No. 10

Readers of the Journal are especially requested to seno 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 organ-Exation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE RATIONALE Of Apparitions at the Moment of Death.

Prof. Newcomb, Prof. Barrett, and the

Spiritual Philosophy.

BY WM. EMMETTE COLEMAN.

In my critique of Professor Newcomb's presidential address in the Journal of Sept. 18th, I referred to that gentleman's explanation of alleged cases of the appearance of an apparition of a dead friend just about the time of his or her death. He attributed such to an "illusion of the memory," alleging that, after hearing of the death of the friend, the supposed percipient of the phantom form thought that he remembered that he had seen, just at the time of his or her death, an apparition of the deceased; whereas, according to Prof. Newcomb, he had neither seen nor heard anything at that time, nor had he had any thought that he had so seen or heard until after learning of the friend's demise and the time of its occurrence. The inconclusiveness of such a theory is at once apparent.

Prof. Newcomb denies the actuality of the facts, and in so doing he contradicts the positive assertion of the parent English Society for Psychical Research. Prof. W. F. Barrett is one of the most active members of the English society, and some time previous to the preparation of Prof. Newcomb's address. Prof. Barrett had publicly testified as follows: "It has been demonstrated almost as certainly as has been the law of gravitation, that scores of cases have occurred where some persons in one town, have at a certain hour or minute, seen the figure of a friend flit across the room, and have afterwards discovered that at that very hour and minute the friend breathed his last in a distant town, or, may be. in a foreign country. Now, these cases are inexplicable by any formula of science, yet that they have happened is scientifically proved." The modesty of Prof. Newcomb, in affirming the non-occurrence of that which Prof. Barrett declares has been "scientifically proved," and "has been demonstrated almost as cer tainly as has been the law of gravitation." not in one case only, but in "scores of cases,"

can be readily perceived. Prof. Barrett has also a theory by which he accounts for such phenomena, which is this: We deny that in these cases any phantom really appeared. Our explanation is that death or some other happening was conveyed to the brain of the percipient, just as in our experiments a number or a card thought of by some person has been named by a percipient in another room, and that the sudden consciousness of the death or happening created an excitement in the percipient's brain, which, in its turn, resulted in the creation of a ghost or phantom." This explanation, in my opinion, is also unsatisfactory, and is not large enough to cover all the facts. It is well known that the London Society for Psychical Research, having demonstrated the truth of thought transference, or telepathy, have been and are endeavoring to stretch the theory of its operations so as to cover almost all phases of occult psychical phenomena, upon the same principle that unscientific Spiritualists attribute all such phenomena to the direct action of so-called "disembedied" spirits. Each of these two endeavors to procrusteanize his pet hobby, in order that it may serve as a vera causa of the al-most myriad forms of "psychio" manifestation. The cautious scientific investigator, steering clear alike of the Scylla of unaided telepathy and the Charybdia of universal spirit action, finds safe harbor in the port of rational discrimination between variant phases of pneumatological manifestation. He renders unto Consur the things that are

psychic phenomena. In cases where two or more persons simultaneously perceive an apparition, it seems to me more difficult to believe that unconscious thought transference should act similarly upon two or more, widely differing mentali-ties at the same moment, causing each to con-jure up the same apparition, than to believe that there was really some objective appearance present corresponding to the figure seen. If I mistake not, the experiments of the Psychical Societies so far have not demonstrated that any two psychics can simultaneously perceive hidden objects or sense the thoughts of another in exactly the same man-Variations innumerable characterize the results of the experiments in telepathy. It is seemingly unreasonable, bearing in view the carefully ascertained scientific knowledge which has been acquired on the subject, that two or more persons, accidentally, so to speak, in company in a certain locality, should be the subjects of thought transference simultaneously to the extent of each seeing the apparition of a person then dead or dying. The difficulty is greatly enhanced when an animal present, by its conduct, gives proof of perceiving the apparition. Is a dog or a horse also a psychic, a mind reader, capable of evolving an apparition of a distant person in such manner as to render it apparently a living, moving form in propria persona? Moreover, when an apparition is seen by more than one, it is, I believe, seen by each in the same locality, making the same movements at the same time. This would seem extremely difficult to account for on the telepathic theory; and when an animal evidences that it sees the form in the same levelity as does the home revenient or not locality as does the human percipient or percreased. Even supposing that two or more persons, or a person and an animal, could sense the death of a distant persons so vividly as to cause an apparition to be formed in their minds of the decedent, would it not be real action of spirit, which I have derived almost impossible for the variant minds of each, differing in temperament, modes of thought, etc., to simultaneously project an identical phantom form into precisely the same region of space, and cause that form to act in exactly the same manner? The apparition seen being entirely subjective, a crea-

ture of the brain perceiving it, would necess-

arily in each case be more or less modified in

character, position, movements, etc., by the

parent brain. Is it not more reasonable to conclude that there is something there, an

objective reality, cognized by the senses of of the percipients? In cases where there are

others present who fail to perceive the sup-

posed apparition in the locality in which it is

seen by the sensitive, the subjective theory

has more weight. No doubt many cases of

apparitions are hallucinations, illusions; and

it may be that in some cases the theory of Prof. Barrett is valid. No one theory, in my judgment, is sufficient to cover all the facts. But, granting that there is a something present actually perceived in some cases of this character, what is that something? Is it the bona fide immortal spirit of the decedent, or if not, then what is it? There is a prevalent conception among Spiritualists that in such cases, as well as in cases of "the double," or apparitions of the living, the form seen is the true "spirit" of the man or woman. It has always been taught by the Harmonial Philosophy in particular, that it is impossible for the spirit to leave the body till death supervenes, and the theory that the spiritual entity could leave the body and then return to it has ever-seemed to me unreasonable and unphilosophical. It has been noted also that in some cases of genuine materialization, so called, the form seen was "the double" of the medium, and in other cases of materialization where a form distinct from the medium is manifested, it is always held that this form is manufactured from elements found in the medium's body. Some few years ago, not being myself able to explain fully the modus operandi of the formation of "the double," and cognate phenomena. I inquired of the spirit-teacher of Mrs. Maria M. King, the scientific medium, an explanation of the principles regnant in such cases. The explanation was proposed. in such cases. The explanation vouchsafed by her guide, in my opinion, is a true, rational, and conclusive one, not only of the apparitions of the living, but of apparitions of those dying or just dead, in such cases as are not purely subjective or ideal.

According to Mrs. King, lately deceased, there is a connecting link butween the me.

there is a connecting link between the material body and the spiritual body, termed vital electricity by some, and animal mag-netism (a material magnetic element) by Mrs. King; and there is also a connecting link between the spirit body and the interior indwelling immortal spirit, called by some vital magnetism, and by Mrs. King a higher grade of magnetic elements. It is these elements or forces that, according to Mrs. King's mentor, are all-potent in the production of the phenomena under consideration. It is not the spirit itself nor the veritable spirit-body that is projected from the organism and is seen more or less distant therefrom, but it is a semblance of the physical form, temporarily clothed upon with these semimaterial, semi-ethereal elements, the ethereal or magnetic substances serving to link to-

Cæar's, and unto God the things that are God's. Thought transference may be able to accomplish much, but it is, in my judgment, an insufficient explanation of the more remarkable cases of well attested spiritual or magnetic elements of a material character, jeets, we are not enabled to dogmatize theremagnetic elements of a material character, and related to gross substances, matter cognizable by the material senses. These lower magnetic elements are also all-pervading, and form the link between the grosser material (physical matter) and the spiritual universe. "A wheel within a wheel," a world within a world, and force propagated reciprocally from one to the other, from matter to spirit and from spirit to matter through elements. spirit and from spirit to matter through elements which are spheres of force, intertwining like the planetary spheres of the solar system. Every form of matter, every being animal or human, is encompassed with and permeated by a sphere of force, of the abovenamed character combined, material and spiritual, inasmuch as all nature is material and spiritual combined. The spirit of man, in essence like Deity, composed of the high-est spiritual essence, is separated from gross matter by a gulf which is bridged by this sphere of force, this combination of material and spiritual essences or ethers. The inner-mest spirit of man is substance, too atheres most spirit of man is substance too ethereal to act directly upon gross substances, but acts through substance which is composed of graded magnetic elements, spiritual and material.
In cases of "the double" or apparitions of the living, the ethereal forces of the system,

as above, assume for a time the prerogative of the conscious individual to the extent of separating themselves, from the material form and going out and materializing a form that can be seen. Not very long, however, can this uncanny supremacy be held by these ethereal forces, for the natural action of the normal forces of the human system forbids it. The spirit, generally, speedily dissolves the spell it has evoked and withdraws its outstanding forces, to strengthen the citadel of life within the material form, which for the

dead that are seen at a distance from the material body at or near the period of dissolution. It is not the bona fide spirit-form that is seen, but a phantom, an eidolon, composed of the intermediate magnetic essences connecting the material body with the spiritual, and that with the indwelling spirit. During the process of dying the magnetic elements connecting the material body with the spir-itual lose their potency, and at death their mission is ended, so to speak. Being no longer required for the use of the material body with which they have been connected, they have a tendency, it seems, to be projected therefrom in the form of the said material body, usually appearing in the proximity of a friend or relative of the person of which it is a shadowy representative. The cause of its appearance to the particular friend or relative is probably this: During dissolution or just previous to the death of the material form, the mind of the spiritual being just emerging from its chrysalis state has been directed to the friend or relative to whom the image appears, perhaps with an ardent desire that the friend or relative could be informed of his or her impending demise. In obedience to this thought or desire, the magnetic forces, released from active duty in the body, hie themselves to the presence of the one thought of, and momentarily materialize themselves so to speak. Having no substantial identity as an entity or organic being apide from the spirit with which it has been connected, it is impossible for this phantom form to preserve an independent existence except for a very brief period; hence the evanescent character of its manifestation.

That in such phantasmal appearances, it is not the actual spirit form that is seen, is, I think, evident from these facts: These apparitions are seen with the material eyes, and spirit substances cannot be seen with the physical organs of vision. To be thus seen, it must be materialized. The apparitions therefore must be of a material or quasi-material nature. Next, the apparitions seen appear clothed with material garments similar to those worn by the material body. Such do not pertain to the spirit body. The spirit form is born, at death, from the physical organization, entirely unclothed, just as the material body is born into this world as a babe,—nude. Attendant spirit guardians provide the newly-born spirit form with suitable clothing, which of course is different from the clothing worn by it on this earth. Thirdly, as a rule the spirit as it emerges from the material body, and is clothed upon with the spiritual body, is unconscious, and in an enfeebled condition; and in that condition it is borne by its spirit-friends to its appropriate home in the Spirit-world. The newly-born spirit is in no condition to visit a friend on the earth, in propria persona, actively and consciously, and present itself to him in a materialized form. Such a thing would be almost on a par with a newly-born infant in the material life being able to make elaborate chemical experiments and

Between the four theories relative to the nature and causes of the phenomena in question, namely. (1) Prof Newcomb's illusion of memory. (2) Prof. Barrett's thought-transfer-

Presidio of San Francisco, Cal.

THE SPIRITUAL PHILOSOPHY. Animated Portraits and Mystical Inci-

Works of Art Imitated in Natural Phenomena-Portraits that Speak and Reason-Materialization of a Hand, an Arm, a Head, and Finally the Entire Person-How a Fond Spirit Mother Came to her Son-The Modern Mission of Reason.

dents.

"Common as light is love,
And its familiar voice wearies not ever,
They who inspire it most are fortunate,
but those who feel it most
Are happier still." Shelley.

· DEMAND FOR PHENOMENA.

The continued call for details of spiritual bhenomena indicates the rapid increase of piritualism. As a rule, advanced Spiritual ists lose their interest in phenomena, and rely upon mental conditions and psychic de-velopment. Only in the initial stages of be-lief is there persistent desire for something startling and extraordinary; and, therefore, it is plain that all the present almost universal demand for it is indicative of large accessions to this happy faith; but "miraculous" things soon become so plentiful to re ceptive minds that interest in them is blunted, just as it is in any phenomena of frequent recurrence in nature. Familiarity with earthquakes would even in time largely diminish dread of them. Nevertheless it is important that the wants of young spiritual converts should be responded to, and to this end they shall have a fair chapter of

INCIDENTS AND HAPPENINGS,

"Did you ever see a picture with life, momy opinion, a sufficient explanation of the joy and sorrow?" asked one venerable Spiritnature of the apparitions of persons dying or | ualist of another at a social gathering in one of the three cities.

"Perhaps I have," was the reply; "but if you have seen something of this I wish you would describe it. Then we will compare

"I have seen it more than twenty times," said the first speaker, "but never have spoken of it. I never had a strong inclina-tion to say anything about it till this moment, and have restrained from describing it because I had an idea I would not be believed. But I can tell it to you with a different feel-

ing."
"I trust so. Doubtless our experience in such matters has been quite similar. I can tell you many truths that will stagger belief, and those relating to animated pictures are not the least marvelous."

"Do you see them floating before you in the atmosphere?"

"Yes, frequently." "That is my case. I began to see them five or six years ago, and for awhile they troubled my mind greatly. The first that came was the 'counterefeit presentment' of my brother, who had passed over but a few months pre-vious to this occurrence. His picture had never been painted by mortal hand; but one day while taking a walk in the suburbs, I beheld it floating before me and moving in concert with my face. I stopped; so did the picture. I was affrighted; the picture was wreathed with smiles. It became brilliant in color, and the frame emitted light like the cornscation of gems. I gazed upon it a few moments and then became nervous and

moved away. It turned from me like a flash and seemed to melt into air.

"Whether I had not become suddenly daft was a serious question to me. The picture was real to my senses, but my senses—were they doing their office? I sat down and thought seriously of the matter, and concluded that possibly I was the victim of an optical illusion. Before night I consulted a physician, who examined me, and said I was sound except age and natural wear and tear. Perhaps my complaint was age, but you know I don't like to admit it, even yet. I soon found that was not the trouble in the matter I am describing, for in less than a month the picture returned, and this time so gently and with such soothing influence that I not only became reconciled to it, but was really enamoured of its beauty and other wondrous attractions. It came to me at home in my private room, where none but friends are ad mitted in thought or person. There was no mistaking the portrait, for it was my brother in form feature and expression. His lip had the same curl as in life, his eye the same sparkle, and his laugh was brother Fred's to the last intonation of its musical echo."

"Was it audible?"
"I will not say that, but such was the representation. Unquestionably it was an intelligence that had power to assume another form, possibly various forms, at will The fact that I am an admirer of paintings had something to do in determining the form of the demonstration, I have no doubt, and you may be sure it could not have come to me in more attractive guise. The lips moved, the color changed with the varying sentiment, all the muscles of the face were exerrence. (3) the actual appearance of the spirit | cised to give point and emphasis to the words, of the person seen, and (4) the projection from | and the voice was as round and full as my the material body of a quasi-material form own. But the manner of the communica-composed of spiritu-material ethereal estions was their greatest charm. It-related

almost exclusively to the higher life, and was a series of word pictures so entrancing that I could listen to them forever with constantly increasing interest. They impressed me wonderfully, and yet I can give but a faint idea of their power and grandeur."

"I feel that you will do your best with such

a subject,"

"He said in effect that heaven is right here on earth, whenever and wherever mankind so wills; that it is always nearer to us than our next door neighbor, and that to the eye of the spirit it is so blended and interwoven with partial existence that man's unfamily with mortal existence that man's unfamiliarity with it ought to be the exception instead of the rule. Furthermore, that the only real life is in the spirit; that while the soul is veiled and trammeled by the body it fails to assert its power, and, therefore, never had the means of weighing its capabilities; that were psychology advanced to its true rank among sciences it would become the leading branch taught in our institutions of learning, and through it the minds of men learning, and through it the minds of men would be opened to a comprehension of spirit life and employment."

"Then you have something to do there."

said I. "Yes, for these who are capable of doing it," he responded. "Many are incapable," he continued, "because they incapacitated themselves for spiritual work in the earth life, and hence they are miserable here. For years, perhaps ages, they will continue in ane, without relish for their surroundings or ability to improve them. This is true of thousands whose intellectual capacity on earth was renowned, but who were given up to animal propensities and material pleasures, and having made no progress in things spiritual, they are now unable to assume the duties and responsibilities of the higher life. They have no power to communicate with their friends here or upon earth, or, in fact, to make their property leaves to communicate.

to make their wants known to any body."
"It must be misery to witness their suffer-

ings," I ventured. We are not compelled to witness them," replied Brother Fred, "and do so merely in our investigations of this falsely called

"UNDISCOVERED COUNTRY.

"No country is so well known, nor so worthy of your better acquaintance. I will tell you how you may know all about it before you come here by the usual route." He then made a long description in detail of the land of Beulah, in course of which he said our poor earth is but a faint and imperfect shadow of that sphere, and that man and woman as you and I know them are simply the small undeveloped germs of the life beyond. He told of the happiness of those who had led correct lives on earth, but said that in the spirit land there is reorganization and an entirely new life, from every effort and development of which springs the higher degree of happiness which invariably attends creative power, and that spirit power is essentially self-creative. Upon the several visits he made he related that which would consume days in the repetition, and even then I could not do it justice. But these visits are to continue, and in course of time

we will enjoy a final summing up."
"I trust so. But one question I would like to ask: Has his appearance always been the

"In his general features, yes; in his spiritnally and evidently increased happiness there has been a rapid improvement, and all this he shows in a beaming visage and accelerated exhileration. He says he is improving all the time, and that the sweet peace of his life is superior to everything the imagination can grasp. Language fails to describe his sensations. But about Fred I have said enough for once. We agreed to exchange confidences upon the main features of the

subject. "Certainly. I am ready; but, like you, I have too much to tell, and it is quite as pleasant as your delightful experience. first saw spirit pictures in the summer of 1883. Wife, daughter and myself were at Deer Park. One night while they were with the mixed multitude in the drawing room of the hotel, I sat in our apartment alone, and part of the time had attempted to read, but a curious influence kept my mind away from the book. After awhile I heard a slight noise which produced an unusual sound, and looking in the direction whence it proceeded I saw an unusual sight. It was an ebdny frame, deep, massive, highly polished, and in motion! It oscillated but little, yet I saw it move, and the movement continued till I went and placed my hand upon it. It seemed to resist force with force, but I held it quiet for a few minutes, when it was suddenly wrenched from me and mounted upon a chair. Then for the first time I discovered signs of life in the figures on the cauvas, and they, upon close inspection, proved to be hands, arms, heads, and other important members of the human anatomy. Evidently they were trying to put themselves together, and at the end of half an hour, during which time there were many disastrous failures to make the proper union of parts, one perfect bust was formed. Directly there was another, then still others till five portraits smiled from the confines of the frame. Apparently all the party had been employed, but yet there was disturbance in the background. and an occasional grunt of dissatisfaction

from the pictured group.
"What could the matter be?"

"Fear, which at first possessed me to quite an extent, now gave way to curiosity, and I made careful examination of the portraite. All were ladies and passably handsome. While

For the Raligio Philosophical Journal, The Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING. No. 7.

"Westward the course of empire takes its way. Times noblest offspring is the last."

AMERICA.

"Thy voice sounds like a prophet's word; And in its hollow tones are heard The thanks of millions yet to be."--- Fitz-Green Halleck.

The branch of Spiritualism which is treat ed of in these papers is but the outward manifestation of the presence of what are called, though erroneously, disembodied spirits, and of their power over physical laws and mundane things. The main object of such manifestations being, as we suppose, to convince the world of mankind that there is a future condition or state of existence into which all of us shall be ushered after the death of the physical body, and thus save the world from skepticism through a convincing appeal to human intelligence.

The world has advanced to that degree that it can no longer accept mere statements in regard to spiritual subjects, but demands proof sufficient to satisfy the requirements of reason. This demand is almost universal in our day and a corresponding phenomena sufficiently extensive to meet the demand is furnished. In former days when doubt and independent thought were not so common a less frequent display of phenomena was sufficient, but now when old ideas, creeds and rituals are tottering to their fall under a growing public intelligence, nothing but the plainest manifestations, and abundance of them, can save the civilized world from unbelief in every thing of a spiritual character.

When nature awakens an appetite she at the same time supplies that which will satisfy that appetite; for every need she furnishes an answering supply, and as her children grow in stature, like a watchful mother she clothes them with suitably fitting garments; necessity invites salvation. There is a certain fitness in things, both as regards quantity and kind which answers demands, and if we will but stretch out after them, it is in our power, generally speaking, to appropriate sufficient; but the finest feast is of little value to him who is not blessed with an appetite; nor is it of much use when those invited to the feast are too inactive, too careless or too self-important to go forward and partake.

Never let it be supposed, however, that outward manifestations, or what are called phenomena, will satisfy any thing more than the intellectual demand. The soul has desires which nothing external can supply, and each soul has demands peculiarly its own for which peculiar answers are vouchsafed. But these are matters which cannot be satisfactorily treated of in the language of any country on the earth, and which it would be scarcely lawful to treat of if they could. They are private property—easily "oxidized"

by exposure. However various may have been these physico-spiritual phenomena in different ages and countries, they all preserve their family likeness; and though skenticism in former ages may have put on a somewhat different aspect from the materialism of our time, they are nevertheless the children, both of them, of the same old devil of self-conceit, which most of us had to put behind our backs before we could stand independently upon our mu sense. THIS "DRIBH" HAS RIWAYS DEC the accuser of the brethren and always will be until he is chained by public opinion and good taste, and cast into the dark and bottomless pit of utter oblivion.

When Nelson, the English naval commander, was a young man he lost one of his eyes in battle. In a sea fight some time afterwards he commanded a British frigate which. with his usual dash, he ran in between two lines of the enemy's ships, and was pounding away, right and left, when his chief officer hurried up to him. "Captain," said he, "the Admiral has signaled us to return."

"Give me the glass; I want to see for my-if," said Nelson. He took the telescope and put it up to the place where his eye used to be. "Fire away, my lads," says he, "I can't see it."

Just so with the uncompromising materialist, when he wants (?) to look into Spiritualism, he puts the glass up to his blind eye.

But plain statements such as those which I hope to relate, coming from reliable sources and proving that what is called Spiritualism had been in our own country before the Rochester knockings, or even the manifestations amongst the Shakers, which are said to have occurred some years before, ought to carry, at least, some weight with them to any one who really wants to get at the truth in regard to the subject. Of course my readers, bear in mind that I am in these articles treating only of phenomena which occurred previously to 100 (one hundred) years ago. This "New World" of America cannot be expected to furnish such an abundance of material as the old world of Europe, because of the paucity of traditional and literary matter relating to its earlier history. Mahifestations may have been as numerous and as interesting at this side of the water as at the other; but if they had been we do not possess historical **rec**ords which, in fact, may never have had an existence.

Yes, the old American World is an unknown world to us; it is easier to trace occurrences of one thousand years ago in Europe than those a couple of centuries old on this continent. The old men and women of seventy and eighty, who still survive amongst us, are the most reliable links in the chain which connects us with the past. They can tell us of the current topics which had been discussed in their hearing by their parents and grandparents; they can repeat in our hearing those far back experiences which they had listened to in detail in their boyand girl hood, from lips and tongues which have long since been silenced by the angel of death. And thus we are led to contemplate, across a wide waste of years, those dramas which had been enacted, by a passed genera-

tion, on the stage of human life. Life! Life! What a wonderful thing is life! What an endless chain it is-ever changing its subjects, yet itself ever un-changed! From the lips of that lean and slippered pautaloons now waiting for the boatman, and longing to be free-once issued merry peals of childhood's laughter as he frolicked on the green, whose grass has long since withered and gone.....Go! Pass on, old man; the world wants you no longer; don't stop to dry that tear which stagnates in your eye at sight of the world's neglect; don't wait to murmur a complaint because your children and friends are not now to you what they once were. No! Don't stop to com-pletn, eld man, it would be useless. Ha! The an is coming ... Good by!

Many readers of the Journal will remem-ber a co-operative association which existed some 30 or 40 years ago, more or less, in Northern Indiana, which was established for educational and business purposes. This company owned a large tract of land and extensive buildings. Many of its members are, and were, well known as prominent liberals—Judge Prentis, Harvey Olmsted, Wm. Anderson and others—many of whom have since passed on to that world where co-operation is a grand success. Mr. William Anderson, who now lives on his property near Bronson, Mich., was book-keeper and secretary of the association during the latter years of its existence; he is now getting on towards his 80th year, but is still hale and hearty, and his head is as clear as it has been at any period of his life. He was my guest part of the time during the last Sturgis, June, meeting, and told me of the following circumstance which occurred to his mother when she was a girl, or young woman; therefore I conclude that it must have happened 100 or more years ago. I give it in his own words as nearly as I can quote them from memory:
"I read an article of yours recently," said

Mr. Anderson, "named 'Providential Occurrence,' in which you told of having been levitated in crossing the railroad cattleguard and which reminded me of an incident in the early life of my mother. The old home of my mother's parents and family in New England was situated on gently rising ground, at the foot of which flowed quite a large river: I mean large for New England. For the convenience of passengers this river was spanned by a foot-bridge, the crossing of which shortened the distance to the main road. My mother was in the constant habit of crossing this bridge when she wanted to visit friends at a distance. On one occasion, while staying with acquaintances who lived a considerable distance from her home, a thunder and rain storm came on; it continued so long-flooding some of the roads—that she was delayed some days; at length one after noon she started for home, not knowing that the bridge had been swept away by the freshet some days before, and that the river was still

swollen beyond its usual width. "The evening became darker and darker as she proceeded, but she knew the road so well that she experienced no serious difficulty in finding her way. She distinctly remembered going down the incline approaching the river then crossing the river and going up the usual path to her home. When she arrived it was intensely dark, and the family enquired how she came. She told them. 'Yes,' said they but how did you get across the river?' 'On the bridge, I suppose,' she replied, 'I had no other way.' They all looked amazed. 'Why,' said they, 'the bridge was swept away days She could not believe it until she went down to the river next morning and ascer-tained the fact for herself. And," said Mr Anderson, "all through her life, and to the day of her death, my mother believed and was accustomed to assert that the Lord or the

angels bore her dry shod that evening across Now here is something that cannot be gainsaid. Objections and cavillings which may, in other phases of experience, answer a skeptic's purpose, will not apply in this. It is absolute and palpable. Had she seen a spirit on the way, they might have said she was hallucinated, or that her stomach was out of order and her eyes deceived her. Had she heard heavenly music swelling through the rooms of the old house, they might say it was rats; but no such objections are applicable in this case-it was positively unmistakable. Thus we see the footprints of the invisible hosts here and there through the limitless past, which speak to our understanding as clearly and as definitely as the thunders of heaven speak to our outward ears, proclaiming to our intelligence the welcome assurance, 'Man, thou shalt live forever!"

Sturgis, Mich. [To be continued.]

THE BURDEN OF SUPERFLUOUS OPINIONS.

Letter from Judge E. S. Holbrook.

to the Editor of the Religio-Philosophical Journal:

I write you from the center of New England (having found my way hither from San Francisco, whence I last wrote you, by the Southern route through most of the principal cities on the way as well as the deserts and the fruitful places, and seen whatever I could of things both temporal, and spiritual

and how beautiful, how wonderful, especially the latter!) and I am to begin where I left off in my last (by invitation, too.) and proceed with the subject of "Signs" as I intimated. Signs—I mean thereby in a popular sense, those occurrences that indicate that certain other things will occur;—but my special theme is those things which are supposed to indicate that certain other things will occur while the supposition is erroneous. When my general subject is Scientific Spiritualism. this theme of Signs seems a lowly one, and unattractive and perhaps remote. But after my treatment of astrology as to life, as in my last, other signs of the heavens are surely in order, if alike false at least. My object is didactic-to do a little to point the better way to those who still seek to learn—young-er or older, upon any subject. I will therefore broaden my theme to this,

THE BURDEN OF FALSE OR USELESS OPINIONS. We pity the man who has burdens to carry, and how foolish in him if his work is worse than useless; especially, if thereby he cannot take up and carry that which is valuable that comes in his way; and how much do we see of this in humanity. If there be a truth that might be received into the mind, there is prejudice,—a pre-judgment that is false,—false facts, supposed facts but really falsehoods: a prepossession by supposed learning that is mere rubbish—all filling the mind so that this new truth cannot enter, much less stay, and do its proper work. It is curious to note how this is. It is almost true that the less a man knows the more opinions he has got. The man of true learning examines evidences, and upon them forms opinions, and they are fixed and permanent. He has but few opinions without evidences, and if he has any his expressions are moderate. But where there are no evidences, or the evidences are but slight, the unlettered man beats him greatly. He has opinions and they are strong, and his language vehement. The mind that is full of these, or is troubled with these, carries burdens. It is hard to work in the better truths, but we must keep at work to expel the wrong and advance the right.

After astrology, as in my last, the sup-posed science of the stars after the advance of astronomy—comes

THE SUPPOSED SCIENCE OF THE MOON. It was once maintained, and some maintain still, that in some way the moon governs the weather, or is the key to the state of the weather, both now and for the future; at least till the next quarterly change. A change of weather, they say, will occur on the next change of the moon, not till then. (They go further and say that planting should be done on the increase of the moon, that there may be the mere surely a bountiful crop—an increase; and they will kill pork on the increase of the moon, or the full, that it may not fall away in the pot, and the like of these, but let these pass now) (and they say, too, that the moon has an effect on the mind, producing insanity sometimes and in some way, I don't know how, and this thought so strongly prevailed once that the moon (Lunu, Latin,) gave the name to insanity—lunacy; but let this pass now. The overthrow of the greater claim will carry the lesson with it. I treat this claim for the moon much as I did astrology, in my last. If any assert that there is

ANY SUCH INTIMATE CONNECTION between the earth and the moon it belongs to them to furnish the proof; and surely so as they are dealing with material forms, according to the rules of material science. But they show none-nothing eyen in appearance except what may be mere co-incidences. It seems strange, since the Copernican system was established, that every one did not abandon at once all such puerility. The moon, like the planets, moves in unalterable order-just so, hour by hour, day by day, month by month, and year by year, and

THERE ARE NO CHANGES.

'What seems so is transition." By a change of position, regular, and by persistent law, the light of the sun creeps as regularly over the face of the moon, and we see more or less according to our position. We mortals speak of quarters and changes, but there are no quarters, and the moon changes not. Its movement is by perfect machinery. Then why predict upon its supposed changes the most fickle of all things on earth, the winds and storms?

THEIR SUPPOSED PROOFS FAIL.

They are made upon too narrow a basis and for too short a time. I have hardly known of an instance where the surroundings, near or far, did not disprove the theory; for the rule is, that while it is wet in one place it is dry in another. For instance, here is a wet locality and the crops are failing. The inhabitants discourse about the moon as the cause or the indicator in some way, I do not know what, but they know and they believe in the moon.

"THE HORN OF THE MOON IS DOWN, and will not hold water!" Now look to the north and to the south, and find a drought; and yet they have there the same moon, the same quarter and all, with only a few minutes or degrees difference in the altitude; but that is never pointed to as a factor in making the weather. Or look to the east or to the west and see a drought, and they have there the same moon, the same as you had an hour ago, or will have in an hour hence—quarters, halves and all. If the change of weather comes by the change of quarter (as we call it for the purpose of expressing an approximate truth), then the change of the weather should follow the moon around the earth as the swell of the tide does. "As unstable as the changeful moon," so they say, "As stable as the firm-set earth," so they say; but the moon is as stable as the earth, and a little more so, for she always keeps the same face toward you (and I know a great many old girls that don't do no such thing neither)

while the face of the earth is always shift-

ing as to the moon. Can there be any fools there that think that their little storms are

regulated by the changes in the earth? Of

course, yes, on the same principle; but yet, until I am better informed I do not wish to suggest anything so much to the prejudice of the people in the moon

Now, Mr. Editor, if THE SIGNS OF THE MOON FAIL as to the weather (which, is its strong hold), we may dismiss all thoughts as to influences on the crops, and on the mind, and all signs in the legends of the populace down to the chances of seeing her over the shoulder, or as to winds on the last days of a month, and forebodings as to Friday, or Sunday, and as to signs of quarrels, or marriages, and frivolous dreams, and the like, and treat them all as the merest trash

TO BE CAST OUT

as science comes, and be no more a burden to man as he struggles to climb the hill of knowledge.

I am reminded, Mr. Editor, how often in this deceitful world "things are not what they seem:" and that that fellow they call Science is a most powerful revelator; sometimes for the better, and sometimes seemingly for the worse, at least to our feelings. Luna and I were particularly good friends. I loved much, rambled much, admired much and imagined much beneath her silver light. and she seemed alive and warm and sympathizing; but now science informs me she is but an old hulk of a dead or dying insignificant little world, or clod rather, with no breath for herself nor anybody else; that she is cold and lifeless, moves, indeed, in her orbit because compelled to, an inert piece of matter; and even that her smiling face (some foolish urchins said "the old man in the moon") is simulated by used up volcanoes and dead sea waters—no light, but only throws back what the sun gives,—and all we get is simply "glamour," and likely all will soon pass away. It is terrible to know this, but we have to stand it, if we will KNOW, and I insist we will. But still for the old friendship of my childhood and youth with my dear Luna, I will save her reputation now from the charge of changefulness, harnessed up as she is in nature's great machine and can't help herself, and wrest her from the supposed position of boss over the fickle rains and storms and winds, a place given by reasoning, but sometimes false reasoning man.

I have wondered, Mr. Editor, how

THE WILDERNESS OF LEARNING about SIGNS came into being, and I have answered myself (partially) in this way: It

comes of imperfect reasoning and self-assert-ing knowledge,—but limited knowledge. Man as a reasoning animal stumbles greatly at first. He soon finds that certain occurrences are conjunctive; that certain things are sure to be succeeded by certain other things. He thinks there is some connection, and he now conceives of cause and effect. About this time, as he proceeds, he begins to think there is a cause for every thing by some underlying power as a chain, though he does not perceive it palpably. He revels in causality, and his pride pushes him to have a ready answer always. And oft he goes be-yond his depth, for he will not say he does not know! The old story of the child and

the mother well illustrates this: Mother, what does the earth rest on?" "On the back of a great elephant." "And the elephant?"

"On the back of a great tortolse."
"And the tortolse?" "On a great rock."

" And the rock?" "Why. you foolish child, it is rocks all the THE DISCOVERY AND USE

of invariable antecedents and consequents is

the height of good reasoning. The present things, then, are truly signs (significant) that certain other things will surely be, and hence we learn the invariability of a law of nature. In material science universal precedence merely is called a cause; for the causa causaus, the cause causing, as a power, the underlying chain, is never discovered. But the height of poor reasoning is when the precedence is but casual and yet is relied on as permanent. An error once started will last its thousands of years. One of the conclusions from an attempt to reason was from some chance precedence of a change of the moon to a change of weather, and hence a cause was supposed to be found. A little learning assumed in its pride great learning, and pronounced the supposition'true. : False premises, or a failure to observe the surroundings, aided to continue the assumption, I once undertook to solve the mystery of the conclusions of a moon-man, who generally had good sense, by testing him through the season. I found he was claiming that, if a change of weather came three days before, or three days after the change of the moon, that his theory was sustained. Not so, for a change of the moon comes once in seven days, and three days before the day of change and three days after the day of change, would take all the time; and three days before the change, and three days after the change, would take six-sevenths of the time; and, of course, it proves nothing in the line of causes that a majority of the changes happen dur-ing the greater time. It is the business of science to correct such false reasonings and their results. No doubt, Mr. Editor, you are beginning to

question, and so will some of my readers. why so much about the moon? It is this, that I make the moon and its supposititious qualities my example for all the other little myths existing in community, started before science came, and struggling for a continued existence after science has come. And also, will it be too much to say it? including the greater myths such as

WORLD MAKINGS AND WORLD SAVINGS;

also any supposed actual knowledge of the great First Cause, all pretended talks with God, or any revelations by him, or from him or his prophets, or angels, or sons, or apos-ties, any more than we have at the present day; my thought being that all these have arisen by stumbling reason, some true reasoning, some false reasoning, and by hold assumptions when reason failed; and must all be subject to the better knowledge and reason that we call the science of to day, and our vastly superior spirit-communion of today, that we call scientific Spiritnalism; this spiritual science occupying the same posi-tion, and performing the same office to spiritual and religious matters that material science does to the physical world,—but I should not proceed farther now.

Worcester, Mass., Aug., 1886. E.S.H.

MR. EGLINTON IN RUSSIA.

Translated by "V." for Light.

[From the "New Spiritualistische Blatter."] The following phenomena took place through Mr. Eglinton's mediumship in the spiritualistic circle of Moscow: On one occasion Abdullah, a control of Eglinton's, appeared, a tall, black-bearded man with a woman and a child. Another time the same spirit showed himself, together with his medium, to all present. Direct spirit writing tween two slates closely screwed together, lying on the table. Direct writing was likewise received between two cardboard slates. so closely pressed together that the pencil could not have moved without abnormal power. One of the gentlemen sat upon these, and felt, while the others heard the writing. In spite of the close pressure of the morsel of lead the corresponding side of the other cardboard slate was without a mark. The numbers of bank notes unknown to everyone present were correctly given in the spirit writ ing. A question was asked at hazard concerning the word which would be found in a certain line in a certain page of a certain book, without its having been previously seen by any present, and the answer was given correctly in spirit writing, the supposition of thought-reading being thus excluded. Mr. Eglinton had only touched the elates with two of his fingers. Spiritual manifestations frequently took place. A spirit complied with the mentally expressed wish of Herr Blagonrawow that himself and Herr Lwow should be touched simultaneously. On one occasion Herr Btagoi felt that a spirit hand pressed through his coat on his right shoulder and pinched the naked flesh.

In all four séances the chain remained un broken even for a moment. The medium's neighbor on either side held his hands fast, and bear witness to his perfectly passive de meanor.

We retail this account, much condensed from Nos. 17 and 21 of the Rebus, and append the signatures of the witnesses present in token of the truth of the statements: E. J. l'olstaja, Th. A. Lwow, P. Th. Blagonrawow . A. Smagin, E. G. Grek, R. P. Grek, J. O.

Jarkowski, D. J. Btagoj, and N. A. Lwow. In St. Petersburg the first three scances took place at the rooms of Professor Butlerow. the fourth at the residence of State Counsel lor Alexander Aksakow.

At the first of these scances direct spirit writing was obtained in sealed ordinary slates and in cardboard slates, tightly screwed together, belonging to Professor Butlerow. Morsels of pencil had been previously inserted and the slates marked by all the professors present.

Professor Dobrostawin took from his pocket a book, "Bernay's Chemistry." The book was not shown to Mr. Eglinton, and from this book, without looking in it, Professor Butlerow selected the forty-sixth page, Professor Wagner the twelfth line, and Professor Dobrastawin the fifth word to be given. The slate with the question written upon it was laid upon the table with the writing downwards. Mr. Eglinton took the cardboard slate, laid them upon Professor Butlerow's shoulder, and writing was soon heard, followed by three soft taps inside the slates The latter were opened and these words were found written. "The word is compound-'chimney-glass." When they came to examine the book, they found that the fifth word on the twelfth line of the forty-sixth page was "glass," the word preceding it being "chimney," to which it is connected by a hyphen, thus the explanation "the word is compound." A facet of the pencil was found to be worn and the corresponding side of the cardboard free from mark, though the pencil was closely pressed against it. No one then present knew that such a word was to be found at the place mentioned. When the scaled double slates were opened, the words "Good-bye" in large letters were found writ-ten. We append the signatures of the profeesors of the university who were present:-

Prof. A. Butlerow, Prof. Nicholas Wagner and Prof. A. Dobrostawing

At the second seance at Professor Butlerow's rooms, the spirit of a female of middle height appeared in voluminous white garments, with a round face and black hair, arranged after the fashion of fifty years back. The spirit came before the curtain, and Frau E. D. Pribytkowa recognized her aunt who had died ten years previously, the recognition being confirmed by Herr Viktor Pribytkow. Then Abdullah showed himself (who is said to have been a Persian prince in the sixteenth century) and disappeared before the eyes of the spectators, becoming smaller and smaller. Afterward, when Egiinton essayed to come forth from the cabinet, a spirit was seen holding him back, so that on this occasion both medium and spirit were visible at the same time.

The witnesses to this and the following soance were: -E. D. Pribytkowa, W. J. Pribytkowa, A. N. Aksakow, M. P. Gedeonow, Prof. N. P. Wagner, E. P. Wischniakow, and Prof. Butlerow.

At the third scance, which took place at Professor Butlerow's rooms, a small table was placed before the curtain, upon which were laid three sheets of paper, marked by Professor Butlerow, Professor Wagner and Herr Alexander Aksakow, together with three pencils, one red, one blue, and the other the ordinary kind.

A hand was seen to write and then disappear, then the same thing was done by another hand. Afterwards Abdullah came forward. Herr Aksakow asked him to show that his left arm was missing (which he had lost in battle). The spirit seized the hand of Bar-bara Iwanowna Pribytkowa and let her feel him on both sides, and she remarked that he had no left fore arm. At his second appearance E. D. Pribytkowa wished mentally that Abdullah might bring her a sheet of paper from the little table, and everyone saw him lift up the table and reach it to her. The last time he came forward he disappeared before the eyes of the spectators after he had grown in height and raised himself free above the floor. After him two materialized spirits appeared together—one being a male figure (Dr. Forbes) the other a female, and remained visible for some time.

At the conclusion of the scance the following words in Russian were found written upon one of the marked sheets of paper with the blue pencil:-

"Science explains much, but it will never with its bold grasp comprehend the laws which enable us to manifest and to show ourselves to you. This secret belongs to the future, not to the present."

On the same sheet was likewise writing with the red pencil, in English, by one of Eglinton's controls, named "Ernest.

The fourth scance took place at Herr Aksakow's residence. There were present as well the Eniversity Professors Dobrostawin and W. W. Paschutin, Herr M. Gedeonow, and Mesdames M. P. Saburowa, S. D. Bestuzewa, W. J. Pribytkows, and Dobrostawina.

A tambourine, the surface of which was covered with a luminous preparation, raised itself slowly from the table and approached Frau Saburowa, then was thrown upon the floor. A musical box played and ceased playing at a wish expressed and then played only three notes when wished to do to. At the mentally expressed wish of Frau Bestuzewa, a ring was drawn from one of her fingers and placed upon another. Round Eglinton, luminous tongues were seen (who will not be reminded of the tongues of fire above the heads of the Apoetles?) One of these pene-trated through the table, moved slowly about those present, remained stationary before Professor Paschutin and then disappeared into Eglinton's breast. After that the medium ascended four ells from the ground, so that Mesdames Saburowa and Dobrostawina had to mount upon their chairs not to lose hold of his hands. Mr. Eglinton hovered some time in the air and then sank slowly down

again. At all these scances the medium's hands were securely held. The direct writing took place in full light.

I have only given the principal occurrences at these scances, extracted from the accounts in the *Rebus*, Nos. 23 and 26. L. P.

Protestant Episcopal Church.

Once more "The Protestant Episcopal Church in the United States of America," to give its full name, has refused, through the House of Deputies of its General Convention, to drop from its nomenclature the words "Protestant Episcopal." The resolution introduced by Chancellor and Postmaster Judd and voted down yesterday did not specifically propose to insert in lieu of those words the term Catholic, but is was understood that the question presented was simply this: Shall the American branch of the Episcopal Church cease to be a protest against the Papacy and become the American Catholic Church? It is as if the next National Republican Convention should have before it a resolution to drop from the name of the party the words "National Republican," with the understanding that henceforth the organization should be known as, say, the Mugwump Democracy.

It is nine years since the late Dr. De Koven introduced this Judd resolution into the General Convention at Boston. He was a man of rare elequence and high personal standing, but his motion received only three affirmative votes. The road which he marked out was declared to lead to Rome, and those who were not Protestants were bidden to make their way to the Vatican. But very few took their departure. They perelst in trying to do what George William Curtis and his clique tried to do at Chicago two years ago, with this difference: that instead of seceding these church mugwumps will go right on with what they are pleased to call "educating the church up" to the new departure.

This new-departure element has strength enough now, especially among the clergy, to be formidable. Its success would mean the division of the church. That parent diocese of Virginia, which claims to have been founded as long ago as 1607, is still Protestant to the backbone and cannot be swerved from its original moorings. The same is true of a great many other dioceses of this denomination. If Mr. Judd and his sympathizers wish to drive a wedge through the church they have only to expunge the term Protestant Episcopal from its mame.—Chicago Tribune.

The Rev. S. P. Merrill, Secretary of the New York Baptist Educational Society, claims he was the first white child born in the Territory which now constitutes the State of Nebraska. His father was a missionary among the Indians, and Mr. Merrill was born on Platte River in 1835.

Mrs. Cecil Clay is the real name of Rosina okes, the actress, and she claims that her husband's family is directly related to the great American commoner, Henry Clay.

A decrease in the average of crimes and outrages in Ireland for the last week is reported.

Woman and the Mousehold.

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

COMPENSATION.

O sweet the dropping eve, the blush of morn, The starlit sky, the rustling fields of corn, The soft air blowing from the freshening seas, The sun-flecked shadow of the stately trees, The mellow thunder and the lulling rain, The warm, delicious happy summer rain, When the grass brightens, and the days grow long, And little birds break out in rippling song!

In that new world toward which our feet are set In that new world toward which our feet are set Shall we find aught to make our hearts forget Earth's homely joys and her bright hours of bliss? Has heaven a spell divine enough for this? For who the pleasure of the spring shall tell, When on the leafless stalk the brown buds swell, When the grass brightens, and the days grow long, And little birds break out in rippling song?

O beauty manifold, from morn till night, Dawn's blush, noon's blaze, and sunset's tender light O fair. familiar features, changes sweet Of her revolving seasons, storm and sleet, And golden calm, as slow she wheels through space, From snow to roses; and how dear her face, When the grass brightens, when the days grow long, And little birds break out in rippling song!

O happy earth! O home so well beloved! What recompense have we, from thee removed? One hope we have that overtops the whole; The hope of finding every vanished soul
We love and long for daily, and for this
Gladly we turn from thee, and all thy bliss
Even at thy loveliest, when the days are long,
And little birds break out in rippling song.
—Cetta Thaater.

Mrs. M. F. Leland has become the sole ownor of the Bloomington, Ill., Leader. Mrs. Emma Garrett Wilson is local editor

of the Lodega, Ind., Leader. Miss Alice R. Neal is editor and publisher of one of the Washington weekly papers, the

The Woman's Standard is the title of a neat monthly publication just issued at Des Moines as the official organ of the Iowa Woman Suffrage Association. Mary J. Coggeshall is the editor, and Martha C. Callanan

the business manager. Mrs. A. E. Whitaker has edited a Woman's Department in the Southbridge, Mass., Journal, for fifteen years. She has now taken charge of the same department in that important paper, the New England Farmer.

Mrs. Abigail Scott Duniway has written a serial story which began September 2nd, in her paper, the New Northwest of Portland, Oregon. The energy and ability of Mrs. Dun-iway and her sons, are exhibited in the weekly issue of the handsome paper of eight pages, printed with the best paper and type that can be had. The contents are admirably

The Woman's Tribune, published by Mrs. Clara Bewick Colby, Beatrice, Neb., is a large four-page monthly journal, costing only one dollar a year, but worth four times that sum. The editor has fine literary culture, and a high standard in pleased before her readers. high standard is placed before her readers, in a resume of what woman is doing all over the world.

Mrs. E. B. Duffey, formerly editor of the Vineland Times, Vineland, N. J., now has charge of the Clarion of Troy, N. Y., a bright weekly paper devoted to the interests of la-

Miss Hirata, a Japanese lady, has just en-tered Western Maryland College for a three years' course.

Mrs. Helen M. Gougar has returned from her European trip. She continues her interesting letters in the *inter-ocean*.

Mrs. Oliphant is writing a series of articles to appear in The Century during the coming year, describing some of the celebrated men and women of Queen Anne's reign, including the Queen, the Duchess Sarah, Dean Swift and Daniel Defea Swift, and Daniel Defoe.

Mrs. Bell Ball has been appointed assistant secretary in the Kansas State Historical rooms at Topeka, and has taken up her residence in that city. She was a clerk of committee on enrolled bills in the Kansas Legislature last winter.

To the Empress Eugenia, it is said, women are indebted for their opportunity to study medicine in France, she having secured by favor the conferring of a degree on Madame Madeline Bres. She is the salaried physician of the Chalet Theatre, and is distinguished in her specialty of diseases of the brain.

The following is condensed from the Tribune, concerning the demise of a distinguished woman of Boston:

Miss Lucretia Crocker, a member of the board of supervisors of public schools, and a lady prominently identified with educational matters in this city for the last dozen years, died Saturday evening, aged fifty-five.

"Miss Crocker took the course at the State Normal School at West Newton, at which institution she was subsequently a teacher. She was also engaged in like capacity at Framingham, in private schools in this city and at Autioch College, Ohio, with Horace Mann. She was elected to the Boston school committee for the term beginning in 1875, when she and five other ladies became the first of their sex to sit in the Boston school board.

"In 1877 she was chosen a member of the board of supervisors, and was the only woman to gain the position. She was quiet, modest and retiring, but a woman of strong mental powers, great abilities and remarkable judgment. She was particularly interested in the branches of geography and mathematics, and has published a small pamphlet regarding the methods of teaching the first named science.

All who are interested in the higher education of women, will be glad to read of the healthy progress of the Harvard Annex, Cambridge, Mass. The studies pursued are precisely the same grade as those of the corres-pending class in the college course, and many of the professors in various departments of the university give instruction to the young women. The Tribune gave this account of the opening of the annex, on the day when instruction began in the regular course:

"The annex classes began Thursday, as well as the regular lectures at Harvard. There were seventy-four pupils in the annex last year, and the number this year will be larger still. The largest regular classes are, as they have been during the seven years' existence of the annex, in the classics. Greek drawing the greater number and Latin the next. Many of the women who enter have been teachers in the various branches already. Within the shadow of the Washington elm, the next door to the cosey home of the annex students. an annex preparatory school has been opened under the patronage of Mrs. Arthur Gilman, whose husband is secretary of the au-nex. Thirty pupils from Cambridge families began work there Thursday. There are two courses, English and classical; the latter is to fit publis for college. The teachers are wo-men graduates from Wellesley and from the annex." A NOTABLE OCCASION.

Miss Frances E. Willard, President, of the W. C. T. U., was selected by the good people of Evanston, Ill., to give the address of welcome to the Rock River Conference, which met in that town on the 6th of October. This most influential body of Methodist ministers in the West, will remember the occasion as the first oration of the kind ever given by a woman, and as the most eloquent ever made before their august body. Miss Willard lives in Evanston, and, with seven assistants, presides in "Past Cottage," over the fortunes in "Rest Cottage," over the fortunes of that wonderful Temperance Union which is doing so much for the cause of humanity. Mrs. C. A. Buel, who labored so long and so well in New York, and is an honored member of Sorosis, is among the number at that cottage, which is such a center of beneficent influence, and she is a host in herself. In the address of welcome, Miss Willard speaks in this way of woman's connexion with the educational institutions of Evanston:

Let me, now, in a most natural order of sequence, welcome you to a town which is a paradise to women. They are considered just as good as men if they behave as well. That they could do grand things was "in the air" from the beginning, for did not a woman found the institute and did not worked help to build. Hook, hell? No other in men help to build Heck hall? No other institution in the world of equal rank and wealth, has had the wisdom to place women upon its board of trustees, and in its faculty, besides opening its doors to them as students. Only one other, and that is Boston University, has granted its theological diploma to a woman, and I rejoice to "tell it out" that we have a faculty to-day who would repeat the operation should the conditions be complied operation should the conditions be complied with......Women have also been graduated from the law department of the university, and are denied admission only to the medical—an exception which, I trust, your conference visitors will carefully look into. Five women have held the responsible position of the women of the women of the women to the conference of the women of tion of dean of the Woman's College, but to Prof. Rena A. Michaels only has it been given to crowd the building to the eaves with students. A woman is chief of our depart-ment of art, a woman teaches in the prepar-atory, a woman holds honorable place among our physicians, a woman is custodian of our public library...... Evanston is also the. typical temperance town of the Northwest. The university charter and village ordinances both most strenuously prohibit the traffic of alcoholic drinks, and there is not in Evanston a saloon, a hotel bar or billiard

Early November Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) The Peckster Professorship which treats a question of the day will attract much attention. Mr. Percival Lowell contributes A Korean Coup d'Etat, and Mr. John Fiske has a paper on the Germs of National Sovereignty in the United States. The third paper of the serial, French and English, is marked by interest. Mr. Henry Van Brunt's article on Richardson, the architect, will be read by his many friends and admirers with special pleasure. Miss Murfree and Mr. Bishop continue their serial stories; there is a charming paper entitled Wood-Fears, and some poetry from popular writers. The Blind Man's World is a sketch by Edward Bellamy. And there are besides the usual criticisms, the Contributors' Club, and Books of the Month. The number as a whole is one of unusual excel-

THE MAGAZINE OF ART. (New York.) With its November number the Magazine of Art ends the tenth year of its existence and closes the volume for 1886. The frontispiece is a reproduction in brown of one of Sir Joshua Reynolds' famous portraits. A spirited paper is on The American Salon. An account is given of some historic gloves, which is illustrated among others by a fac simile of Shakespeare's gloves. Apple Tree Corner is graphically pictured and the reader quite envies the painters this beautiful retreat. Art in Canada occupies several pages of illustrated letter-press. An interesting paper is devoted to Van Dyck in Antwerp, and is followed by a paper on Medals of the Stage.

THE QUIVER. (New York.) The opening paper is on the Divine Generosity; Arthur Gore writes on the Epistles of the Captivity, and Lord Brabazon tells of the Ministering Children's League. In the papers on False Prophets of the Past, Mahomet is discussed. The serial story is concluded and a new one begun. There are an unusual number of poems and the short stories are numerous and of great variety.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-SOPHICAL JOURGAL.]

HISTORY OF THE CONQUEST OF MEXICO. with a preliminary view of the Ancient Mexican Civilization, and the life of the Conqueror, Hernan do Cortes. By Wm. H. Prescott. New York: John B. Alden. Price, 2 vols., \$2.25.

Prescott's illustrated library edition, in two vol-umes, presents to-day as clear and concise a history of the invasion and conquest of Mexico by the Spanards as it seems possible at this day to be written. The bloody doings of the invaders in the name of Christianity will remain a blot upon the history of the Spanish Conquest to all time, and although the historian in this work has stood on as neutral ground as it were possible for any one having the feelings of a man to stand, yet the impartial description of those scenes so vividly portrayed cannot fail to arouse the indignation of every person who reads the graphic pen pictures presented by the author, while at the same time fascinating the reader to that extent that he does not want to lay aside the volume until it is read through. The second volume is replete with interesting details.

HAND-BOOK OF ENGLISH HISTORY. By M. J. Gueet and Francis H. Underwood, A. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & C.

A most interesting condensation of English History based on the lectures of the late M. J. Guest, and brought down to the year 1880, with a supplementary chapter upon English Literature of the Nineteenth Century by Francis H. Underwood, A. M., written in a most attractive and original style. Mr. Underwood has re-edited and revised the history, adding new matter where it was found necessary, but without changing the author's original methods. Mr. Guest's history ends with the reign of George III. and Mr. Underwood has brought it down to within five years of the present date, and in harmony with the spirit of his author. Mr. Underwood should be cordially thanked for preparing so delightful a work for American students.

TWEED'S GRAMMAR FOR COMMON SCHOOLS. By B. F. Tweed, A. M. Boston: Lee & Shepard; Chleago: A. C. McClurg & Co.

The leading principles and facts of English Grammar are here given in a little more than one hundred pages, by one who was for everal years supervisor in the Boston schools. The essential subjects are presented with such dearness of statement that a child of twelve years, of ordinary training, will find no difficulty in comprehending them. The Appendix, consisting of a few pages, is full of valuable facts about the killenss of our language. It is a book that should be examined by teachers, and will be popular because of its simplicity and ingenuity.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LIT-ERATURE. Vol. IV. New York: John B. Alden. Price, cloth, 60 cents a volume.

The fourth volume of this admirable work is just from the press and is found to carry out the excel-lence of the project as promised in the first vol-ume. The collection, so far as it has gone, is very full and complete, and bids fair to be of great service to the scholar and the professional man.

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The publication of this series of weekly volumes continues, and has now reached the thirty-seventh volume. Each volume contains about two hundred pages clear, readable print, on good paper, at the low price of ten cents a volume. The series includes such reading as Childe Harold's Pilgrimage, The School for Scandal and The Rivals, The Lady of the Lake, Francis Bacon, Hamlet, Castle of Otranto and much more as well known and popular.

THE CHILD'S BOOK OF HEALTH-II Easy Lessons for Schools. By Albert F. Blaisdell, M. D. Roston: Lee & Shepard; Chicago: A. C. McClurg

This little book aims to present in a manner interesting and intelligent to the youngest reader the simplest facts about our bedily life. Its object is to stimulate children to learn a few things about everyday matters of health. The chapters are illustrated, and it will be found a convenient and our life. and it will be found a convenient and suggestive out-line of the subjects treated.

THE LITTLE MASTER. By J. T. Trowbridge, Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Another work from the pen of this popular author will be welcomed by the young, for they are always amused and interested while reading his stories. The story is that of a young school master who had much to overcome but succeeded through firmness of pur-pose and being steadfast to manly principles.

New Books Received.

LIVES OF THE ENGLISH POETS. By Samuel Johnson, LL. D. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price 10 cents.

COMPLETE POETICAL WORKS of Benj. F. Tay-lo. Chicago: S. C. Griggs & Co. Price, cloth, \$1.75.

IDEOLOGY. By Dr. La Roy Sunderland. Boston: J. P. Mendum. Price, cloth, \$1.50;

IRENE; or the Road to Freedom. By Sada Bailey Fowler. Philadelphia: H. N. Fowler & Co. EARTHLY WATCHERS AT THE HEAVENLY GATES. By Rev. John Chester, D. D. Philadelphia: Presbyterian Board of Publication.

Whooping Cough,

Dr. Barlow, in the Lancet, expresses the opinion, after a very thorough investigation into the nature of whooping cough, that it is to be classed among the diseases which are caused by the irritation excited by the presence of parasites; and that these are micrococci, which proliferate in large numbers upon the large membrane of the large range of the large. He also claims for respective the proper to upon the living memorane of the larynx and pharynx. He also claims for resorcine the power to greatly reduce the intensity of the disease, and to directly lead to its cure. This remedy, which is among the most recent introduced to the medical profession, is applied as a 1 or 2 per cent. solution, either by a brush or in the form of spray, directly to the mucous membrane of the throat and the larynx.

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According to the forthcoming "Life of Lincoln," in *The Century*, the grandfather of the President, who bere the same name, was massacred by Indiana just one hundred years ago-1786.

The smallest book in the world is in the possession of the Earl of Dufferin. It is an edition of the sacred book of the Sikhs, and is said to be only haif the size of a postage-stamp.

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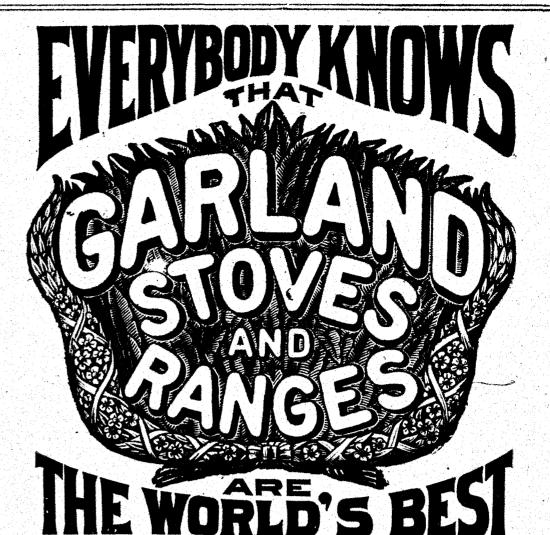
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Kanopolis is situated on the K.P. Division of the Union Pacific Railroad, 218 miles from Kansas City, in the center of Ellsworth county, the central county of Kansas, in the center of the grandest wheat, corn, grass, grain, fruit, vegetable and cattle country in the world. Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and viru of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick holel is being built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the Grainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable. Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific" recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

RAILROAD, COMMERCIAL AND MANUFACTURING CENTER. Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants.

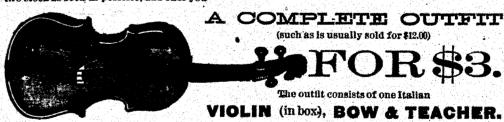
Capitalists should come to Kanopolis, and invest in town lots or erect buildings for rent. Dwelling and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 150 per cent over their cost. 30 and 30 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

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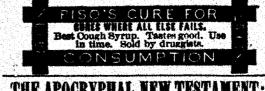
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JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 30, 1886.

The inviolable Home.

It was an epoch in the life of man, when from a nomad he became a householder. Like wild beasts he had had his lair, and sometimes he had fought with the beasts for its possession; not there could be unfolded his capabilities. Industry, thrift, economy, foresight; the domestic virtues, good-fellowship, the love of social order, all these grew as the tree grows, fixed by its roots in its native soil. With new responsibilities manhood came, and he assumed lordship of the animals of which he had hardly been more than peer.

Then his constructiveness found chance for expansion, and he became a builder. From the cave to the bark-hut or log-hovel was but a step. When he kindled the domestic fire art made its rude beginning; inventions mulstiplied, forced by his desire for greater comfort, and the savage within him began to die. It has been a long time in expiring and is not yet dead. Anger, hate and contention pring into being in natures where it were natural to suppose their seeds had been exterminated and principles of goodness had found a congenial soil. Life on the planet, like the planet itself, develops slowly, though with constantly increasing speed; as the atmosphere about it becomes permeated with thought, winter gives way to spring, the mental forces quicken, and it is easier to think high thoughts, to do good deeds, and to become conscious of unseen and intangible forces.

Yet man can never safely discard his vital relationship to the hearthstone. No matter how commanding his intellect, how great his achievements, how lofty his aspirations, he is a nomad unless anchored to a home. Husband wife, child, this is the trinity of the religion of the household. Alone, man fails of reaching his highest altitude. The love of the womanly nature, the desire of perpetuation, is a part of his being. Extinguished or repressed it has its revenge, a revenge which in civilized communities is more degrading and destructive than among barbarians. There the arrest or retroversion of virile force wreaks itself upon the beasts of the forest or in war upon each other. But among men of the world it finds an outlet in profligacy and all that terrible train of evils accompanying it or following in its wake.

It is in the order of nature that whatever tampers with the beginnings of life poisons life itself. Drunkenness, gluttony, the destruction of moral sensibility, of habits of industry, thrift, and morality, are among the more patent results. Deep down in the heart is the blight of decay, that,

"Rotting inward, slowly moulders all."

Whatever drifts and floats, like the algee of the ocean, is of low development. It has no roots of anchorage, no fibres that draw nutriment and gather power from its environment, no vital circulation by which it gives and takes from its kindred. It is a fact, but not a cause; a comet, not a planet. Drifting through force of egoism and impulse, the man without a home is as desolate as the "Man Without a Country." aye, even more so, for with wife and child the man can make for himself a country in some far wilderness, and establish his life in a small, but perfect, circle.

Happily married, the man becomes a citizen. He fixes himself in a permanent home, and gives a hostage to social law when a child is born. The home may be only a cabin, but woman loves the beautiful, and up the log sides she trails the morning-glory and pastes rude pictures upon the walls within. For the comfort of wife and child the hushand seeks possessions, and then grows a dedre for permanence. The cabin gives place to the framed house, which is still further adorned. The wife who has worked as hard adoors as he has outside, in addition to the frain canced by the birth and care of little of very filmsy materials.

ones, makes use of every art at her command to soften the hard facts of material existence. She wants her children to have better opportunities and more refined environments than she has had. Perhaps father and mother deny themselves too much for the sake of those who come after, but their mutual love and ambition for the welfare of their little brood, is the mainspring of activity, and of conformity to civilized order, and are the

foundation of the arts and nobler industries. As man rises in development, woman rises also. She ceases to be the beast of burden or the mere housekeeper, and grows to be his friend and companion. Correlating masculine power with feminine affection, she shows a capacity for moral and spiritual insight which had been unsuspected in earlier ages. To the modern nomad-the sensualist, she is a toy, but not to the typically developed man. Rising out of the restricting and depressing influences of that heredity and custom which fostered her weakest and most superficial qualities, the typically developed woman is the peer of her husband, the guide and instructor of her children, the affectional force in ethics and in society. She is not like man and never wants to be: she is only the largest and sweetest and best that it is possible for woman to become.

Whatever may be the result of co-operation in work, there can be no co-operation of conjugal affection. There are abnormal tendencies to reversion in all growths. There are side-growths and reversions in the human race, or cases where there is an arrested development of one faculty or set of faculties. In consequence Mormonism or some other form of polygamy becomes the habit of a few. The nomad and the polygamist are at the two extremes of the social scale: midway between is the permanent home.

Vagabondage has nothing at stake but its own miserable existence. Hence, as some one has said of these who follow it, "They war on the homes that might have saved them, and live by plundering on the industries they should have followed. These men with all their drifting kindred are but physical types of the worst vagabonds, those Bedouins of the social order who haunt the desert of artificial society to prey upon the unwary."

Such Bedonins prate of affection, but deny it the stability which gives sacredness to anything deserving the name. They prate too, of freedom, but their freedom means laxity, not room for the expansion of the whole nature in purity and regularity. Under cover of plausible pretensions and high sounding words, they make their deadliest attacks upon fidelity and social order. In striking a blow at the integrity of the household, they try to undermine the security of the permanent home.

When one man and one woman separate themselves from the world by forming the relation of marriage, they make a social compact with their fellows. It is a sacred partnership, to be entered into honestly and kept loyally. As they are more or less discordant | the right to establish constitutions and enact in development, so will be their relationship It is useless to expect perfect happiness in marriage or out of marriage; there can be degrees of approximation however. But when a relation having such tremendous influence over each of the contracting parties is once formed, only the gravest of reasons justifies its annulment.

Some social philosopher has said that Robinson Crusoe upon his desert island had nothing to consider but his own welfare. The moment another person landed upon the shore, his duty toward that person began. His freedom to a certain extent, was thus limited. Had his wife been shipwrecked and saved with him, the duty and limitation would have increased; the birth of a child would have proved a still greater limitation. Multiply individuals and relations and we multiply duties and restrictions. For it is necessary that one does not infringe upon the rights of another. Otherwise, the selfish and grasping, not to say the vicious and criminal, would prey upon the weak and inoffensive, as wolves prey upon lambs.

In the nature of things, individualism, often another name for selfishness, cannot be carried to its ultimate. The sharp corners of the egoist are rasped down by friction with others, and the process hurts. If he cannot, by sympathy, put himself in the place of others, they will put him where he belongs. The social Bedouin will, in time, be confined to his own, desert to consort with his fellow out-

Out of general experience grows general sentiment, and out of that, legislative enact-

The law may be, and often is, below the status of the more highly developed citizens of the state. In that case, the effort should be to bring the law up to the highest standard, and not transgress it. A law must press heavily upon a large class, before revolutionary acts are justifiable. Often, through the suffering of innocent victims, a righteous rage is kindled which does not cease till such infamous or oppressive laws are swept from the statute book. In many cases these enactments are outgrown and obsolete, such as the power of a husband to whip his wife, under the common law of England. It stands as a monument of past brutalities, or a text, written in gross letters, to show the quality of our progenitors.

But there are unwritten laws, fixed in our very constitutions, that need no statute books to carry weight with the high-minded. Among them are loyalty of husband to wife and wife to husband. When the union is comented by children, the mutual bond becomes still stronger. But even where there are none, the tie cannot be broken lightly unless the contracting parties have character woven out

The intuition of the race cannot be at fault on this subject. Where the tie proves to be a chain, pressing too heavily on the life of one of the parties, or one of them is a criminal or is grossly intemperate or depraved, reason and common-sonse declare that the innocent ought not suffer for the guilty.

But there are many cases where it takes years for those who married with the best of motives, to adjust themselves to one another. Time and strenuous effort to that end may make the tie tender and strong, at last, and the latter days of such will be their best. Woman mustalways find her happiness within the four walls of her home, whether it be humble or grand. If the man is the light, the woman is the warmth of the household. Always will she be the heart of the family life, and it is in accordance with experience as well as intuition that one woman and one man should hold together until death, and that woman should be the high priestess of the altar of the inviolable home.

Theology and Anarchy.

How far can ecclesiastical bodies be safely allowed to go in establishing canons for their own guidance, not in full accord with the statutes of the country, before their acts become revolutionary or anarchial? This is a problem which sooner or later the people of the United States must be brought to look squarely in the face and solve, in the interests of the perpetuity of free institutions.

The Statutes of Illinois, and of every State, reflecting the wisdom of the law makers and the sentiments of the people, define what constitutes the proper grounds for the dissolution of the marital bond; while conventions of Protestants and edicts from the Vatican assume the right to establish a different code, and to refuse a ready compliance with established laws of the land.

It is said by some that the managers of religious sects have the undoubted right to pass such rules and enact such laws for the guidance and government of their followers as they choose. Shall the people of this nation then allow them to establish a hierarchy on the rains of the republic, because they would set up the claim that ecclesiastical authority is superior to civil law? Has not this ecclesinstical meddling in the affairs of state unsettled governments and overturned civil authorities of various nations of the old world? And is not the same influence now at work to introduce into the laws of this country the same elements of usurpation of priestly authority to overturn our free institutions, which has wrought so much destruction in the old governments. It cannot be maintained that the resolutions, the organic laws, the edicts of these conventions and popes, are harmless, as they affect no one but the sects voluntarily yielding allegiance. For it is not true. The Constitution of the United States grants certain powers and confirms certain inherent rights, and confers upon the several States local laws not in contravention of the general organic law—the Constitution of the United States. When a law passed by the legislature of any State, or even by the general congress, is not in accordance with the organic act, and is so declared by the Supreme Court, it becomes inoperative, being decided to be unconstitutional, therefore null and

But the influence of these learned men goes farther than this in its general reach. They are instilling their dogmas into the minds of all whom they can reach, and by this opposition to established laws through a combined antagonism of their entire order, are infusing the masses with a general disregard of all law, and a disrepect for the civil authorities, which is leading on to a state of anarchy or ecclesiastical rule.

We do not deny to members the right to bind themselves to the decree and the dogma of their church, if they chose, individually; but when that decree teaches disobedience of civil law it' becomes revolutionary. And if, as some argue, they profess the right to refuse to obey the law of divorce, on the other hand it might be argued with equal propriety, the Mormons have a right to refuse to obey the monogamous law of mar-

Now when a body of ecclesiastics, as an organization within the United!States, attempts to enact laws for their guidance contrary to the laws of a single State, the act is not only an attempt to abrogate a State law, so far as they are concerned, but rises to the magnitude of an unconstitutional usurpation of the powers of civil government, both local

and general, and becomes revolutionary. its edict on the subject of divorce, took revolutionary grounds, and has placed itself side by side with the anarchists who would destroy the law. Only an insane bigotry, manifested in the unwarranted attempt to place themselves superior to civil authorities, and above control of civil law, could have lead them to such profanation of the rights conferred upon them by their organization, or such usurpation of the constitutional rights guaranteed to individuals. '

After the Frauds.

The Eastern Star, published at Glenburn Maine, is after the frauds in Spiritualism in a kindly but vigorous manner. It winds up a live editorial on the exposure of a fraud in its issue of Oct. 15th, thus:

"For the best good of Spiritualism we have placed this before you, and if you think Spiritualism has received its death blow thereby and the Star lost its influence, for humanity's sake and your nake look the ground over carefully before giving your thoughts to the public, for we emphatically say, that if exposing frauds will kill Spiritualism, let her die."

The JOURNAL'S readers will gladly welcome

this Star in the East as a good omen, and a promise of a rational era dawning in a section of country sadly needing it. The Eastern Star is a fortnightly, devoted to Spiritualism, and those who would like to see specimen copies can, no doubt, obtain them by addressing C. M. Brown, Publisher, Glenburn, Maine.

Brief Extracts from Last Sunday's Sermons.

Central Music Hall was, as usual, densely

packed at last Sunday morning's service, when Professor Swing delivered a discourse on "A False Balance," taking for his text the following: "A false balance is abomination to the Lord, but a just weight is his delight" (Prov. xi., 1). His remarks were pointed as well as brilliant. With reference to extremes of poverty and wealth he said: "No abomination can be greater than a pair of scales in which a half-witted king is made to weigh more than a million of poor serfs, or in whose dishes a man weighs more than a hundred women, or in which a man who steals a hundred thousand dollars has less moral guilt than a negro who steals a melon from a large field. Our jails and penitentiaries are full of black and white men who have stolen a ring or a watch, or have in the darkness opened a door with a false key, but the freedom of the city or of Canada is awarded to those whose robberies are the most rainous to the most families. When the Lord looks down and sees a single mortal making five millions into ten millions and ten into twenty, by a press which simply prints more stock for the market, and then sees a railway laborer go to his hovel at night with only a dollar between his family and the poor-house, the word 'abomination' must seem as large as eternity and as black as the abyss of perdition."

"The Battle at the Ballot-Box," was the subject of the Rev. Dr. Fawcett's discourse at Park Avenue Methodist Church, founded on the fifteenth verse of the eleventh chapter of First Samuel: "And all the people went to Gilgal, and there they made Saul King in Gilgal." He claimed that Atheism was the mother of anarchy. He is mistaken in that respect for many of the Anarchists are devout church members. He said: "There is no danger to this country from those who enter the 'Golden Gate.' The danger is from the ignorant vote that enters the Eastern gate. There are in this country to-day 7,000, 000 people who can neither read nor write. Nearly 6,000,000 of them were born under our flag. At a given age these people, according to our law, have a right to vote. Hundreds of thousands yearly are coming to this country who, though in their own country and in their own language are able to read and write, yet so far as their knowledge of this country and its institutions are concerned are as ignorant as midnight. These thousands after a few months' stay under this this is entirely wrong, and is fraught with great danger.

The Rev. Dr. Utter at the Church of the Messialı made this heterodox statement: "For my part I do not count the church a supernatural institution."

The Rev. P. R. Ross, of Ingersoll, Canada, preached at the Eighth Presbyterian Church. He said: " And as the clay, sand, dust and soot taken from the filth and slime may become sapphire, opal and diamond, so may the most degraded mortals be reached and created anew by the power and love of God."

The Trinity Evangelical Lutheran Church was dedicated last Sunday, Dr. Seiss preaching the dedicatory services. He said: "The songs of the joy are sung over what has been achieved, and the Holy One has been invoked to send forth his spirit into it and take possession of the place because earnest hearts have labored and have built a house for the name of the Lord."

True Inwardness of Bennettism.

Those familiar with the doings of the so called Liberal League, and its persistent at tempt to prevent the closing of the U.S mails against obscene and immoral printed matter, will recall the activity of one E. C. Walker. He was one of D. M. Bennett's champions, and fired the liberal (?) heart at every convention. The Journal well recalls a memorable scene in Hershey Hall one evening several years ago. Col. Ingersoll was then Vice-President of the National Liberal League and, with his wife, was present at the annual congress of the League. The Congress was as usual being steered in the If these deductions are legitimate and log- | interests of free-lovers, libertines and quacks, ical, then the late Episcopal convention, in | in that it still demanded the unconditional repeal of what was popularly known as the "Comstock law." Col. Ingersoli rose, his magnificent form standing in striking contrast with the mass of delegates, and with burning eloquence plead for decency. In its interests and those of the League he begged the delegates not to re-affirm the demand for repeal, but to ask for such modification as would prevent the abuse of the law. Again and again this eloquent advocate and pleader rose and threw his whole soul and personal influence on the side of decency. But in vain, his words went unheeded. While he was pleading with an eloquence that would have electrified and carried the vote of any decent body, a little, wiry, hatchet-faced, ineignificant looking young man was continually walking the centre aisle, snapping his fingers in the air and uttering speering or sarcastic remarks. This delegate was E. C. Walker, and he had vastly more influence in the congress than did Ingersoll. He whipped the great orator in an assemblage where the latter came with all the prestige of a demi- | were thrown around him."

god. Ingersoll resigned in disgust—only to take office at the hands of the same body later on, be it said to his shame. Walker has remained consistent. Of late he has been one of the editors and proprietors of The Lucifer, published at Valley Falls, Kansas. His partner had a daughter sixteen years old. Notwithstanding the fact that he already had a wife, Walker cajoled this girl into a free-love compact, with the consent of her father. On the 19th of September this affair culminated. The day following this travesty on marriage, Walker and his victim were arrested and put in jail at Oskaloosa. The girl got bail, but the poor, persecuted Walker still does the role of martyr behind the bars. The craze which made life in prison profitable for Bennett has passed away, and Walker will not fare so well as did his former master.

A Child Born Drunk.

It is said that the infant son of a wellknown citizen of Westfield, N. J., though but just large enough to walk and talk, appears and acts like an intoxicated person. A local physician, in conversation with a reporter, gave a history of the case. It seems that the parents were very exemplary young people. and began their married life without a cloud to dim their future. No one in the town had better habits than the young husband, but some months after his marriage he lapsed a little from the path of strict temperance. One winter evening the man went from his home ostensibly "to watch with a sick member of the village ledge." He really visited Sam Goschalk's tavern. The trusting wife discovered at 9 o'clock that her husband had forgotten to purchase meat for breakfast and she went to the market. A stormy wind was blowing and the snow was falling, but as she passed the hotel the sound of a man's voice in song came to her ears. She listened but a moment. There-was no mistaking her husband's voice, and scarcely knowing what she did, she looked in at the bar-room window and saw her husband there in a state of beastly intoxication. Some time after this little episode a son was born to the parentsa fine, healthy infant, bright and comely. Several months later, when the child began to walk and talk, they took him to the physician. The little one could not walk without staggering in a most unseemly and ludicrous manner, and could not lisp baby words without a strange hiccough and hesitation. The doctor, averring that if he had seen such symptoms in an adult he should have pronounced them due to intoxication and nothing else, with little difficulty obtained an account of the unfortunate maternal impression that provoked the peculiar malady with which the child is afflicted. No line of medical treatment could be of use in such a case and reluctantly the physician gave up the infant boy to endure his strangely miserable

GENERAL ITEMS.

Judge E. S. Holbrook is now located at room 7, Times building, where he will be pleased to see those who desire legal advice.

"The Rationale of Apparitions at the Moment of Death," by our learned contributor W. E. Coleman, published on another page, is respectfully commended to the attention of Prof. Newcomb and all others interested.

Correspondents, without exception, will please bear in mind that all communications either on business or for the columns of the JOURNAL must be addressed either to Juo. C. Bundy or Religio-Philosophical Journal. Strict observance of this request will prevent delays and loss of manuscript.

A. B. French writes that the health of his wife and business interests require his presence at home, hence he has retired from the regular lecture field. Mr. French's services may, however, be secured for funerals and lectures which do not require his absence from home for more than a day or two.

The Religious Herald says: "Rev. H. R. Wilson, Jr., who misappropriated \$30,000 belonging to the Church Erection Society of the Presbyterian church, was tried by the New York Presbytery on Monday, October 10th. He pleaded guilty and was deposed from the ministry and suspended from church privileges until he gives evidence of repentance. The money has been restored by Wilson's relatives and friends."

"Dr." D. J. Stansbury, who has been holding forth in San Francisco as a medium for independent slate writing, gave an exhibition on Oct. 10th, before the society of Spiritualists meeting in Metropolitan Temple. He was detected in trickery by Mr. Wadsworth, chairman, and Mr. Dodge, treasurer of the society. Mr. Wadsworth explained to the audience how the trick was done. A number of credible witnesses corroborate the testimony as to Stansbury's methods.

The Toronto Globe says: "There can be no doubt that the spirit and temper of this age are in protest against a great practical error of the church in the past-viz.: that of pressing too exclusively theoretic truth. It is not that men hate and disbelieve the spirit and faith of Christ, though bigots are quick to assert this; no, but they rebel against the claim religious teachers have so long made, that the guesses, inferences, and science of the past are the limit of the thought of the present. The scientific spirit and critical researches of the times that are passing over us, have relegated theoretical, speculative matters to a limbo of oblivion, but they have enabled us to see more clearly the real, historical, living Christ, who was to a great extent concealed by the controversial mists that

Mormons have more religion to the square inch than any people in the world. Every meeting, from a ball to a theatrical performance, is opened with a prayer and closed with a benediction. Polygamy is not carried on to the extent it is represented to be. Not more than eight per cent. of the population indulge in the practice. They are far ahead of us in one respect, they marry into eternity .- Rev. M. T. Lamb.

The Medium and Daybreak speaks as follows of Mr. Massey's week night lectures: "To our readers, the most interesting portion of Mr. Massey's course commences this evening. He begins to deal with the origin of the popular religious notions. The last four are of vital importance, and should receive the at tention of Christians and Spiritualists alike What divine is there who understands the true interpretation of the New Testament? Our speakers and "spirit guides" go on repeating the old Christian blunders, and thus Spiritualism nurses a serpent in its bosom in following the lead of the orthodoxy in the interpretation of Scripture."

The Rev. Henry Ward Beecher delivered an address in the Rev. Dr. Parker's City Temple London, on "Pulpit Work." He dwelt upon the aid the newspaper rendered to the preacher. A number of questions were asked Mr. Beecher as to his idea of the doctrine of ret ribution, and his answers caused intense excitement, several divines rising to their feet and loudly protesting against his views. Mr. retribution who married, entered society, or smiled, was a monster. He (Beecher) preferdoctrine of retribution.

Mrs. E. B. Duffey of Troy, N. Y., writes "The cause of Spiritualism has received a fresh impetus in this city since the annual meeting of the Progressive Spiritual Association. A larger and better hall has been engaged, which is well filled every Sunday evening, and outside talent secured. The following is a list of the newly elected officers: President, W. H. Vosburgh; Vice-President, Wm. H. Lee; Secretary, Mrs. E. B. Duffey; Treasurer, E. S. Armstrong. Trustees: Mrs. E. Gorthy, Mrs. Jane Nevee, Mrs. H. L. Barnes, Mrs. M. Moe, Messrs. J. C. Cooper, Wm. Gardner, Harvey Wilbur, Fergus Dodds, Chas. Holman, C. M. Austen, and C. M. Bowman. The prospects are very bright for the present year."

One of the most interesting figures at the recent Congress of Orientalists at Vienna, was the Hindu Bhandarkar, professor at the Deccan College in Poonali, who wore a snowwhite turban and sash, and who read in fluent English an address on a palm-leaf manuscript in the Prakrit dialect recently discovered by him. It deals with the religion of the Jains, a Hindu sect, formerly very prevalent in the Deccan, which occupied a middle ground between Brahmanism and Buddhism, and one of whose tenets was the denial of the sacred character of the Vedas. Prof. Bhandarkar also made remarks on other manuscripts discovered by him, one of which has been published by the Sanskrit scholar Prof. Buhler of Vienna.

Dr. Thomas speaks as follows of the Old World: "In reference to the religious life, we have another matter hard to understand. It seemed to me that it had become old over there and had no vital grip upon the life of the people. Aside from the Americans you would see few in the cathedrals except very old people. The old World seems to be in a shadow of the past so great that it is impossible to escape from it, and impossible to rise up to and take something new. Our country, however, was where the poor could rise and the country that is to be. We have the chance to build up a greater manhood and womanhood, and already have raised woman to a much higher standard than in Europe. We have placed her beyond working upon the farm."

The Women's Tribune is a paper devoted to the interests of women -woman suffrage in particular-and is published at Beatrice, Neb. We have frequently called attention to it in these columns. Mrs. Clara B. Colby, the editress, is an enthusiastic worker for women; she is assisted by a number of earnest and devoted women. The Tribune is a spicy, bright paper, and well worth its subscription price, \$1.00 per year. A large number of correspondents in different parts of the country send items of the work being done for women in their locality, thereby giving a large amount of information for a very small amount of money. No woman who has any interest in the cause can afford to be without this paper, and it needs your hearty support.

A writer in the Pittsburg Dispatch, maintains, like all Spiritualists, that the influence of the human mind over the body is remarkable. People break out in cold perspiration when in great terror, and cause the hot blood to rush to another's face by a word. Grief and anxiety turn the body from paths of health, and sometimes actually modify the nutrition to such an extent that great changes take place. The hair may turn gray or furrows and wrinkles come to the face. Nearly every student of medicine, in his early attempts to acquire medical lore, will in turn have marked symptoms of every disease he reads about. Those who are not accustomed to daily contact with diseases, and are easily impressed, should not read descriptions of human ills, and should avoid medical books, especially the pseudo-scientific books classed as "pepular," such as "Every body-His Own Physician," "Dr. So-and-so's Home Treatment," and their like. The tendency that people have—that is, the tenden- ance tells the truth, the native Indians fourey to think they have the very symptoms of lifey to Onset every year in spirit, to hold

strongholds. He will detail a long list of symptoms which may be indicative of half a dozen diseases, and the reader, who probably does not feel well, finding that three or four of the symptoms fit him exactly, paying no regard to the many laid down which do not fit him, thinks this is the very medicine, or the very doctor, he wants."

The traveling public and that large body of health and pleas are seekers who flit southward in winter will be glad to learn that a first class hotel is now to be found in the beautiful city of Macon, Georgia. The Hotel Lanier has been re-built and fitted up with every modern appliance. Best of all, Mr. I. D. Crawford, already personally known to many of the Journal's readers as a competent hotel man, and Mr. J. G. Campbell, formerly of the Bates House, Indianapolis, are the lessees. These gentlemen who made such a grand success of the Hotel St. Louis at Lake Minnetonka this summer will, no doubt, greet a host of their old friends this winter.

The deliberations of the Presbyterian Synod of Pennsylvania and West Virginia, of Mexico and Western Africa, which has been in session in Pittsburg, Pa., were enlivened by the introduction of a resolution which is intended to drive heterodoxy out of the church. Among those who are said to have departed from the ancient faith are certain of the professors of theology in the seminary at Audover. The resolution or overture was Beecher retorted that any man believing in | presented by Dr. Pierson, of Philadelphia. It denounces the future probation idea and other heresies in vigorous terms. Dr. Pierson, red working through a fear springing from author of the overture, defended it in a scathlove rather than through fear of the barbarie | ing speech. Other prominent churchmen also spoke in favor of the measure. The overture and the discussion upon it were the only topic of conversation. Dr. Pierson's pointed remarks against the future probation dogma were construed as making unmistakably accusations against certain well-known Presbyterian ministers and theological professors. There are few who are not in sympathy with the sentiment of the resolution, but some oppose it on the ground of expediency, claiming that to indorse the resolution would show a disaffection in the church and create a bad impression. "If the doctrine of probation" after death is true," said a minister, "it would be a great deal better if the heathen never heard of the Gospel."

Publisher's Notice.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted-

ness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list

of such names to this office. The date of expiration of the time paid for is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be ent free to any address.

Indian Day and Harvest Moon Festival at Onset.

To the Editor of the Religio-Philosophical Journal:

The annual celebration of Indian Day and Harvest Moon Festival was duly observed at this place Saturday and Sunday, Oct. 9th and 10th, under the auspices of the Onset Bay Grove Association, President Wm. D. Crockett presiding, assisted by the Ladies' Industrial Union, the Onset Bay Lyceum with its corps of able officers, and a general response from the dwellers at the grove. Charles W. Sullivan was chairman of the committee on hall decorations; Mrs. G. F. Howe chairman of the committee on supper, and Mrs. Sadie P. Andrews chairman of fancy needle-work and sale table. The several committees were ably seconded by good and earnest workers, to the end that this celebration should be a perfect success. Parties for a week and more have been to Hog Island, and have scoured the country for evergreens, vegetables and fruits of the land as a contribution for the decoration of the Onset Temple. Large trees of cedar and pine had been placed upon the stage in such a way as to present to the eye a miniature forest behind the foot-lights of the spacious stage. An Indian's wigwam had been erected, and without stands the brave and his squaw, the former with bow and arrow, standing in easy position at the left center. The squaw is superintending the cooking, a large iron kettle being suspended from the tripod, the fire being represented by brilliant autumn foliage and gold and silver tinsel. In the center inclines the papoose. These three figures are perfectly life-like, the costumes worn by them being genuine Indian and the property of Mr. Sullivan. In front of the stage is artistically arranged the produce of the season—vegetables, fruits, etc. The brilliant autumnal foliage is in abundance. The gardens of the place have been taxed for the flowers which are exhibited in great profusion. Large plants, notted for the occasion, occupy prominent positions at the entrance to the stage and on the stairs leading to the same. The word "Harmony' in evergreen, surmounted by a star in oak leaves appears at the top of the proscenium, while at the bottom, festooned in princess pine is a beautifully wrought star of white, scarlet and crimson flowers. On the two sides of the stage in large wreaths hang the pic-tures of Dr. H. F. Gardner and Ed. S. Wheeler, while on an easel, beautifully decorated with flowers, rests the licture (a present to the Association) of the late I. P. Greenleat. The pillars through the hall and all available spaces are draped with flags and evergreens. All the people of the place have contributed for the grand affair, and old and young have worked in harmony as a committee of the whole to carry out the Harveel Moon Festival.

The Harvest Moon Festival has become a fixture at Ousel and in all probability it will be observed as long as Onset remains a Spiritual Home by the beautiful waters of Ouset Bay. It is also Indian Day, and if chairvoy-

which they read—is one of the bogus doctor's | sweet communion with their native soil. Dr. I. P. Greenleaf, to whom we credit the origin of the Indian celebration at the time of the Harvest Moon at Onset, always reported their arrival at this season of the year, many others among them. C. W. Sullivan, Mrs. Dr. Sturtevant and Mrs. E. S. Loring, each having the power of clairvoyance, add their testimony, and those present at these gatherings can but realize the fact of the Indians' spirit

> At 2:30 o'clock, P. M., Saturday, the 9th of October, President Crockett called the meeting to order, consisting of nearly 500 persons, and in a few words said the meeting was for our Indian friends in spirit-life, who he believed were present with us in larger numbers than ever before, and he invited all mediums having Indian controls to give way for them, and let them speak as they felt, as the platform was free for them.

> The musical director being too ill to be present, your scribe assisted by Mrs. Eva Cassell upon the piano, led the audience in sing-ing "America." Invocation by Miss M. S. Shelhamer, of the Banner of Light. Remarks by Sidney Howe relative to schools for the Indians.

Mrs. Whitlock, under Indian control, contrasted the Indian Day with the white man's Independence Day. Lone Star spoke words of greeting and thankfulness through the organism of Mrs. E. S. Loring. Miss M. T. Shelhamer spoke of the gratitude of the In-dian for favors received; also spoke of the benefits received from Indian controls. She said she believed she voiced the sentiments of her brother and sister mediums in acknowledging real benefits from the control of the Indian spirits. Hair Belle, one of her controls, spoke words of good cheer for all present, and wanted to send big love to Mr. Sullivan. who was too ill too be at his post of duty. Mrs. Shelhamer voiced word of thankfulness from Dr. I. P. Greenleaf for the beautiful display and happy observance of the Indian's Day at

Remarks of a thankful nature and spiritual tests were given by Prairie Flower, through the organism of Mrs. A. E. Pennel. Mr. Hains, under a very powerful control, said he was commissioned by the Indians present to tender the Association through the President, the heart-felt thanks of the spirit Indians for the opportunities of the present hour, the day

Mrs. Whittier, of Onset, spoke cheering words for the Indians from the Pacific Slope, and, under control, sang a song as given at the native gatherings. Mrs. Dr. Sturtevant, under control of her familiar spirit, Elsie, spoke of the Indian corn so beautifully traced and placed among the decorations upon the stage. It was presented to the Association by W. F. Whitmarsh, of Pembrook, Mass., as coming down in a direct line from generation to generation from the Narragansett tribe, to which she belonged. Mr. Whit-marsh was present and coroborated the control's statement, by giving some five or six generations of its lineage. Mr. B. H. Bowm at this juncture handed in a flint spear-head, which Elsie said came from the same tribe. This spear-head is about eight inches long by three and one-half wide at the widest point. and weighs about twenty ounces. Elsie's remarks were of a historical nature and were

very interesting. A lady, whose name I did not get, came forward and sang in a pleasing style and man-ner, "O White Man, Let Me Go!"

Starlight, through the organism of Mrs. Sarah R. Stevens, of San Francisco, Cal., addressed the meeting at length. She said that the occasion made her very happy, as she was able to stand there with her own motto (Harmony) over her head, wrought by the hand of all their variety, each one right in its own place, and accomplishing the purpose for which it was intended in its own sphere. That variety reminded her of the scale of music, which, when touched aright, brought out the soul of harmony and unity of purpose, while rough or untaught fingers would produce only discord and confusion. Still, the inharmonies were necessary to attune the soul to sweet music, even like undeveloped conditions in nature and human beings. There were semi-notes, which, by themselves, wrought only incompleteness, restlessness, discord, disease and death; but blended with notes of harmony they grow into a new unfoldment, and become a part of the great whole. The great secret of life was for us to learn to evolve a harmony which would ever and always overcome every discord.

The motto above symbolized the coming future of the camp at Onset Bay; and foretold that they had builded better than they knew; that angel presences had indeed overshadowed the Temple in which they stood, and would send forth the spirit of peace which could be felt far beyond its walls; and she would say that if all would work cheerfully together, and co operate with those higher powers, that building would not be able to hold the people who would be drawn towards it, and the camp would have to be enlarged. While her medium had been staying at Onset Bay, she had been searching for volunteers in the spirit-life who would work with her towards that end, and had found twelve spirits of the Indians, who would each exert all the influence possible in this direction, and seek out avenues in which to hold the power of love. Then they would have in their midst a spiritual temple of harmonious work, one composed of living temples—men and women—who would live out the truths held up at this time to the world. The time had come when the power of the spirit would compel workers to live the ideals and principles they had so long taught, and make the beautiful feeling of fraternity part of their daily lives, lives which would refuse to give expression to any discordant element and overcome it with calmness and love.

In conclusion she would only say that whether her medium was there, or on the far Pacific coast, she would be present at the celebration of every Harvest Moon, and help them to carry on their efforts for good, until at last a real spiritual camp would grow, and become a centre of strength for all; and she knew—for she felt it—that to this fair pic-ture of its possibilities there came a response from the inmost hearts of the people.

Sunbeam offered words of peace and harmony through the organism of Mrs. Dr. Crosby. We were reminded that 5 o'clock P. M. was the hour, and we rejuctantly closed the ses sion by singing "Auld Lang Syne."

Mrs. G. F. Howe and her assistants notified the assembly that supper was ready, and more than two hundred of us paid our especial atention to discussing one of the most bountiful repasts of all the season at Onset. Onset baked beans and brown bread with everything else in time and tune; hot coffee, hot tea, loe cream with all the fruits of the season, and the best of it all was that everybody had a supply.

Mrs. Sadie P. Andrews and her assistants Wyoming and Idaho.

disposed of every article upon the sales table, and mourned because the supply was not equal to the demand, and promised to do better next season.

In the evening the spacious hall was well filled, the doors being ajar for free admittance. At 7:30 P. M., the following episode took place, which was a very pleasing occa-Mr. C. W. Sullivan stepped forward and

"Friends, it is with great pleasure that I come before you at this hour to perform a pleasant duty in presenting to the Onset Bay Frove Association this beautiful portrait of the kind and familiar face of our late arisen friend and brother, Dr. I. P. Greenleaf. He was ever the true friend, and, indeed, kind brother, given to kind acts, faithful in the performance of all duties and generously de voted to humanity. It gives me double pleasure in presenting this picture because he was my friend indeed from my early years. Though no more we behold his earthly face, yet let this picture act as fitting tablet to the memory of him who was always alive to the best interest of our glorious philosophy of truth everlasting. In presenting this picture to the Onset Bay Grove Association in behalf of a few of his friends, let me add a wish that it may be followed by many other familiar faces of the past workers who have borne the burden in the heat of the day, and who now bless us by their spirit presence to cheer us on in all good works for truth and humanity. Therefore to you, President Crockett, I present this picture that it may grace the walls of this beautiful Temple."

President Crockett replied, in substance, as "It is with deep felt emotion that I receive on behalf of the Onset Bay Grove Association and my associates, this life-like portrait of

our arisen brother. For many years he was closely identified with this Association, and his every thought and act was for its prosperity and usefulness. As a lecturer he was sincere and earnest, devoting his whole time to the cause he so much loved. As a citizen he was above reproach-kind and lovable as a child, his heart ever beat for the good of all. Ever looking for the bright side of life his mantle of charity was ever ready to cast over the errors of his fellow man.

Mr. Sullivan. I wish to return to you and through you, to the kind friends who have so generously contributed toward this presentment of one we all loved, mine and the Association's heart-felt thanks. As we look from time to time upon this picture, it will remind us of one who made the world better for having lived in it. Again I thank you.'

This episode closed by the audience singing Aud Lang Syne. Charles W. Sullivan was then controlled by the late Dr. I. P. Greenleaf, and in form, features and expression was an almost perfect personification of the Doctor in earth life. His remarks were listened to in silence and were rich in personal characteristics of the man.

Sunday, the 10th, Miss M. S. Shelhamer, of Boston, under control of her familiar spirit, Red Wing, spoke in the Temple at 10:30 o'clock, A. M., taking for her subject, "The Influence of a Race." The lecture partook largely of a historical and legendary account of the Indian race in the United States, and was very interesting.

Thus closed the most successful Indian day and Harvest Moon Festival that has ever een beld at Onset. Onset, Mass. W. W. CURRIER.

General News.

The world's championship in base-ball was that motto arose the star of hope, symbolical of trust in the ability of higher powers to bring harmony out of discord. Around her she saw the fruits of an earthly harvest, in icated while on duty registration day.-The fire at Farmington, Maine, Oct. 22nd, destroyed thirty-three dwellings, nineteen stores, and three churches. The loss is estimated at \$300,000.—Samuel K. Gay, the defaulting chief clerk of the pension office at Pittsburgh, pleaded guilty on twelve counts.-Secretary Bayard has received the formal resignation of S. S. Cox as minister to Turkey.—Sheriff Rowan, of Philadelphia, has been placed under constraint, because of softening of the brain.-The clearings of the Chicago banks for the past week were \$54.899.547.-President Cleveland has appointed Daniel N. Lockwood attorney for the Northern district of New York and Lucius M. Lamar to be marshal for the Southern district of Georgia. -Earthquake shocks were felt last Sunday in Athens, Greece, and Mobile, Alabama.

On the last trip of the ocean steamship America. Captain Grace died from a congestive chill, caused by exposure to the storm for forty-two hours, and an insane Englishman leaped overboard and was seen no more. -Robert W. Alston, a son of the late Colonel "Bob" Alston, of Atlanta, blew out his brains in the office of the sixth auditor at Washington, where he held a clerkship.—The Illinois live-stock commission has at last decided to appoint three appraisers for the cattle quarantined at the Chicago distilleries, and such of the number as are apparently healthy will be sold to the highest bidder.—The sessions of the Bulgarian sobranje commenced last Wednesday at Tirnova, notwithstanding the demand made by General Kaulbars for a postponement.-The contest for the seat in the British Parliament for Londonderry was ended in a victory for Justin McCarthy, who is now on a lecture tour in the United States. -Two Germans have been arrested in France

for making plans of the forts and roadways. They admitted having received a sovereign for each letter containing a military diagram, J. C. Cameron, of Chicago, bookkeeper for Martin McRoberts, in Lake Street, pleaded guilty to the embezzlement of \$3,000 before Justice Lyon, and was committed to jail. Women and wine were the cause of his thefts. His employer, in stating that he had raised the prisoner, remarked that in no city in the United States are there such glaring temptations to young men.—Rumors come from Washington that President Cleveland and General Sheridan will endeavor to reduce their circumference by massage treatment.-Near Kilgore, Texas, some miscreant fired six times with a Winchester rifle into an International train, striking a New York

drummer in the hip.

The Japanese Prince Komatsu and suite have left San Francisco for Chicago and New York,-An educator at Newburgh, N. Y., will send to Albany a bill making the sale of cigarettes to small boys a punishable offense.-Real estate transactions in Chicago for the week aggregated \$1,067,159.—The sheriff at Chicago closed the wine-house of the Cavaroc company, whose liabilities are about \$35,000. -Carter H. Harrison has been nominated for Congress by the Democrats of the Third Illinois district, in opposition to William E Mason, Republican.—The Episcopal Council at Chicago has elected Rev. R. M. Kirby, of Pottsdam, N. Y., Bishop of Nevada, and Rev. Sthelbert Talbot, of Macon, Mo., Bishop of

The Most Densely Populated Place.

It has been for a long time asserted and be-ieved that the Island of Barbados, with 166 square miles and a population of 175,000, which is 1,054 persons to the square mile, was the most densely inhabited portion of the earth's surface. From a communication of Mr. John Worthington, the Consul of the United States at Valletta, Malta, it appears that in the matter of density of population Barbados must yield the paim to Malta. That island contains 95 square miles of surface and contains 142,500 inhabitants (exclusive of the British garrison and visitors and nonresidents), which is an average of 1,500 to the square mile. The city of Valletta contains a great plethora of population, its area being 0.318 square mile, and its population 24,854, a population of 78,157 to the square mile. There is one specially populous quarter of Valletta, known as the Manderaggio, the area of which is 0.001 square mile, or 2.56 acres. wherein dwell 2,544 persons—a population of 36,000 souls to the square mile.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites.

For Lung Troubles and Wasting Diseases. Dr. J. Simonaud, New Orleans, La., says: "Scott's Emulsion is the finest preparation of the kind over brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

A New edition of a once popular work is about to be published by Mr. J. Burns, 15 Southampton Row, London, Eng., "The Economy of Human Life," the original of which is said to have been translated from a manuscript found in Thibet, and transmitted from Pekin to Lord Chesterfield. As a system of morals it has always been held in high esteem.

MRS. CHARLOTTE LISLE, OF CHICAGO, Well known to the Western press, ascribes the cure of a danger-ous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to sufficate me " " " but the remedy has removed it."

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 afention.—St. Louis Presbyterian, June 19, 1885.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Glenn's Sulphur Soapheals and beautifies, 250. GermanCornRemoverkillsCorns, Banions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50s. Pike's Toothache Brops cure in 1 Minute, 222.

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Physics and Metaphysics.

An able exposition of the marvel of the age, healing disease without medicine. Price, 15c. Mrs. M. Phelon, C. S. B., 629 Fulton St., Chicago, Ill.

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public as a reliable clairvoyant physician since 1850, cau be consulted by addressing him in care of the Religio-Philosophical Journal, with postage stamp. Full particulars of terms will be given for each case.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon The People's Spiritual Meeting of New York thty, has removed to Spencer Hall, 114 W. 14th St. Services every Sune day at 2:30 and 7:45 p. M
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 28rd Street Mrs. T. B Stryker, services Sunday at 11 A. M. Officers: Geo D. Carroll, President; Oliver Russell, Vice-President; Dr George H: Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. B. MILLS, President.

E. J. HULING, Secretary The Religio-Philosophical Journal

Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market Street, and 3 Eddy St. Goldsmith, 10001, Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets.

And at the Spiritual Meetings. At Washington, D. C. S. M. Baldwin & Co., 207 416 St. near corner Pa.

Passed to Spirit-Life.

Passed from earth to spirit-life at his home in this village in the 76th sear of age. Almon Gray, Father Gray was one of the early investigators of Spiritual ism in this State. He was born in Vermont. He was a kind and genial friend. He could recount all of importar ce that ever took place since he was old enough to rememb r. By his request Prof Wm. M. Lockwood delivered an able address on "Tuo Continuity of Existence," the Misses Cora and Vinnie furnishing the music.

DR. J. C. PHILLIPS



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A predigested, non irritating easily assimilated food indi-cated in all weak and inflamed conditions of the digestive organs, either in infants or adults.

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Most Economical, of all Prepared Foods.

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13" A valuable pamphlet on "The Nutrition of I fants and Invalide," tent free on application. WELLS, RICHARDSON & CO., Burlington, Vt.

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Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Autumu Days.

BY JULIA GREAT BURNETT.

The air is ladened with perfume Which comes with Autumn's bright glow; And over the hilltops and meadows, The shadows are slanting and low.

The day with its beauty is waning, The feathery clouds disappear: And the katydid's call is retaining The notes which were answered last year.

The whippoorwill's voice in the treetop. Seems lonely and sad to me now; While the mocking-bird's song in the distance Is mournfully plaintive and low.

The whispering breezes around me, Are sweet with the breath of the night; In their silken chain they have bound me A captive-I yield with delight.

O beautiful, beautiful Autumn! Still linger, bright Queen of the year! Your robes of the gold and the crimson Are made for royalty's wear.

The wealth of the harvest we bring you; The wealth of the meadow and field; The ripe, mellow glow of the orchards, The purple of vineyards we yield.

All nature must bow at your bidding, And list to the voice of your lay; Like a leaf in the wind you are flitting— Oh, stay with us beautiful days!

A Benign Spirit Cures a Pastor's Wite.

She Ascribes the Cure to the Presence of Christ. To the Editor of the Religio Philosophical Journal:

The following narration illustrates the presence of a spirit highly gifted with healing powers. The pastor's wife entertained the idea that the benign presence was Jesus.

Having been taught that Jesus was the only be-

gotten Son of God, she would naturally think that no one but him could cure her, hence her prayer exclusively to him. It appears from the account given that Mrs. Rev. S. C. Kennedy, whose husband is pas-tor of Centre Point M. E. Church, Brazil, Ind., is the one who has had the remarkable experience. She was a victim of chronic corporeal endometritus, with decided anti-flexion, one of the worst diseases wo man is subject to. The blight of her earlier years, it culminated in maturer life in her complete prostra-tion. For months she had been unable to leave her The best medical aid the State afforded was sought, but without avail. But her story—in her own language, fortunately, is in substance as fol-

In my despair I turned to the Great Physician, who answered: "Trust in Me and thou shalt be healed."

One night, in the midst of an interesting revival meeting in the church, I spent an hour in earnest prayer, called to mind the compassionate Savior while he was on earth healing the leper, unstopping the ears of the deaf, opening the eyes of the blind, and I asked: "Is He not the same Jesus to-night?" I prayed for some evidence if I was to be healed.

I prayed for some evidence if I was to be healed.

Immediately a heavenly presence [spirit] bowed down over me. O, the unutterable bliss of that hour! I prayed earnestly and with a faith that took hold upon the promises of God. Two or three times the presence seemed disposed to withdraw [conditions not being favorable], but remained at my importun-ing. This continued for about twenty minutes, when I was more than ever convinced I was to be healed. The presence slowly departed, but left the comforter, who seemed to say, "Thy faith has saved thee." I expected the healing that night. I mentioned the matter to no one, and after the family had retired I renewed my prayer for the healing. Christ ia healing that healing the same to the family had retired I renewed my prayer for the healing. Christ ia healing the same to the family had retired I have been to the family had retired I had been to the family had bee ing spirit probably was very near to me. If I lay on my back he stood at my feet. If I turned on my side he stood at the side of my bed. It seemed I could touch his heavenly personage. I prayed until midnight, when, overcome by weariness, I felt I must sleep. A voice said: "Canst thou not watch with me for one hour?" Sleep and wearings de-parted. I prayed till the clock struck one. The voice then said: "Canst thou not watch with me another hour?" I continued in prayer another hour, when I felt more of the presence of Christ in my soul, and nearer the point he desired me to reach. The voice said: "Canst thou not watch with me the third hour?" I said: "Yea, until break of day." Toward the close of the third hour Christ was pictured

before me as an exceedingly pure and holy being. After this I felt at liberty to sleep, the voice saying all would be well. I slept two hours, then prayed till the family arose. I then told my husband I had evidence I was able to be healed. A thrill of joy followed this confession. During the day I told my physician and others of the night's experience. I took no more medicine. Strength was given me to be carried to church morning and night. I continu-éd to pray for the healing. One morning while in the church, a sweet sense of Christ's presence filled my soul and the voice said: "You are now ready for healing." Turning from church I lay upon my bed conversing with Jesus, it now seemed so much like talking to him. I asked him to heal me just then, but my faith was slow. I was soon able, however, to trust for the healing with my whole heart. The evidence was then given me that the disease was re buked. I felt no particular change in my body at the time. Hence, I doubted, and my sky was overcast. I felt that I had done wrong in not accepting the healing in the way it was given. I prayed for forgiveness. The gloom disappeared, and evidence more clear was given me that the disease was rebuked. I then prayed that the disease might be entire ly removed. I soon obtained evidence that this was done. Still I felt no change in my bodily condition, my suffering continuing as intense as before. suggestion came that this was but to try my faith. next prayed for a return of my natural strength, that I might be able to walk. God seemed un willing to answer this request. I then asked him what to do. He said: "Tell that you have the evidence." I immediately arose from my bed and told my husband and others that I was healed. My soul leaped for joy! My heart overflowed with God's love! I was impressed I should write to my mother, telling

ing.

Next morning I took down and moved my bed out of the parlor, carrying feather-bed and mattress my-self with ease. I walked more than a mile to visit a parishioner, discharged my domestic, and took charge of my household affairs, doing washing, ironing, and all other housework, which I have continued to do to this day; all this, too, in addition to the burdens belonging to a preacher's wife. My soul bows low at Jesus' feet, in humble adoration to him who colly death all things well only doeth all things well.

her the good news. I began the letter next morn-

An English Shakeress.

Mrs. Girling, a remarkable Englishwoman died re-cently at the Shaker Encampment at Hordie after a long and painful illness. The scene in the camp was beyond description, so deep was the grief of the community, who will now, in all probability, break up. They are at present without in ans, and entirely dependent upon charity. Like Joanna Southcott, the Devonehire servant-maid who flourished as a prophetese in South London nearly a century ago, Mrs. Girling was possessed with the belief not only that she was a semi-Divine personage, but that she should never taste of death. Her decesse will sorely try the faith of the few followers that remain to her. Like Joanns, Mrs. Girling sprang from the Methodist body, and like her she carried on her operations in South London. Joanna's meeting-ho was close to the Elephant and Castle and Mrs. Gir-ling's under a railway arch at Walworth. It was here that, owing to the dancing or jumping intiged in by some of the young women at their de-tions, her followers obtained the nickname of maters. They had no connection with the Shaker unity of America. Mrs. Girling's extravagances a development of millenniumism. The second of Christ being close at band, those who for his appearing were exhorted to renounce different to agree to a community of goods. never could become popular, even graded to Hampshire, only numbered a few indicated has since been reduced to about skry

Matthias the Prophet.

Delusions that find Ready Followers.

The New York Tribune a short time since con-

tained this notice:
"Mrs. Hannah Martin, the founder of the new religious sect on Walnut Hills, which calls its members "the perfect ones," gave a description of her sect to-day. She is a small, black-eyed woman, very ner-yous and excitable, who talks rapidly and gesticulates freely. Except for peculiar tenets no one would suspect her of being a woman of singular character. She was asked: "Is it true that you are recognized and worshiped by your followers as the Deity

"That question I cannot answer," she replied. "All I can say is that I have passed through all of the deaths known to this world and have taken on the condition of godliness, but retain my earthly form. I am not the Hannah Martin that you think you see. I am more than that. It is here that my followers are upholding the glory of God; right here in His own

femple."
"How long have you been imbued with this power, Mrs. Martin?"
"Just eight years ago, while a member of the Methodist church across the way, I received a promise from God that at the expiration of a certain time He would send his spirit into my body. About two months ago the time elapsed and I felt myself lifted up from the world. My sister had the same promise and she too was possessed of God. Since then we have gathered our little band around us and we are been in correct life?

"When did you begin to take on this godly spirit?"
"At our birth. It came to us gradually, but we (meaning Mrs. Brooke and herself) have been constantly growing until we have reached perfection." 4 Then you believe that a person can become absolutely perfect on this earth and in this life?"

"I don't believe it, but I know it. The glory of the Lord is right here. You can see it" (gesticulat-ing as if meaning herself.)
This calls to mind the strange story of Matthias the

prophet, which we give below:
In 1852 there appeared in the city of New York a tall man with a peculiar cast of countenance, who attracted much attention by wearing a long beard,a thing not then in fashion. He claimed the title of Matthias the Prophet, and declared that he was the spirit of truth; that the spirit of truth had disap-peared from the earth at the death of the Matthias mentioned in the New Testament; that the spirit of Jesus Christ had entered into that Matthias, and that he was the same Matthias, the apostle of the New Testament, who had risen from the dead, and possessed the spirit of Jesus of Nazareth; that Jesus Christ, at his second appearance, was God the Father, and that he (Matthias) was himself God the Father, and had power to do all things, to forgive sins, and respectively. communicate the Holy Ghost to such as believed in him. Strange as it may seem, he secured a number of followers. They came not, as one might suppose, from the ignorant and superstitious class, but were, with few exceptions, people of considerable intelligence, of social and financial standing. All were religious enthusiasts, and ; before the appearance of Matthias had, by various means, been wrought up to such a pitch of religious excitement that they were ready to receive an impudent, glib-tongued impostor, who made great claims to superior excellence.

who made great claims to superior excellence.

Matthias claimed that he was sent to proclaim a new order of things. One of the foundation stones of the new order of things seems to have been the doctrine, which he zealously preached, that the earth and all it contained was his own. His followers believed it, and Matthias practiced it to the fullest extent. He taught and practiced that feasting, not fasting, was the proper religious duty. He occupied the best apartments in the houses of his followers. the best apartments in the houses of his followers, dressed in the richest fabrics, rode out every day behind fine horses and in elegant carriages, and otherwise used the possessions of his followers with a lavish hand. Matthias claimed to have performed miracles, and to have done many things demonstrating his divine power. He gave his followers what he claimed was the missing parts of the Bible, including the book which John ate, spaken of in Revenue. elations. He taught that all diseases were devils, and professed to have the power to cast them out. Claiming this power, he declared physicians to be useless. From New York-where he had been entertained by his followers over a year—in August, 1833, he came to Sing Sing, where he was sumptu-ously entertained by one of his followers, Elijah Pierson. So strong a hold did the impostor secure upon his followers that he obtained a deed of all their property, and they became his subservient services and the subservient services. vants, obeying his wishes to the letter. By the spring of 1834 matters began to culminate. Mr. Folger, one of his chief supporters, owing to the extravagance of Matthias, was forced into bankruptcy, with debts amounting to \$220,000. In July, 1834, Mr. Pierson, with whom Matthias lived, was taken suddenly sick, and in a few days died. During his sickness Matthias would allow no physician to be called, and took entire charge of the sick man. Many stories were told in Sing Sing about the death of Mr. Pierson, and the result was that a coroner's jury was summoned, the body of Pierson was examined, a chemical analysis made of the contents of the stomach, and in the end Matthias was indicted for the murder of Pierson. Folger's eyes then became opened, and he obtained an indictment against Matthias for obtaining money from him on false pre tenses, viz: that he was God the Father, and had power to forgive sins and communicate the Holy Ghost. This indictment was never pressed to trial, but he was surrendered to the officers of Westchester county, where he was tried for the murder of Pierson. The result of this trial was a verdict of not guilty. He was immediately thereafter tried for assaulting his daughter, a married woman, by whip-ping her with a raw-hide, found guilty and sentenced to three months imprisonment in the county jail. After this he sauk from public gaze, and died a few

years afterwards in obscurity.

The extract at the head of this article is of interest showing, as it does, that old impostures and delusions are frequently reappearing, and that every one is sure to find its quota of followers.

While this story of Matthias has much of general interest to the thoughtful reader, it has a special local Interest to people of this vicinity. His real name was Robert Matthews, he was of Scotch extraction, and was born in the town of Cambridge in this county. He was left an orphan at an early age, and was brought up in the family of a farmer in the town of Cambridge, belonging to the anti-burgher branch of the seceder church. At the age of twenty Matthews came to the city of New York, and worked at the business of a carpenter and house joiner, which he had partially learned in the country, and in which occupation he became a first-class workman. In a few years he accumulated sufficient money to return to Cambridge and commence business as a country merchant. He joined the church in Colla, and for several years remained a member of it, and was thought to the a most respectable man, rather vain and fond of dress, but of more than average intelligence. In 1813 he married the daughter of a Scotch mechanic in the city of New York. In 1816 he com-menced the erection of the store and hall in Coila, now occupied by George Gilford. It proved too big an undertaking for him, and he failed before it was completed. He then went to New York city, and for four or five years maintained himself and family by working at his trade, after which he removed to the town of Argyle in this county, and followed the occupation of a millwright. In 1827 he removed to Albany and worked as a journeyman carpenter. About this time he began to display much interest in religious discussions, and became very much excited on the subject. He began to neglect his work, and to exhort on the street corners. He became more and more wild, foretold the destruction of the city for its wickedness, preached the doctrine that it was sinful to shave the beard, and finally announced that he was commanded to take possession of the world in the name of the King of Kings. In the middle of June, 1829, soon after midnight, he aroused his wife and her five children from their slumbers, and told them that they must fly with him to the bills, as the city would be destroyed the next day. Not being able to persuade his wife to his belief, who kept with her the oldest child—a daughter—and the youngest—an infant—he departed from Albany in the dead of night with, his three other children, the oldest of whom was a boy of six. When it was found that he was gone great alarm was felt for his safety, and the mayor of the city issued a proclamation, and offered a reward for the return of the children. In a few days word was received that the fugitives were in Argyle in this county, at a sister of Matthews, he having compelled the children to walk the entire disiance in twenty-four hours. The day after his arrivsi; in Argyle, being Sunday, Matthews entered the church at Argyle, walked midway up the aisle, while the minister was preaching, and broke into a loud exhortation. He declared that on the preceding day judgment had been pronounced at Stillwater on all nations and kingdoms not founded on the law of

God. He denounced the congregation as sitting in darkness. He was ejected from the church, and shortly afterwards returned to Albany, where he as-sumed the name of Matthias and claimed to be a Jew. He then started on a mission westward, going saw. He then started on a mission westward, going as far as Arkansas, and from there working his way eastward to New York, where we find him at the beginning of this article. Truly a strange career. Mrs. Howard Martin seems to be trying the same role. The charitable will call her a crank. The probabilities are that like Matthews she is simply an impostor preying on the weakness of her followers. Washinton County Post, N. Y.

"Teachings from the Spirit Side of Life."

I have received a small book bearing the above title, written, it is said, "by spirits that seek to help the fallen and to keep them from further error; and to give to the good courage to persevere to the end." The work was published in San Francisco in 1886, The work was published in San Francisco in 1836, and copies are for sale at James K. Cooper's, 746 Market street. Price, in pamphlet form, 30 cents. The name of the psychic or medium through whom the "Teachings" were given does not appear in its pages. I have carefully read the book, and find in it much that is valuable and worthy of heed by Spiritualists and all mankind. Portions of it seem addressed to Spiritualists more particularly, though all of it bears applicability to the wants of humanity in general. The "Teachings" as a whole may be classed as didactic, axiomatic, and apothegmatic; and many solid chunks of wisdom are contained therein. As indicative of its general character, some extracts As indicative of its general character, some extracts therefrom are appended; the Italics are mine,—inviting attention to sentiments embodying, in my opin-

ion, pregnant truths.
"He who lives to discharge his duties to the world and to himself faithfully will live to follow this line and to himself faithfully will live to follow this line in the spirit life. He should be of the same character on earth that he expects and wishes to be when he passes to the eternal life." "He is the power for good who is able to say, 'I hold every passion in subjection.' He is foolish that lets his temper take the place his good judgment should,—the foremost place in his power. He is the one to avoid that lets his passion have full sway." "Let them [mortals] introduce into their daily lives the thought that life is very short in the earth-sphere, and that it is best to live so as to begin the new life with a clean soul." "He that persists in evil-doing deserves the scorn of "He that persists in evil-doing deserves the scorn of the wise." "He may not be rich in this world's goods that has but one talent; but let him use it to goods that has but one talent, but her riches so make his power stronger to obtain the riches so "He wishes of the soul." "He much to be desired,—the riches of the soul." "He lives well that lives to do good. They who seek opportunities shall find them. The poorest can find time and place to be of use to another."

"He that lets the pleasant words be said through the lips will do well; but he that lets the truth be said does better. Let all that thus believe speak truthful words, and let them do so fearlessly, and to them shall be the praise then do so reariessly, and to them shall be the praise then and forever." "He that fears to disturb the people will put the best he can do to the corner, and he will let others put themselves and their words into the center of the place, to be seen and believed,—if they are not shown to be unwise. Let the wise speak, to this end, that they may not be called to account for silence."

"Condemn the wrong unfield the right." There is

"Condemn the wrong, uphold the right. There is little good to be gained for that manner of disregarding evil called charity for the sinner. Charity that does not discriminate between the wicked and good." intention is folly, and folly is despicable. To let the wicked become the object for charity is to encourage evil. Many will gladly hide under that cloak and still sin. Let it be seen that you scorn the wickedness, but do every possible thing to reform the wicked?" "There is in the earth-life so much deceit, that even the best motives are suspected. Let this deter none from good acts." "He is wise that loves to be in the thick of the fight for good." "To take by the hand the one who has done wrong, and to say, 'I am sorry for you, I suppose you could not help it,' is to keep the sinful still in their sins, and they do not strive as they should for the best. Charity for the sinner is too much taught. Charity is fault condoned in too many cases?"

"See the words of those who believe in re-incarnation,-there is little in them to prove the truth of the theory. In the words of those who do not so be-lieve, you see the proof of the impossibility of this theory. See the parents of children,—are they to be answerable for the conduct of a spirit foreign to themselves, that has chosen to take possession of the little body that they caused to come into this life? If so, who can tell what nature this being may dethe efforts of the mother for the child's good before his birth count for nothing? Is it not seen the child has the characteristics of the ancestors: if this, then, proves the rule, shall any dare make an exception?" "To be re-incarnated would be to lose many years of time, as many years must be passed in the earth-life before the experience of the former life could be of avail. This would be folly, as one could so much faster progress in any direction in spirit-life." "There is no power in any spirit to put the spirit out, to this end, that it may take poss of the body. This, some say, the spirit does, that has lived his earth-life in vain. The belief in this monstrous lie is the fashiou to some who live in dark-ness. Believe it not. The spirit is something that grows as the body grows: it is a germ as the body is a germ,—to be unfolded. As the spirit unfolds, the body is unfolded. All may see the power the spirit has to do this. The body resembles its ancestors; so the soul in a like measure resembles its parent-

Without endorsing its every individual utterance, a book containing so many wise and sensible thoughts as does this inspirational *brochure* I can cordially commend. Let us hope that the reception accorded it may be such as to inspire its psychic author to the production of other still more helpful and valuable

Prot. David Swinz on Future Probation.

In an age of general delusion the best of men may cherish the most absurd opitions. In an age of superstition Sir Thomas More and Sir Matthew Hale were partial fanatics. But this is not such a period, and the notion that the myriads of heathen are in a hopeless and painful eternity can not but speedily die. The American Board can do nothing or the restoration of that doctrine; its illness is unto death. In this the time of the final dissolution of that thought, the Christian mind is compelled to distribute itself along new shapes of future destiny for the ignorant or the wicked. If Mr. Hume feels that Christ will offer Himself beyond the grave to the millions who died before the advent or before the gospel came to their fathers, or themselves, he has a quiet right to his path out of the dilemma. Farrar's path also is good. The peculiarity of the case lies in this, that the old doctrine of heli for all heathen is gone, and we must all turn to the Bible and to reason, for something more true. the tenet of the divine right of kings fell in ruins, the new statesmen were given the task of finding a new basis of authority, and are all now tolling over limitedmonarchies, chartered governments and republics. So now while we are near the absolute downfall of this old teaching as to punishments, our most eminent Christian leaders must have permission to build new structures out of the old ruins. Punishment according to personal sin against personal light, a gospel beyond the grave, Christ preaching to "souls in prison," a temporary punishment, an ends punishment but not a dreadful one, the absolute end of the wicked at the ending of this life, the grading of heaven into many states—these are some of the more reasonable doctrines rising up to com-plete the philosophy made defective by the death of an old dogma. As there is a cluster of small planets in our system made from some gigantic one which was rent into fragments by some storm of nature, so has the conception of hell, which was a dark, solid orb, in the olden time, been broken into pieces, and each man or church may have a part, but no power upon earth can put together these pieces and make the old black ball again.

J. L. Perryman writes: The JOURNAL has been always pleasing to me. To many it has been wealth in poverty, health in sickness, liberty in bondage, and society in solitude. Its coming is like the meeting of an oasis in the desert to the weary traveler, who has been tossed many days upon its rackless sands.

Mrs. E. N. Monroe writes: I think the RE-LIGIO-PHILOSOPHICAL JOURNAL a splendid paper, and am not sorry I gave it a trial. I am glad that I can now renew my subscription.

In the five-cent savings-hanks of Charleston, S. C. the colored people have \$124,986.35 on deposit. largest depositor has \$6,000 to his credit.

Music and Character.

BY PROFESSOR DAVID SWING.

As theologians have lead the church into great errors by literalizing poetry and thus making the im-passioned utterance of verse to have all the didactic merit of a theorem in Euclid, so have all the teachers in spiritual subjects imposed upon us common people and made us feel that a sinner can be deter-mined by the presence or absence of the musical faculty. It passes as an axiom that-

The man that bath no music in himself Is fit for treason, stratagems and spoils; Let no such man be trusted.

But in this teaching Shakespeare was acting the part of a poet, and what he said must stand aside until it can receive confirmation. Poetry is best fitted for telling us what we already know, and can not inform us like a history or a science. When the same dramatist says: "I am never merry when I hear swee music," he expresses for us a sentiment for which we had never before found a good utterance. Viglad to have him thus tell us what we know.

"The man that hath no music in himself" may be a William Penn or a George Washington, and is not under the least cloud of dishonesty, while the man who sings may love to ply his art on a pirate-ship while he is dividing the booty from a rich merchantman. After the immortal Shakespeare has said something it always remains for the matter to be something it always remains for the matter to be submitted to investigation. Congreve said:

Music hath charms to soothe the savage breast, To soften rocks or bend a knotted oak.

But after all this fine poetry has been declaimed, the savages will roast a prisoner to the tune of all the instruments of which they know anything, and the organist of a Christian church will draw much of his happiness from shooting beautiful birds in the groves of his fellow man. The Humane Society discovered that one such organist had gratified his

nature by the death of 400 birds.

It thus seems that men without the musical sense may be gentle and most kind, while men having that faculty may possess a cruel nature. The fact in this doubtful case must be that the soul has a thousand possible qualities, and that some of these strings may possible qualities, and that some of these strings may be broken without involving a perceptible loss. All persons can recall most kind friends who have no musical perceptions. One of the most tender-hearted and most benevolent men in Chicago, an elder in a Presbyterian church, has no power to appreciate music, and has said that a worship without any music would always be satisfactory to him. That he might not be a yet kinder man, had he music, can not be affirmed, but the point is this, that the human soul is too great to be dependent upon any one fine art. It is like a continent, where, if one district suffers from drouth, other districts supply the general marfrom drouth, other districts supply the general mar-ket from their abundant showers. Where the sense of sound is wanting, justice and sympathy may be large, and thus make ample compensation for the

large, and thus make ample compensation for the broken harp-string.

The poets must not beguile us into the belief that if a man does not like statuary or painting he will steal, and that if he does not love all the five fine arts, he is fitted to be a bank cashier. Nero could fiddle, if report be true, and one of Chicago's defaulters and cheats was a fine planist. Plate had no hope for any one who did not love geometry, but this test was more reasonable than the musical test of "The Merchant of Venice," because if a man could not appreciate geometry he was wanting in the reasoning faculty—a faculty at the very basis of conduct.

Music is simply one of the many educational influences, but it can not make or unmake the soul.

music is simply one of the many educational influences, but it can not make or unmake the sould break one important bough from an oak, the oak lives, and is always an oak. Take music. from man, he still lives, he still weeps, loves, pities, is still a man. He need not deeply feel the loss, for, if Orpheus is not in the woods, the woods will still be charming. When the ear can not minister to the brain, perhaps the eve can and thus help may come from a world the eye can, and thus help may come from a world seen, if not from a world heard.

Philosophy for Fools.

Since the development of the sect of Theosophists in the East, life has taken on a new charm for some people. The Theosophs are Cape Cod Buddhists, or Boston Common followers of the order of the yellow robe. Given a Bostonian with deficient intellect and inordinate egotism, a copy of Arnold's "Light of Asia," and a popular treatise on a few of the pagan philosophies, and you have a Theosophist. A Theosophist is one who riese to God's level without difficulty, and becomes a god himself after the fashion of men. By simple force of mind he makes his soul independent of his body, subjects the latter wholly to his will, and when the time for his body to die arrives he soars away to a progressive immortal ity, not through the merit of any supreme being but solely as a result of his own merits. The mine cure showed the Bostonese what they could do with themselves, and Theosophy is the next stage. What the succeeding steps will be it would be difficult to say, but it is expected before many-moons have waned some of these grotesque idiots will be assum-ing to recreate the earth or their fellow men.

A few days ago a lady who had made the profound mysteries of Theosophy a study was found to be insane. The wise men whose works she had been reading and who had assisted her in her meditations mmediately came to the defense of their pet belief It was not for everybody. All flesh had not yet reached that point of perfection from which it was but a step into the higher realms of the immortals. The unhappy sister hadn't brains enough to be Theosophist, and hence became a lunatic in more repulsive form. They would not have the mysteries of their faith exposed to every dreamer, and, as a mat-ter of fact, they must not be, and much more twad-dle to the same effect. What will strike most people as peculiarly refreshing about all this is the modesty and humility required before one may hope to fathom Theosophy. Not in penitence, humiliation and pray er does a convert approach the Theosophist holy of holies, but in the consciousness that his powerful mind is already sufficiently well schooled to make an interview with the Creator a very informal affair. Buddha himself, though esteemed the Lord by Brahmine, did not reach this blissful state with he ease that a Boston dude or a Beacon Hill bluestocking does. He gave up an earthly throne, fami ly, friends, home and fortune, and wandered for six years in the wilderness searching for the light. The Boston crank who has attended a few lectures, or written a play, or published a silly novel, or associat ed with a poet, makes 'a little god of himself by a twist of the wrist, as it were. Buddha found Nir-vana after prodigious suffering, deprivation and sacrifice. The Bostonian gets there by the mere force of his-mind, which shows how vastly superior he is to the Oriental god.

When Buddha was prepared to teach men the way, "they who as awakened eagles soar with scorn from life's low vale and wing toward the sun "-to these he explained the ten observances. They must know the three doors, the triple thoughts, the six-fold states of mind, the five-fold powers, the eight high gates of purity, the modes of understanding, the five great meditations and the three chief ref-uges. The Boston Theosophists, the awakened eagles of Massachusetts Bay, learn the way from primers in which cranks or schemers popularize the occult sciences, so that fools may chatter of things which no man understands, and lunatics mak learned replies to questions which only a god could answer.-Chicago Herald. &

Medium's Society at Sturgis.

To the Editor of the Religio-Philosophical Journal:

The above named society, which was organized few weeks ago, is becoming quite interesting, and its 3 o'clock Sunday meetings are increasing in size and neefulness. At a business meeting recently it was decided to elect officers quarterly, to hold circles for development on every Friday evening at 7:30 o'clock, and Mrs. B. C. Buck was elected Treasurer. The meeting of Sunday, Oct.' 10th, was largely attended by visitors, and manifested the interest which is being awakened through the city and circumjacent country in the discussions which arise from the desire of members for mutual improvement. Abram desire of members for mutual improvement. Abram Smith, president of the society, led off with a 20 minute lecture, on the subject, "What is Life?" He said that force acting on matter produced all we see; that thought was the result of the action of force on brain structure; that the worm under our feet acted in the presence of danger as man does—"he hurries to get out of the way." That when an organized body was sufficiently matured, it, at so called death, evolved a spiritual body which continues to exist

evoived a spiritual body which continues to exist after the decay of the more grossly physical body; that law is supreme, and that the highest angel is simply force and sublimated matter.

Thos. Harding followed. He said that he had no objection to the theory so eloquently annunciated, but that it did not go far enough. "Is life," he enquired, "nothing more than the steam in the steam-

engine, which sets the wheels to whirling?" He considered that there was more to life than that. In every human life there are two currents, the outer and visible, which associate us with our fellow mortals and preduce what we call "business"; the others that the contract of the contra er the inner and mysterious, which associates us with "The Eternal Verity." If the angels are externally but force and matter, they are internally true spirits. "These two currents of life," he said, "are always distinct, though they may not be separate." He read some verses touching the subject, of which the following is an extract:

"But soon religion with her hand of neces

"But soon religion with her bond of peace Shall grasp brave science in a long embrace; The first will comfort and the last control: A glorious unison in a prudent soul."

C. D. Grimes gave an explanation of his views on the original formation of man and things. He re-ferred to the allegorical style of the Bible Genesis account of creation, and, without name, to some fine passages in Oahspe. Mrs. Nellie Smith said that she loved to look at life from the religious point; she thought we had much to cheer and comfort us in the philosophy of life called Spiritualism, and that she hoped to hear more on the subject of the day.

Rufus Spaulding considered there was a spirit in avarathing: the year and the horse had their spirit.

everything; the rose and the horse had their spirit, as well as man; everything in its essence was spirit, but wnether immortal or not was another ques-

The meetings of our society are becoming quite enjoyable. Rufus Spaulding was "booked" for the next "send of," for the Sunday, Oct. 47th, which, as above mentioned, consists of a 20 minute lecture or essay. Visitors are always welcome, and are invited to take part if they desire so to do—it is "Liberty Hall."

THOS. HARDING, Sec. Sturgis, Mich., Oct. 14th, 1886.

The Death of the Just.

Mr. A. Duguid writes of the passing away of a grand-uncle on the verge of his 99th year, whose declining months Mr. Duguid has long and lovingly watched. Mr. Duguid remarks: "He suffered a good deal during the last week of life, but retained the full use of his reason to the last hour. I had six nights' successive watching but he nights' successive watching, but he was worthy of all this care, as the soul of kindness was in him. I have had some thoughts about the brain during my time of waiting on him. It was quite a phenome-non to witness its vigorous action to the last. He had never been under the influence of strong drink, and only tasted spirits twice in his long lifetime. He did not use tobacco and he was in all things rather abstemious. He had his full share of the world's cares. I am of opinion that the bodily health depends entirely on the condition of the brain, which, pends entirely on the condition of the brain, which, kept free from pernicious stimulants and narcotics, enables laborious duties to be performed through a long life, with a tolerable degree of happiness."

The deathbed of a good and pure person is a blessed experience. Of some who have lived rather freely it has been said that their vices were long in killing them, i.e., that strong drink and tobacco are not necessarily represented. necessarily pernicious. But how did they live? What was their plane of thought, and how did they die?-Medium and Daybreak.

A. J. Christlieb writes: I have been a reader of the Journal ever since it started, and could not do without it. If I were able I would send it to every family on the continent. I know no better paper than the JOURNAL, and long may it and its ed-

Dr. P. M. Doty writes: I like the JOURNAL better than any other Spiritualist paper I have seen.

Notes and Extracts on Miscellaneous Subjects.

An underground rallway system is being projected in Philadelphia.

Of eighty girls recently landed at Castle Garden fifty-two were red headed,

Bartholdi's Liberty is to be lighted by 30,000 candle power, as in the statue made and provided. An amateur once asked Liszt how to play the plane with soul. The genial master replied: "You must first of all have a soul."

There has just appeared in Vienna the first number of a new English weekly newspaper, the Vienna Weekly News, the first journal ever printed therein English.

Southern women take kindly to journalism. Over fifty are connected with the newspapers of the organizing a Southern Woman's Press Association.

A remarkable freak of nature can be seen in the garden of Rev. Mr. White on Sewell street, Augusta. Me. A squash vine crawled up a tree as it grew, and upon one of the limbs bore a squash. Strange to relate, a miniature vine issued from the stem of the squash, passing completely around it, closely encir-cling it, and to the limb again, furnishing a substan-

tial support for the fruit. Church-goers in many Maine towns fifty years or more ago, both male and female, used to walk barefoot to church, carrying with them their shoes and stockings which they would put on before going into church. The Lewiston Journal remarks: "A stern economy was observed by the men and women who laid the foundation of Maine's prosperity. That is why we are not obliged to go barefoot now."

A St. Louis man was very much startled while going through a dirty alley one rainy night to feel something warm on his leg just above his shoe. He thought it was a rat, and, folding his umbrella, he beat on the leg until it was sore and his umbrells was broken. Then he carefully covered the supposed rat with one hand, and, reaching up his trousers' leg with the other, pulled out his gold watch, which had slipped through a hole in his watch pocket, and which was considerably the worse for the pounding that it had received.

A calf was killed and the hide taken off in Zionsville, Lebigh County, Pa., in the morning. The skin was taken to Charles Burkhalter's tannery at noon By evening of the same day Mr. Burkhalter had it all tanned and promptly handed it to a shoemaker. By next morning a pair of boots was completed and put on by the owner, so that what was on living flesh of a calf one day was a pair of boots the next. It was, without doubt, the quickest tanning on record. Mr. B. is able to tan any sheep skin in fifteen minutes, leaving the wool all on. This is his own invention, and he says there is no other man living that knows how to do it.

El Chronista de Morelos, a paper published in Mexico, avers that it is customary among the In-dians of the Jonacatapec district of that country to exchange wives. Occasionally these trades are permanent, but more often they are for a stipulated length of time, at the expiration of which each woman returns to her former husband, and the event is celebrated in each family by a feast, at which the pulque flows freely. Where the wives cannot be traded even a dog, cat or pig is added on one side to make the barter fair. In the district of Tenango, at Tescaliacac, the still more novel custom exists of selling or trading off mothers-in-law. A very fair article of mother-in-law can be bought for a lamb or sucking pig.

A Spanish shepherd killed by lightning recently was made the subject of a scientific post mortem to discover how the electric bolt had done its fatal work. His eyebrows and eyelashes were burned off, his eyeballs were dried up, all his left side was scorched and burned in spots down to the ankle, while the right side of the body and right leg were uninjured. Serious as these injuries were, none of them appeared sufficient to have caused his instant death. But as soon as the breast was opened instant death. But as soon as the breast was opened the cause of death was apparent. The lungs were frightfully congesied and the heart was enormously dilated and filled with coagulated blood. With all this damage to the man his clothing was very little injured, the only traces of the lightning abon it being a small hole bored through the rim of the hat and a slight singeing of the shirt collar.

A French correspondent has just paid a visit to the home of Voltaire at Ferney. The chateau now elongs to a sculptor, who has preserved the philosopher's bed-room in exactly the same state as it was in 1778. The bed was not tempting, being flat and hard. The rest of the furniture consists of a table and a few arm chairs. There are two portraits on the walls, one of the Empress Catherine and the the walls, one of the Empress Catherine and the other of Voltaire at forty years of age. His wig on the bed remains untouched, but somebody has stolen his walking stick. The writer was struck with the oblivion into which the great Frenchman's memory has fallen in the neighborhood, and says that not a photograph or any memento of him is to be found there. "How unlike Shakespeare!" he excluded. "Whereas Stratford is full of the British bard, at Ferney the name of Voltaire appears almost forgotten."

The Work of Geo. P. Colby.

To the Editor of the Religio-Philosophical Journal:

As numerous requests have been made by Mr. Geo. P. Colby's friends in the East that they be kept informed of his whereabouts and labors through the columns of the JOURNAL, I will furnish you with a brief synopsis of the same. I think I made mention in my last letter, of his leaving Victoria in May last, under engagement to hold meetings in various places on Puget Sound. The points visited and in which great interest was created in our glorious philosophy were, Snohomish, Seattle, Tacoma, Stellacoom and Olympia, from which latter place we went to Portland where Mr. Colby was engaged by the First Spiritualist Society to conduct their meetings until their summer vacation, which occurred the middle of July. We had decided to return to Florida when the Clackamas Co. Camp Meeting Association prethe Clackamas Co. Camp Meeting Association pse-vailed upon Mr. Colby to remain and speak at their meeting in September, and at the same time the society in Victoria sent word that he was wanted for a course of lectures there. Hardly had he reached the latter place before Mr. H. C. Sessions, one of the leading Spiritualists of Cheney, W. T., wrote that he (Mr. Colby) must come and shake the dry bones of (Mr. Colby) must come and shake the dry bones of churchology in Cheney. Having an engagement at Colfax, W. T., he decided to visit both places prior to the camp meeting. After closing his engagement at Victoria he went to Cheney. Two rousing discourses were delivered there, and then wishing to see the country we started from Spokane Falls, horseback, intending to ride to New Era, the camp ground. We stopped the first night at Steptoe Station, fifteen miles from Colfax, at the house of "Cashup" Davis, one of the most outspoken Spiritualists in the country. As we neared Colfax we entered the Palouse country, one of the best watered regions west of the country, one of the best watered regions west of the

Rockies.

We remained two weeks at Colfax, where Mr. Colby delivered four lectures to appreciative audiences. The evening after our last lecture we went to "Cashup" Davis, where Mr. Colby held a public scance, a ride of fifteen miles in the rain. Thus closing our engagements in this section, we started on our journey through the beautiful country lying between here and Snake River. After riding more than three hours down hill we at last arrived at the ferry, but the boat was on the opposite side of the river and no one in sight. After a while we saw a sign (?) bearing the following injunction: "If you want to cross, go down the river and holler." After losing about two hours we succeeded in finding the interpretary." proprietor."

We finally arrived at Portland, and the next day rode to New Era, 20 miles from there. Mr. Colby startled the camp meeting that afternoon by being controlled by one of the pioneers of Oregon, a man known to most of the campers, who delivered a most eloquent address. From that moment the sucmost eloquent address. From that moment the success of the meeting was assured. The meeting lasted ten days and quite a number were converted to the true religion through Mr. Colby's mediumship. Mr. Colby's principal guide, Seneca. interested the leading Spiritualists in a move to call a Convention for the purpose of organizing a State Society, and it will meet for that purpose the latter part of this month. By the way, it was through Mr. Colby's mediumship and from this same guide, that the Lookout Camp Grounds were selected, and the present company organized. I will let your readers know the result of the Convention. In the mean time Mr. result of the Convention. In the mean time Mr. Colby will visit as many places in Oregon as is possible, and wherever he goes there is sure to be an awakening and a rattling of the "dry bones" among those whose creed-bound souls scarcely look further than the eternal punishment of their neighbors, whose moral and intellectual status is superior to Portland, Oregon.

Burglar Captured—The Mysterious Cup.

(Kansas City Journal.)

All the talk on the street at Harrisonville, Mo., is of the arrest of James Cicero King, charged with burglary, and the peculiar manner in which his arrest was brought about.

For years this town has been cursed with burglaries and suspicion has pointed strongly to this man, but sufficient evidence could not be secured to justify

Lately a number of daring robberies have occurred and the people have vowed to catch the thef. Last Wednesday night, a week ago, Mr. James Callaway, living near the Missouri Pacific depot, was robbed of \$25 and no evidence could be procured as to the identity of the thief. Hugh Callaway and M. H. Berry concluded to consult the Widow Barmer. H. Berry concluded to consult the Widow Barm an old lady living about three miles southwest of here, and who has an extensive reputation as a fortune teller. The two gentlemen visited the fortune teller Sunday afternoon, turned the cup and awaited developments. The old lady studied the marks and signs carefully, then went on and described the thief and implicated a boy, whom she said the thief got to tell where the money was, with a promise of half. The boy was a young son of Mr. John Freeman, and had been working for Callaway. The old lady told how the thief got in the house, in what room and in what place in the room. She further stated that when the questioners returned to town they would find the boy standing at the corner of a certain street, and that by questioning him the whole story would be elicited. Returning from the fortune tellwould be elicited. Returning from the lortule tener's, the men found the boy as indicated, and he told the story precisely as the old lady had predicted. Upon this evidence King was arrested and taken before E. L. Tuggle, justice of the peace, and his preliminary, trial set for Wednesday. Falling to give bond in the sum of \$3,500, he was committed to jail,

The Theology of the Earthquake.

Wm. J. Potter has an excellent article on the above subject in a late number of The Index. In conclus-

ion he says:

"Before the crushing and destructive forces of nature man may, indeed, be awed, but let him not think of his God as chiefly revealed there if he would preserve a sane and inspiring theism. Those writers err who think that atheism cannot exist in the presence of an earthquake. On the contrary, we have heard theists confess that their belief in God was more strained by such events than by aught else. They could believe in a blind, irresponsible power—no atheist denies such a power in nature—but that is not the kind of Deity that satisfies the mind or heart. Earthquakes, we opine, make more atheists than theists. Or the theism that regards sheer cosmic force as God is hardly to be distinguished from atheism. There is no theistic doctrine worth preserving which does not hold that the cosmic power tends toward and has its complement in the law of moral right and ultimate benefit. Could we see the uni-verse with all its parts and forces round full circle, we might perhaps see all its seeming flaws and antagonisms balanced and harmonized in moral good

"But, however this may be, so long as we have man with his moral capacity, achievements, and ideals as the resultant of nature's forces, we may still believe in the moral aim of the universe. Not cosmic force alone, as seen by itself in the realm of material nature, but cosmic force as the generator of human conscioueness, with all its capabilities of sentiment, will and act, and possibly of other and still higher forms of conscious agents, can legiti-mately attract man's adoration and love. The still small voice of human sympathy that is summoning the gifts of charity from all directions to the relief of Charleston's sufferers is a higher revelation of Divine power than was the earthquake which blind-ly destroyed Charleston's dwellings and made her cit-

Horsford's Acid Phosphate.

Beware of Imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

The proprietor of a celebrated restaurant out West is described by a local journal as being in appearance and dress, a combination of an English lord, a United States Senator, an American poet and a French painter.

Shortness of breath Caused my death,"

is inscribed on a tembstone in an English grave-yard. In all probability it would never have been yaru. In an propositive it would never have been necessary, if only the poor unfortunate victim of some disease of the respiratory organs had known of Dr. Pierce's "Golden Medical Discovery," which is a passess for all diseases of the throat and lungs. For consumption it is believed to be the only real specific yet known. For all scrotulous and blood diseases it makes in the partialing.

For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by thouse of Aver's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipution and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, Lohave become convinced that Ayer's Pills are the best. They have never failed to reneve my bitions attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—II. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I over used for Bowel Complaint. I have never known them fail to care this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Billious Colle. I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestaut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food mow digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

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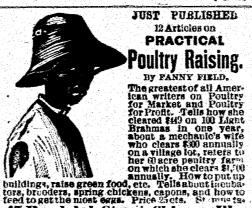
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(Spiritual Philosophy.) (Continued from First Page

I was gazing upon them with no little admiration, the cause of their disturbance made itself manifest. It was a detached hand, and it laid itself upon the head of one of the figures, but was immediately thrown off by the offended beauty. It was projected out of the frame, and alighted upon my reading-table. There it was—a hand, and nothing else, but alive. It fascinated me. I sat down to gaze upon it, to watch its pulsations, the clasping and unclasping of fingers, the motions of the delicate joints, the wondrous lines where the weird paimietry of fate is diagrammed, the pretty and enticing pointer to good or ill, the finely chiseled hand of a grandly intellectual woman. I have found that this member indicates mind as readily as the eyes or the mouth, and this individual hand was as clear cut and faultless as a poet's ideal. A basilisk could not have fixed my gaze more determin-edly, and I looked and tried to reflect. Whose hand was that, and where was its mate? Why was it ejected from the goodly company why was it ejected from the goodly company in the frame. What was in the frame and what upon the table? I touched that cunning hand with the tip of my finger, and it responded with an electric flash which sent me sprawling. Then with a deafening report the frame seemed to fly into fragments, and when I regained my feet there was not a when I regained my feet there was not a trace to be found of the phenomenal things I have described. Not a splinter of wood nor a shred of canyas was in sight, and the pretty hand that impressed me so had dissipated its

puissant charm into thin air.
"Was I awake and in my right mind? Yes; and the chairs were overturned, various articles on the table were jumbled together, and some were even thrown down upon the floor, so it could not have been a dream, luckily the gas was yet burning. I looked at my watch. It had stopped at 10:14. One turn of the stem set it running all right, and upon going down to the office to reset it I found that the stoppage was but eight minutes. Had I known nothing of Spiritualism I would not have returned to that room, but the knowledge I had previously obtained of the phenomena sustained my nerves and I went back with quite a show of courage. Before my wife and daughter came I had put things to rights, and, of course, I kept my own counsel. Special information imparted to them just then would not have soothed the fatigues of the day, and even I retired to bed only to spend the night in unrest and conjecture.

'In the late afternoon of the succeeding Sunday I wandered out into the forest alone and walked some three miles to a well-known deer-lick. I stopped at the spring and in-dulged in a hearty draught of the chalybeate fluid fresh from the reservoir of nature. Upon rising a gentle pull at my sleeve caused me to look around, and but a few paces away, resting upon a flat rock of white quartz, was my model hand! Held between the thumb and forefinger were three blooming roses and several buds. They seemed to invite acceptance, but could Lagain disturb that hand or touch anything it contained, without re-currence of catastrophe? I would not risk it. To look upon my treasure once more had been a constant craving since it so mysteriously withdrew from sight at the hotel and now I would gaze my fill. I sat down beside that little hand and talked to it caressingly. in language that sprang from the heart with an elastic spontaneity that was magnetic, and it seemed to reply with a quivering mo-tion that expressed delight as plainly as motion could. Does this seem ridiculous to

"Far from it, sir. I can appreciate your sentiment and almost envy you this great blessing."

"It was a blessing, indeed, as the sequel will prove. I sat upon that rock till long after darkness had covered the forest, but there was light all around the object of my deten-tion, and I continued to talk. While in the very midst of an address which was certainly rhapsodaical—I know it was not voluntary the hand floated to me like a thing without weight, and held out the flowers for my acceptance. I took them. All the buds were open, and the perfume of that bouquet will go with me through life. It is undying. I enjoy it now and always. There is soul in it and power to bear the ills of earthly disappointment. It was a new baptism. There was no gloom in the wood now. The hand took mine and led me forth. The path was not the same by which I had walked, but although it was new it did not seem unfamiliar. It was the better path. When I came to the opening there was a halt, and under the stars that little hand caressed my cheeks and lips and vanished from mortal sight. I' carried the flowers to my wife, and said I had found them in the wood. They bloomed for many days, and in my soul their bloom will be eternal. They were the roses of a new joy.

"I left the ladies at Deer Park for, a month and came home, but all the way the impression was strong that I was not traveling without good company. In my own familiar room the first agreeable presence to greet me was the hand. But it was attached to an arm. I sat within it throughout the night, and the beams of the morning exhaled it. Next night there were two arms and hands, as like as the twin eyes of beauty, and there was the faint ontline of head, shoulders and bust. Now I began to comprehend the previous phe-nomena. Love was developing a presence, and an intelligence which, without its enconragement, would go to waste. It was bringing out to the effulgence of perfect happiness a soul-life that yearned for its gentle ministrations. I say love was doing this. That is only another name for sympathy, but nothing ever excited my tenderest feelings like this presence. And as the result from time to time gave better promise, these feelings were intensified. After a few appearances, each of which showed rapid progress, the full form

MATERIALIZED IN MY PRESENCE.

"For a little time there was pain and disap pointment because I did not recognize the appearance. It was of great beauty an i commanding mein, but strange to me. Happily, the embarrassment was brief. She advanced to my desk and wrote upon a tablet pad these words: "I am your mother." Dear mother! She died at my birth. Yes, it was herself. Now I could see the family lineaments, but oh! how spiritualized and ennobled. She looked upon me with the sweetest smile I ever witnessed, then waved her hand and disappeared. Many times has she visited me since, always happy to come, but as yet unable to speak. Her messages are always written and always too brief, and her visits are short indeed. It seems that the effort for full materialization is too great to continue for a considerable period, and I have more than once intimated that the appearance of the hand as at first would satisfy me. This troubies her, and her answer is a solemn shake of he head. But her messages are very cheering. This is one: "My son, the harpiness in store for you is beyond anything you can anticipate." I am striving to deserve it.

4. About the chary frame and its portraits I know you desire further knowledge. From

my present standpoint the forms that materialized in that frame were ministering angels, and they came to assist dear mother to reach her son. I have seen the same frame floating about in mid-air on three several occasions since, and the countenances of the portraits are always brilliant with joy. They smile aweet approval, and then the aroma of that heavenly bouquet comes to me again as fresh and inspiring as at first. It is the breath of sublime souls! The earth has be-come heaven, and the joys of immortality

seem to be mine already."

These good old Spiritualists clasped hands, and sat long silent in communion. Each had afforded the other a welcome insight through the gates of Beulah Land, and they knew the lesson it implied. Their thoughts were doubtless more eloquent than words, for such thoughts are of the possibilities of the ineffable life, which no man can describe or imagine. Then each said to the other that only an outline of blessed experience had been related, and that details would make up the subject-matter of a future conference. We shall feel in the mood to report these details at the proper time.

A COMMENT.
We are always prepared for criticism of incidents like the above, but they are too gentle to excite active antagonism. As to their probability, no man who accepts the story of Shadrach, Meshach and Abednego should reserve the right to call it to account. Even the fiery furnace may have been necessary for the trial of ancient saints, but the day of its usefulness is past. The spirit of peace is abroad in the world, and many of the problems of faith have been simplified. It has become easier to believe in the power of spirit than in the speaking ass or serpent; or that individual sacrifice should be made the condition of universal atonement. Faith is made difficult by the meddling of those who would designedly complicate its ministrations, and not by those who would bring freedom of soul through the peaceful ministrations of truth, There should be no mysteries of doctrine for the true man. The simplest rule of faith is his best guide. There are no questiones vexatæ in the moral law. Then how is their presence in pure and undefiled religion to be accounted for? Is the approved plan of salvation above comprehension by the common intellect? Strange, indeed, is it that an untaught carpenter's son should become the embodiment of a system so abstruse! He did not. The Christ-principle in man is love, and where love for mankind is not there is no Christ nor redemption. The New Testament Scriptures are sufficiently emphatic upon this point, and they could have no strong-er confirmation than is supplied by Spiritu-

alism, nor better evidence than that which its phenomena so bountifully bring. There is no vagueness in that which comes to men's minds direct from the Infinite. Its message is plain, and needs no interpretation by Bishop or doctor of divinity. It will come to every body who is ready and willing to receive it gently and cherish it. Who can object to its loving offices? Who can live without them when they are all there is of life to live or love? the more ignorant a man is the less a creed embarrasses him: the more intelligent he becomes, the less will he have to do with creeds and the more with truth. This is a sufficient explanation of the rapid increase of Spiritualism. It is the truth that makes men free, for it discards prejudice and creeds and all inhumanity. It addresses the best impulses of the human soul. It comes to the man of science with evidence he finds it impossible to ignore, and to the simple intellect with overwhelming conviction. The man of sei-ence finds that mere Bible Christianity is an absurdity. Not that he would discard the Bible as a whole, but he cannot receive it as a whole unless he first discards the truths of astronomy, chemistry and geology. Can he surrender fact to any mere form of belief? Not in this age of intellectual progress. He

must keep his reason and improve it.

"The intelligible forms of ancient poets
The fair humanities of old religion,
The power, the beauty and the majesty
That had their haunts in dale or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms or watery depths; all these live in the

of pure enlightened reason."
Faithfully yours,
Cincinnati, O. G. H. ROMAINE.

An Incendiary Eye.

Willie Brough, twelve years old, who created an excitement among superstitious people near Turlock, Cal., by apparently setting fire to all objects by his glance on one Sunday lately and who is held responsible for the de-struction of \$9,000 worth of farm property, has been expelled from the Madison county school; near Turlock, on account of his wonderful freaks. After Sunday's fire Brough's family refused to have anything to do with him, believing him to be possessed of a devil.

The boy was taken in by a farmer and sent to school. On the first day there were five fires in the school-one in the center of the ceiling, one in the teacher's desk, one in the teacher's wardrobe and two on the wall. The boy discovered all and cried from fright. The trustees met and expelled him that night. One Turlock insurance agent has given notice that he will cancel all policies on property occupied by the boy. The neighborhood of Turlock is in a furor of excitement about the mystery.-Ex.

Mrs. Cornelia M. Stewart, the wife of the late millionaire dry-goods merchant, died suddenly on the morning of Oct. 25th.



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Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00. Probably, never since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the City of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or Belt.

OUR CORSETS ARE DOUBLE STITCHED AND WILL NOT RIP.

If you have any pain, ache, or lit-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like niedleine. Always deing good, never harm. There is no shock or sensation felt in the first hour they are worn, their wonderful curative powers are felt. Every mail orings us testimonials like the following:

Hollis Centre Mo. The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good

The Corsets do not differ in appearance from those usually worn: we substitute our flat steel magnetods in place of the ordinary corset steels. These Corsets are nearly all equalty charged, differing chiefly in quality and design. They are elegant in shape and fluish, made after the best, French pattern, and warranted satisfactory in every respect. Our Belts for both gents and ladies are the genuine Dr. Scott's, and are reliable.

spect. Our Belts for both gents and ladies are the genuine Dr. Scott's, and are reliable.

The prices are as follows: \$1, \$1.50, \$2 and \$3 for the Corsets and \$3 each for the Belts. The accompanying cut represents our \$3 Abdominal Sateen Corset. We have also a heantiful French shaped sateen Corset at \$3 and a short sateen Corset at \$2. The \$1 and \$1.50 goods are made of fine Jean, elegant in shape, strong and durable. Nursing Corset, \$1.50: Misses, 75c. All are double stitched. Gent's and Ladies's Belts. \$3 each: Ladies' Abdominal Supporter, an invaluable article, \$12. We make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Maznetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing and registration, and we guarantee safe delivery into your hands. Remit in Post-office Moneyorder, Dratt, Check, or in Currency by Registered Letter at our risk. In ordering kindly mention state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

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a disease which Electricity or Magnetism which Electricity or Magnetism as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

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I suffered severely from back trouble for years, and foun no relief till I wore Dr. Scott's Electric Corsets. They enter me, and I would not be without them. Mrs. H.D. BENSON Dr. Scott's Electric Corsets have given me much relief, I suffered four years with breast trouble, without finding any benefit from other remedies. They are invaluable, MRS. JAS. CAMPBELL.

I have an invalid sister who had not been dressed for year. She has worn Dr. Scott's Electric Corsets for two weeks, and is now able to be dressed and sit up most of the time.

MELVA J. DOP.

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MRS. T. E. SNYDER, Fancy Goods Dealer. Dr. Scott—My sister and I are very much pleased with your Electric Corsets. They have given us great satisfaction. For weak stomach and nervousness they are unexcelled. I have felt uncommonly well since wearing them, and can confidently recommend them. FLOHA E. COLE.

Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time.

MRS. WM. H. PEAK.

Your Corsets have accomplished wonders in my case. I was previously thoroughly incapacitated, and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around helping to do housework, etc. My friends are astonished. With many thanks, etc.

Dr. Scott-Vannager of the property of

Dr. Scott-Your Electric Corsets are beautiful in appearance, wonderful in effect, and elegant in fit and finish. M. J. Briggs.

Dr. Scott—Your Corset has cured me of rheumatism of and around the kidneys.

W. H. UPJOHN.

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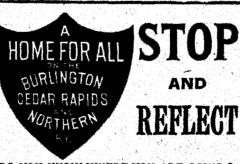
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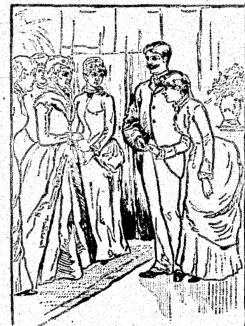
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MARION HARLAND, Ladies' Home Journal

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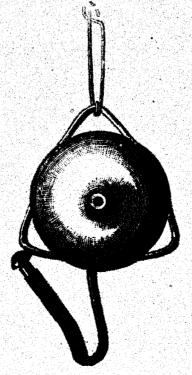
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