophistry? J. G. J.

To the discussion of "Solar Physics" the JOURNAL will never be closed, but enough has been said concerning Dr. Miller's views.

EMBALMING AT GENEVA.

THE PROCESS EMPLOYED BY PROF. LASKOWSKI.

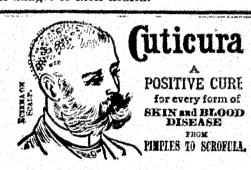
Letter to London Times: The art of embalming is probably more closely studied, and certainly more scientifically practiced, at Geneva than in any other European city. There are many foreign residents and travelers in the place, and it often happens that when one of these dies his body is sent home for burial. This is especially the case with Americans, who strongly object to burying their dead in cometeries where, after fifteen or twenty years, according to continental usage, every memento of them may be obliterated and other bodies laid in the same grave. But, as for obvious reasons the transport of a corpse across the ocean, in its normal condition, is both inconvenient and objectionable, some sort of preservative process in these cases is almost indispensable.

Several Genevan physicians make embalming a part of their business, with great advantage to themselves, the fee being necessarily a heavy one. But the most successful embalmer in Geneva, probably in Europe, is

Prof. Laskowski, of the university, and his process, of which he makes no secret, is process, of which he makes no secret, is being generally adopted. He has been equally successful in the preservation of anatomical specimens, to which, besides making them absolutely inodorous, he imparts all the appearance and suppleness of fresh picces. An English physician, with whom our correspondent once visited the museum of the Medical Faculty, assured him that the specimens were far superior to enwithing of specimens were far superior to anything of the sort in any other European collection which he had seen. A short time ago Prof. Laskowski, at a meeting of the Geneva Medical Society, read a paper on the art of embalming, in which he gave a full explana-tion of his method. Yet he was careful to point out that the mere process was no more than half the battle, and that only a special than half the battle, and that only a special talent, improved by long and persevering effort, could insure complete success.

The method of embalming practiced by the ancient Egyptians was rudimentary in the extreme. It consisted merely in disembowextreme. It consisted merely in disembow-eling the body, replacing the viscera with ar-omatic herbs and melted pitch, and, after drying it by means of a salt which extracted the humidity, enveloping the corpse in a mass of bandiges. In modern times the more ra-tional method has been adopted of injecting into the body to be preserved antiseptic fluids through the veins and arteries. This pro-cess has been largely practiced by Signor Franchina of Naples and Dr. Ganai and Du-pré, of Paris, but owing to the defects of the solutions employed and mistakes in manipu-lation, with only partial success. The liquid lation, with only partial success. The liquid used by Prof. Laskowski consists of a mixture of carbolic acid, chloride of zinc, and corrosive sublimate, with the addition of an ederiferous essence. This solution is as clear crystal and pleasant to smell. To obtain cortain results the energition (the roothed of certain results the operation (the method of which the Professor explained in great detail) must be conducted with the utmost care and attention. But success, when once achieved, is as complete as could be desired.

A body skillfully treated by Prof. Laskow-A body skillfully treated by Prof. Laskow-ski's method assumes "the natural and agreeable expression" it bore immediately after death, and the skin becomes firm and as white as Carrara marble. Exhumations of bodies thus preserved and the condition of the specimens in the anatomical museum, which after the lange of years are as parfect as on the the lapse of years are as perfect as on the day they were prepared, prove that they will remain intact almost indefinitly, always providing that the specimens are kept in air-tight cabinets and the bodies placed in hermetically closed coffins or other receptacles. Whether it be worth while to incur the trouble and expense which Prof. Laskowski's method involves in order to preserve human remains from decay may be open to doubt, but there can be no question that he has brought the art of embalming to a perfec tion which it never previously attained. In other respects his antiseptic discoveries have proved eminently useful. For, besides preserving anatomical specimens with the results above described, he has a way of treating subjects for dissection whereby they are deprived of all offensive odor, and students of surgery are enabled to conduct their operations without the least sense of discomfort or danger to their health.



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