

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

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

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THE SIGNS OF THE TIME.

A Sermon by Rev. Alex Kent. Pastor

There was, therefore, no remedy for them. Their power had to be broken, their nat on-ality destroyed. They fancied themselves God's chosen people-not chosen for the world's sake, but for their own sake; chosen because they were dearer to God than other peoples. And so they had a spirit of exclupeoples. And so they had a spirit of exclu-siveness and intolerance. Other peoples were to them as dogs. This feeling of scorn and contempt for the gentiles made their bond-age to the Roman power doubly galling, and fanned the fires of pious hatred in their breasts to a deadly flame. The one prayer of the nation was for deliverance from this power and for the restoration of the King. power, and for the restoration of the Kingdom of Israel. Pride, bigotry and prejudice blinded them to the fact that the world was outgrowing the narrow garments it once had worn, and that it was beyond the power of any nation to bring back the fashions of the olden thought.

The truths of the universal fatherhood of God and brotherhood of man, as uttered by Jesus, only voiced a feeling toward which the providence of God had been converging the nations. In the intercourse of men in trade and commerce, national prejudices had been greatly modified, and national religions greatly liberalized everywhere but in Judea. But here the most sacred and binding part of religion) was that which distinguished the Jew from all other peoples-not that spirit Jew from all other peoples—not that spirit of reverence and worship common to all peo-ples. The law which forbade their eating with a gentile, or with unwashed hands, was more to them than the law which required love toward the neighbor; and so, as the Mas-ter eald, they were like those who cleansed the outside of the cup and platter, but were careless of the inside. They paid tithe of mint and anise and cummin, but neglected justice, mercy and fidelity. More and more they were making the commandments of God they were making the commandments of God of none effect through their traditions. And

neoples about them, were they hostile to the fruth and righteousness of the kingdom. is his own moral consciousness, or moral judgment. The use of prophets and teachers is to bring before us truths which we could not have discovered for ourselves, but which, when once clearly presented, approve them-selves to us as true. But we are to call no man master; we are to let no one dominate our reason or moral sense. One indeed is our master, even Christ, but we are to follow him in no blind or slavish spirit. He is our master only because he is the truth; and we come to him intelligently only when we per-ceive him to be the truth. Loyalty to our own moral sense is the only way in which we can acquire the truth discerning spirit. To follow the right as God gives us to see the right, is the surest way to make rapid progress in the path.

It is the failure to act upon this principle -the blind and unintelligent following of the traditional thought because this thought is believed to have a basis in a written revelation-that keeps the church at large so long in bondage to doctrines against which they are in secret revolt. If men could be brought to see that loyalty to God means loyalty to their own moral sense, first, last, and all the time, and loyalty to sacred writings or teachers only as they approve themselves to the moral sense, then they would be in an attitude to find the truth. But as it is, dis trusting their own moral sense, and leaning wholly on the logical and grammatical faculty of themselves and others in the interulty of themselves and others in the inter-pretation of the Bible, they fall into precise-ly the errors that characterized the Scribes and Pharisees of Jesus' time. Their teach-ings are wholly traditional, and therefore void of authority. But this method has been weighed in the belower and found granting. The bonderit

balance and found wanting. The handwrit-ing which declares this, is already on the wall, and may be read by him who will. The they were making the commandments of God of none effect through their traditions. And they were blind to all the tendencies of such they were blind to all the tendencies of such S LONIUL the proportions of a well-grounded revolution in the convictions of men, and a revolution, too, that finds its chief impulse from obedience to the very word it is supposed to despise. The word of God is coming to the front, the words of men are being remanded to the rear. Among the signs of the times which foreshadow the coming revolution we may name first, the hostile attitude of science to the old theology. If it be said that the attitude of cience proves too much if it proves anything, as it is hostile not only to the Old Theology, bu' to all theology whatever, I reply, the objection misstates the fact. The hostility of science is not to theology per se. but to theology as science has had to deal with it, i. e., to theology as unscientific, as inconsistent with the incontestable facts which science has revealed. Perhaps no man in our country is better qualified to speak for science than Prof. John Fiske. He says:"The infinite and eternal power that is manifested in every pulsation of the universe is none other than the living God." And again: "The everlasting source of phenomena is none other than the infinite power that makes for righteousness." Science, in Prof. Fiske's thought, not only does not negative the idea of God, but brings us face to face with it as nothing else does. Herbert Spencer denies explicitly the imputation of materialism, and declares that the final outcome of that epeculation commenced by the primitive man is that the power manifested through out the universe, distinguished as material, is the same power which in ourselves wells up in the form of consciousness. And again he says: "Bat amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the pres ence of an Infinite and Eternal Energy from which all things proceed." It is a great mistake to regard science as atheistic. But it is unmistakably against the tenets of the popular or rather dominant theology. Ever since the time of Galileo it has waged incessant war against that idolatry of the book that kept the world so long in ignorance of the truth revealed in nature. Point after point has been won by science as against the church. In every instance seience has won the victory, and won it in the interest of a larger liberty and a higher life for the race. There can be no question as to the outcome of the present contest. The middle age theology is doomed, and the end of its reign is not remote.

seen in our own church and institutions.

When we think of our influence in modifying and liberalizing the thought of other hand he holds a square. In the other a crucifix. churches, a great work must be conceded. It "Most of these symbols were presented to is, indeed, only in its incipient stages, but it is everywhere going on. No church is ex-empt from it. The inroads on some are church, it has not simply inspired doubt of the old theology and led to the rejection of dominant dogmas: it has inspired a larger faith in God, and a more hopeful outlook for the race. Our influence in this respect is es-nationally soon in the general absorbed of the pecially seen in the general character of the preaching, even among those who still profess-and honestly I doubt not-to believe the old dogma's scripture. In the main, the pulpit of to day stands for the lave of God, not his anger or wrath. Again it is seen in the changed interpretation of figurative pas-sages of Scripture. Canon Farrar's book. "Mercy and Judgment," is but a type of a large class of books now issued from a press nominally orthodox, in which the Universalist interpretation of texts supposed to bear on the final destiny of the race, is all that gives to these books their value. This inter-pretation is put forth as if original with the writers, and possibly it is, but we have made the atmosphere which made it so widely possible.

Again, a significant sign of the time is the revolt against the old statements of doctrine seen now in the schools specially set apart to teach them. Andover has kept the public attention for some time, but she is by no means alone. Yale is marching almost abreast of Andover, and Princeton is not so far in the rear as to be counted out of the race. The other day some Congregational brother whose zeal outran his knowledge and greatly exceeded his candor and charity, spoke very contemptuously of the ministry of Rev. S. S. Munger, one of the New Lights, and repre-

was right. The final authority for every man | direct influence on thought and character as | from each gland a stream is pouring forth. Pisces contains a mer-man with the body of a fish and the arms and head of a man; in one hand he holds a square, in the other a crucifix. Enoch in a vision.

No. 8

The division of the zodiac into four cardinal points, twelve signs, and three hundred greater than upon others; but everywhere the | and sixty degrees, was undoubtedly effected evidences of it are noticeable. And one of the good things about this work is, that so far as it has been accomplished by our church, it has not simply inspired doubt of the old theology and led to the rejection of the old theology and led to the rejection of three hundred and sixty degrees was suggested by the difference between the number of lunar and solar days in a year, the mean being three hundred and sixty. But there was a much deeper reason which guided the ancients.

A simple geometrical figure contains the principal elements of this division, namely: a right-angle triangle embracing the elements of three, four and five. If the base of the triangle contains three units of measure and the perpendicular four units, then the hypothenuse will contain just five similar nypotnendse will contain just ive stainat units of measure (and no other proportion of base and perpendicular will yield an even number of units for the hypothenuse). Now, if we first divide the circle with the even number—four—we obtain the four cardinal points conversed ing to the service and points corresponding to the equinoxes and solstices in the zodiac. We next divide each of the four quarters of the circle with the number three, and obtain the twelve signs of the zodiac, or twelve divisions on the face of a clock. If we now divide each of these twelve arcs with the third element in our triangle-the number five-we distribute the circle into sixty minor spaces corresponding to the sixty minutes on the face of a clock, but having no exoteric function in connection with the zodiac. Lastly, if we divide each of these sixty arcs with the number six we shall obtain the three hundred and sixty degrees of the zodiac. How do we derive this surgery arcs and a sixty this number six? As follows: Convert our

the Universalist Church, Washington,

D. C.

[Reported for the Religio-Philosophical Journal.]

Text .- And he said also to the people, when ye see a cloud rise out of the West, straightway ye say there cometh a shower, and so it is. And when ye see the south wind blow, ye say there will be heat, and it cometh to pass. Ye hypocrites, ye can dis-cern the face of the sky and of the earth; but how is it ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?— Luke 12: 54: 57. Luke 12: 54,57.

I have chosen this passage as the basis my remarks this morning because of the emphasis it puts upon two truths which I desire to make plain. The first of these is, there are signs of the time as well as of the weather; and the second is, observing and honest men may read the former as well as the latter.

Great changes in the world of thought and feeling foreshadow themselves on the face and in the atmosphere of society as certainly as coming storms herald their approach on the face of the sky and of the earth. In the nature of things it must be so; for law must prevail as certainly in the world of morals as in that of physics. There is an orderly process in the development of character as certainly as in the action of the elements. The choice of illustrations here is exceedingly happy. If there is any realm void of law, destitute of order—any realm where chaos might be thought to reign-it is | sion held by the Egyptian Belthasar. He just this realm of the air. To the common thought, "the wind" indeed "bloweth where it listeth, and we cannot tell whence it cometh or whither it goeth"; but the discoveries of modern science have made us to know that law is as absolute here as elsewhere; that the development of a storm is a process as orderly as the formation of a crystal or the growth of a flower. Our knowledge is as yet too limited to permit our doing much in the way of forecasting these changes except at short range, but we are as certain that ism to God. But Simonides was wrong in law reigns in those parts of the process that lie beyond our knowledge as in those with which we have become familiar.

If, then, law reigns in this realm, which above all others seems chaotic or orderless, may we not be sure that law reigns in the social world also, and that here "coming events cast their shadows before," as truly as coming storms send out their heralds to that the prophet's conception was a spiritual tell of their approach? And if we may, then conception, and just such a conception as in the second place, we may be sure also that these signs of the time are as open to human discomment as the face of the earth or sky.

The words of Jesus convey a stern rebuke to the people of his time for neglecting their privileges and coming short of their duty in this respect. "Ye hypocrites," he said "ye know how to interpret the face of the earth and the heaven, but how is it that ye know not how to interpret this time?" Clearly the language of the Master implies moral culpability on their part. Their inability to discern the signs of the time was not due, then, to absence of faculty, but to culpable neglect of faculty. His language implies not only a faculty on their part enabling them to perceive these signs of the time when interpreted by another, but a faculty which, rightly used, would enable them to interpret for themselves. "Why even of your own selves judge ye not what is right?" The people of that day, addressed by Jesus, ought to have seen for themselves that their

dence of God was leading the world on to larger and nobler views, and that their petty, miserable, God-dishonoring system of relig-ion must give way to this higher thought. They were blind to all this, and culpably, sinfully blind; and so they clung to their doomed system and perished with it.

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History is forever repeating itself. We are on the eve of a revolution in religious thought scarcely less radical than that which came to the people of that day. All the signs of the time betoken it, and point to its speedy coming. The Scribes and Pharisees of our day see these signs in common with others, but they read them differently. That which we see as the promise of glorious revolution, they see only as signs of temporary disloyalty, of a hopeless rebellion. To their thought the existing system of religion as embodied in the creeds of the various churches called evangelical, is the final system. The apparently widespread revolt against it, is the natural outery of the unregenerate man against the holy requirements of the word of God. They reason exactly as Simonides did in Ben Hur touching the character and mission of the coming king. They base their views on the teaching of the Word. They understand that word as their fathers have understood it for hundreds of years; and who can doubt that their fathers were right? Simonides did not dream that the words of the ancient seer could be reconciled with the conception of the king and his miswas to rule as David had ruled, and to take vengeance on the enemies of Israel, as only the anointed of God could do.

So the conservatives of our time scout the idea that the thought which threatens the existing system has any foundation in the Word. They regard it as a rebellion against the word, and against him whose word it is. They place the advocates of this thought just where the Scribes and Pharisees placed Jesus --in an attitude of disloyalty and antagonhis conception of the king and his mission. Jesus refused the throne of his father David, and would have none of that help in the founding of the kingdom which Ben Hor and his friends were so eager to give. Was he not wrong also in his understanding of the prophet? Certainly the evangelical church will acknowledge that he was. It affirms conception, and just such a conception as was realized in the person, the life and the teachings of Jesus.

Is it not possible, then, that the advocates of the liberal thought are right in their con-ceptions, and right in their understanding of the teachings of the Master? Certainly the teachings of the liberal churches, as formulated in their statements of faith, are as easily reconciled with the pictorial language of Jesus and his apostles in the New Testament as were the life and teachings of Jesus with the pictorial representations of the coming Messiah in the Old Testament.

But Jesus did not himself rely, nor did he ask others to rely, for their knowledge of the truth, upon any sacred writings. He held these in high esteem, and used them freely in the illustration and enforcement of his thought; but they never dominated his moral sense, nor did he desire that they should dominate the moral sense of others. The source of truth was as open to him as to others, and as open to the holy men he addressed as to those by whom the Holy Spirit spake

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The second sign of the time which foreshadows this result is the growing influence of the liberal thought.

First, in the building up of liberal churches and institutions.

Second, in the liberalizing of other church es and institutions.

The growth of the liberal churches is indeed less rapid than we could desire, but when we take into account the atmosphere in which they have had to work, and the inflaence of this atmosphere even on the workers. we need not wonder. The process of lifting men from the lower to the higher level of motive and conduct is at best a slow one, and this is a work the liberal church has been attempting. Even great results in this respect would not be conspicuous. A thousand men might be influenced to think more justly of God and more kindly of the neighbor, and all together make less stir in the world than a a single shouting Methodist convert. We have

sented the people of his former charge as rejoicing in his departure, and feasting on the fat things now spread before them by their new caterer from Princeton. The people were indignant, and replied that, so far from starving on the diet given by Dr. Manger, they had thriven and grown admirably-that the attractive feature in the ministry of the Princeton man was its resemblance to that of their former pastor—that if he had come to them bringing the husks of the Old Theology as held by their critic, he would have found no welcome. The new pastor joined with his people, and went so far as to say that if his friend thought Princeton stood for such doctrine as he desired to see preached, he was greatly misled. The movement toward our thought, therefore, is fairly start-ed all along the line. The revolution is fair-ly on, and will not fail of success.

There are many other matters to which would like to refer as of hopeful signifi cance, but my limits forbid. I have not forgotten Dr. McGlynn, and have hope that he may lead the van in a movement that will bring larger light and liberty to the people of the Catholic church. There is no denomination in the land more favorably situated to-day than ours to lead in the thought and work of the Church of the Future.

For the Religio-Philosophical Journal. Some Facts Concerning the Zodiac.

BY E. WHIPPLE.

It is familiar knowledge that the modern astronomical Atlas contains a number of hu man and animal figures to represent the various celestial constellations. From how remote an antiquity these symbolical figures have descended is not definitely known; yet they are still utilized by astronomers as the most convenient method of grouping the fixed stars. It is my conviction that the world was first indebted to the patriarch Enoch for the major portion of these celestial symbols. In the Book of Enoch, edited by Dr. Kenealy, there are two chapters devoted to a sublime description of many of the figures which are to-day associated with the constellations; notably the constellations of Aries, Gemini, Virgo, Scorpio, Sagittarius and Aquarius in the zone of the zodiac; and Cepheus, Perseus, Auriga, Bootes and Hercules among the northern constellations. In the same work is a representation of a zodiac that was discovered in a ruined temple at Dendera, in Egypt, which the Ger-man Kircher attributed to Enoch. This zodiac is divided into twelve signs, and each sign into three subdivisions, distributing the circle into thirty-six arcs. The vernal equinox was located in the constellation of Capricornus, which has since shifted westward through ten signs, and is now entering the constellation of Aquarius. This zodiac must hence have been in use about twenty-one thousand years ago. The symbols which rep resent the twelve signs in this ancient zodiac are unique and suggestive. For example, in Aries a boy is represented with a crown upon his head, which is surmounted with rams' horns, and in each hand is held a rod parallel one with the other. In Virgo is represented a Virgin holding a palm branch in her right hand. In Libra a man stands upright holding a pair of scales in one hand and a meas uring reed in the other. Scorpio contains a man holding a serpent in both hands, stand-ing in cruciform shape, with the lower por-tion of the body divided into two portions, re-sembling the caudal extremity of a fish. Aquarius contains the form of a woman, nation was on the verge of ruin—that the very fundamentals of their national polity hay as a barrier in the pathway of the King-dom of Ged. More, even, than the gentile

right angle triangle into an equilateral triangle and duplicate this until we fill the circle with equilateral triangles, which will contain just six in number.

It must be borne in mind that the twelve signs are entirely distinct from the twelve constellations of the zodiac that bear the same name. The twelve constellations within the zodiacal zone maintain a fixed position; but the twelve signs are constantly shifting westward coincident with the precession of the equinoxes. Thus, the beginning of the sign Aries is always identical with the vernal equinox; and the beginning of the sign Libra is identical with the autumnal equinox; while Cancer and Capricornus are identical with the Summer and Winter Solstices.

When Hipparchus re-discovered the precession of the equinox2s, something more than two thousand years ago, the vernal equinox was in the constellation of Aries, but about to enter the constellation of Pisces.

I have no doubt but the signs of the zodiac and the constellations in the zodiac have each a distinct fluid or quality of its own which it impresses upon terrestrial affairs. The signs correspond to different portions of the human organization, and they impress their natures upon the organism through the medium of the planets, espec-ially the signs that contain planets at the time of birth. We are all familiar with the fact that the passage of the sun into the cardinal signs, at the equinoxes and solstices, is accompanied with an unsettled state of weather; and it will generally be found true that the most annoying months in each individual's life are those which correspond to the sun's transit of the signs that contained Saturn and Mars at birth.

Again, the passage of the equinoctial points out of one celestial constellation into another, undoubtedly marks a very important transition in the general affairs of society. It requires a little more than two thousand years for the precessional advance through one zodiacal constellation. The vernal equinox was about four degrees in the constellation of Pisces when Jesus of Nazareth was born. It is now in the first degree of Aquarius. The return of the planet Uranus to this latter constellation is usually associated with great national upheav-als. The next return will be in 1920, and it will require seven years for the planet to pass through the constellation. It is a curious circumstance that the old Assyrians and Babylonians were fashioning massive bulls to adorn the porches of their palaces and temples at the time the vernal equinox was traversing the constellation of Taurus.

The belief is now becoming quite general among astronomers that our solar system is traversing a great orbit around the star Alcyone in the Pleiades. To make the period of this orbit synchronous with the precessional movement, I have calculated that it should be equal to 4,648,680 years. If we postulate 360 arcs for this great orbit-to correspond with the 360 degrees in our own zodiac-then it would require 12,913 years for the solar system to traverse one of these arcs; and thus the great solar year would embrace 360 cycles, each one being equal to the time required for the equinoctial points to move through one-half the circle of the zodiac. May not each one of these arcs of celestial space contain a distinct quality of astral fluid which correspondingly affects our own star-cluster as it enters the new Astral Sea?

There are some very interesting phenomena associated with the precession of the equinoxes which, I presume, are not gener-

IS THIS THE ERA OF GROSTS?

One case or two, or even half a dozen, would not be thought much of; but there is hardly an individual who has not, in his own experience, passed through some strange experiences, entirely unaccounted for on any known hypothesis or natural law. Indeed, the "spook," or ghost, is getting to be quite pop-ular; and those who have seen so many are beginning to cultivate the acquaintance of these strange individuals, and find them not at all unpleasant companions. No ghost was ever known to get drunk, or commit a murder; our police-court annals bear testimony to their orderly habits and quiet demeanor and in this respect they are much more comfortable nocturnal visitors than the tramp or burglar.

Nor is this provalence of a belief in ghosts confined to the ignorant and superstitious classes of the community; so far from that being the case, the headquarters of the believers in "psychical manifestations," as these ghostly appearances are politely called, is in Beston-the "modern Athens," the "hub of the universe," etc., otc., and Harvard University has a committee on "Poychical Research.

A lady from the West, who spent a large part of the last season in Boston, on being asked what she had been most impressed with in her social experiences, replied that it was the fact that she had found the ghost to be the most popular individual in Boston society. The discussion of what are commonly called supernatural manifestations of psychic phonomena has been the principal leature of conversation at most social gatherings.

The interest has extended to classes hith-erto but little affected by spiritualistic mat-ters, and has been so widespread that it can only be compared to the transcendental movement of nearly a half contury ago. It has attacked very much the same class of people who were affected by that; in fact, it may be said to be a new phase of the "isms" to which Boston is peculiarly, and almost periodically, subject.

There is an astonishing number of people in all denominations and all classes, who have a secret conviction that there must be some underlying truth in the great mass of phonomeua connected with Spiritualism. They have, for the most part, hesitated to speak openly on the subject, for fear of ridicule; but now that society has set its seal of approval on what had been considered "bad form," many intelligent persons have, in sympathetic company, been willing to contribute their own experiences and observa-

tions for the general edification. While Spiritualism is, perhaps, gaining some adherents from the movement, the peo-ple interested are largely those who perceive the unphilosophical crudeness of that faith as usually followed, and who see that it is a matter which should receive the application of scientific methods in its investigation. With the mental activity and intellectual nlertness which are eminently characteristic of Boston, and which have made that city noted for the earnestness with which it de-votes itself to live subjects connected with the physical and spiritual welfare of humanity, there is evident the intention to make the research a thorough one, now that it is so widely agreed that there are facts worth investigating, so that, if possible, certain matters which have hitherto been based upon heareay, rumor and conjecture may be demonstrated to be actualiti The "New Moon" does not believe in ghosts, nor Spiritualism, nor anything of the kind; but as a live magazine, dealing with questions as they arise in our active, busy communities, it cannot entirely ignore the many and curious instances of wonderful midnight appearances which fill the papers, and which come from the mouths of friends in conversation. We have therefore decided, in this the first number of our fifth volume, to re-cord a few of the well-authenticated instances of this "second-sight," or whatever else it may be termed,-and none but thoroughly well-authenticated cases are allowed admis sion,-some of our own personal knowledge and experience, and others vouched for by persons of the highest character and veracity. In a village, many years ago, lived a fami ly of whom strange reports were current. An insane daughter had been ill treated and nearly starved, and tied by a rope in the cellar, and never permitted to see daylight. Fi nally she died, and her remains were buried in a graveyard in a small clump of trees near the house. After her burial, on dark nights, frequently could be seen, floating in the air, a bright light, which would descend nearly to the grave, and then rise in the air,- ac high that it could be seen for miles round and so distinctly alone and detached that it could not possibly be accounted for in any ordinary way. The village people would go out of their way to avoid passing this house after dark, as they verily believed that this bright light represented in some way the avongeful spirit of the wronged daughter, and wanted in some way to make further disclosures. The mystery was never unraveled until the family moved away, when the ghostly light ceased to disturb the quiet of the village. This story can be vouched for by at least a hundred sensible, grown-up people, and is thoroughly believed by all who knew the circumstances. In a certain city of Massachusetts, noted for its extensive book-printing establish-ments, is the large publishing house of Jones, Smith & Co. Many years ago, after the city had removed their paupers to a new building, the originators of this now vast establishment occupied the old poorhouse building as a nucleus for their future establishment. The expansion of the business soon required the services of a night-watchman,-a good, honest fellow, whom every body believed, and who would not knowingly ntter an untruth. He was courageous, too and when he heard, in a certain part of the building, and there alone, and at a certain hour, the horrible screams as those of a wo man in her death agony, he was naturally alarmed, and made inquiries as to the cause. His story was not credited; but he challenged investigation, and it was only after the screams were heard by numbers of different people that the story was believed. Attempts were then made to trace the cause of these unearthly exclamations. Then it was remembered that when the building was occupied as a poorhouse, a male pauper had fallen in love with a female inmate-strange place for a love-match!-and wanted her to marry him. She refused, which seemed to weigh upon his mind, and rendered him almost insane. Every time she appeared in his presence it had an exasperating effect upon him; but not much attention was paid to the matter. Adjoining the building was a small wooden structure, used for Sundayschool and other religious services, in which also the dinners were eaten on holidays and other public occasions. On one of these days,

unfortunate young woman to the heart. She fell dead, with a terrible shrick; and those who heard this shrick, and afterwards heard the ghostly cries, aver that between them there was a striking resemblance. This small establishment has now grown to vast dimensions and of almost world-wide reputation; but to this day visitors are shown the corner of the building where slept the victim of this poorhouse love scrape. Again, as in the former case, the facts are sustained by irrefragable evidence. Many years ago the small wooden structure was torn down to make room for improvements and extension. and since then the watchman has been undisturbed by the ghostly sounds. In a city in the western part of Massachu-

setts lived a gentleman who had frequently boasted of his great personal courage,-not obtrusively, but candidly,-declaring that he had never yet known what personal fear was. He had an honorable record of three years' service in the war, and those who fonght with him expressed their confidence in his great personal courage. He hooted all idea of ghosts or supernatural appear-ances, asserting that he would lie as peace-fully in a graveyard all night as in his own

house, so far as ghosts were concerned. No-body doubted his courage: nobody doubted his statements. In the course of time his wife died, and was buried in the village graveyard. It was his habit to pass the graveyard where his wife was buried, on his way home at night, at all hours of the evening. One night, when he happened later than usu-al, just as he was passing the road skirting the graveyard, the clock in the village tolled the midnight hour. The gentleman himout self told us that an involuntary shudder came over him; his whole frame shook; he felt an unearthly presence. Instantly his eyes turned toward the spot where his wife lay buried, when inside the fence he saw a female figure dressed in white, yet so strange was its formation that the whole form was transparent, at the same time as real as the graveyard fence, over which he immediately sprang, to ascertain for himself whether or not the object before him was living or dead. It moved gradually away from him; he could come no nearer; when he advanced, she re-treated; when he retreated, she advanced; and he found it impossible to close the gap between them. He should, but got no response, except that the object made a most stressing appeal to him with her arms, as if beckoning him away. Great drops of sweat poured down his face, and the man who had for three long years faced musketry and cannon now quaited before this unearth-ly visitor. He afterwards brought friends with him to see the object; but it never made its appearance except when he was alone, and always at the same hour of the night. It will not do to say that the gentleman was drinking, for he was strictly temperate in his hab-its, and unusually cool and collected; but this strange circumstance so worked upon him that he was found dead shortly after, and he was buried alongside his wife, whom he had loved dearly in his life, and who, he believed, was beckoning him to come to her.

Turbances made. One of the artists, while making a visit to New York, left his studio in the occupation of a fellow-artist, who had heard nothing of the strange appearances, but who, after a stay of a few days, was made so nervous that he could endure it no longer. Among the things which happened to him was, when he came in at night and opened the door to his room. the feether ghostly form ghostly form passing out, with rustling garments. The artist who regularly occupied the room became so used to it, that he even came to feel a pleasant sense of companion-ship when he sat alone, reading, and felt the invisible presence near him, sometimes seemingly looking over his shoulder, and shifting its position with a slight rustling noise from time to time. One time his door was gently opened, after he had closed and locked it behind him. When in bed he would sometimes feel the invisible hands touch his head and pass over his face. A dressmaker, who occupied a room on the same floor, had the same experiences, and being also annoyed by having her bell rung at unseasonable times, she left the building. It might be said that these things could be explained as hallucinations or delusions arising from natural causes, such as noises by rats and mice, the rustling of wind, etc., except for the fact that precisely the same experiences were had by at least three different persons, unbeknown to sach other, and who described their experiences independently, their ac-counts agreeing exactly. No satisfactory explanation has yet been given of these strange happenings; and the tenants, when they have once got used to them, do not seem to have any reluctance to remain in the build-In what is now one of the most prosperous of New England cities, some forty years ago, there lived a respectable citizen whom we will call Jonas L. Smith. He was proprietor of a bowling saloon, a business which in those days enlisted the services of first-class men, for Mr. Smith was also tax-collector for the town, and was known to have in his posses sion, and usually carried about him, considerable money. One very dark night in March, a man called at Mr. Smith's bowling saloon. and stated that a Mrs. Brown, from Downville, wished to see the proprietor on important business, and requested Mr. Smith to accompany him to where she was stopping, about a mile and a half distant. Mr. Smith left his saloon to accompany the gentleman, -for the man was well dressed, and looked in every way to be truthful and trustworthy, -first, however, securing a lantern, as the night was very dark, so much so that in after years it became common to use the expression, "As dark as the night of the Smith mur-der." On the way to their destination, the On the way to their destination, the two men were seen to cross a street, and soon took a path which led through a heavy growth of pine; and from this forest, in the vicinity of what is now the corner of two principal streets, the cry of "Murder!" was soon heard, but none supposed that a horrible crime was being enacted. "Oh, don't! don't!" came again in hurried, suppressed cries; but if heard, these outbursts were supposed to be the wailings of some poor fellow being car-ried away by the police. The morning light disclosed the murdered body of Mr. Smith upon the snow, with great gashes in his threat. The appearance of the ground showed a desperate struggle for life; and the tax collector's book. which Mr. Smith carried with him, showed finger-marks of blood. Many were suspected of the foul deed, but it could never be definitely fastened upon any one. The murderer had obtained a lot of money, and had escaped without leaving any traces of his guilt. This part of our story is history. and can be verified by court records and living witnesses. What followed is not so easithe enraged fellow, seeing his opportunity, passing that lonely place at night could dis-below a large carving knife, and ploreed the tinetly hear the cries of "Murder" and "Oh,

don't! don't!" as plainly as if the tragedy were again being enacted. Some, more adventuresome than others, approached the spot, but could see or hear nothing; on retirspot, but could see or hear nothing; on retir-ing a few rods, the mournful cries would again be heard, chilling their blood with terror. Soon the place became shunned at night, especially by timid people. The State and town authorities, by offering large re-wards and employing the best detective skill made avery effect to prearth the murderer made every effort to unearth the murderer, but without avail. Suspicion finally rested on one man, who was tried and acquitted by the courts, but not by public opinion, which branded him as a murderer. He lived a miserable life for some years, and was at last found dead in the near vicinity of where the murder was committed. From the date of his death to this time those cries have never been heard, which only strengthens the general belief that he was the murderer. That onely pine wood has been converted into building lots, and those lots covered with beautiful dwelling houses, and those houses filled with refined, intelligent people; but those people still believe that these mournful cries would never have ceased until the murderer himself had ceased to live.

The foregoing well-authenticated instances deal with one phase of this strange, undiscovered subject, that of ghostly sounds and appearances. There is another class of cases which is nearly, if not quite, as wonderful, and which cannot be accounted for by any known process of reasoning. We refer to what is called "provision," or the power of seeing, or dreaming, what is happening many miles distant. The works of Emmannel Swedenborg show that he possessed this power to a marvelous extent. His followers claim that, in his case, he had a distinct rev elation from God. This we cannot believe but if the stories told of his powers of "prevision" are not true, they are certainly wellconcocted fables.

The instance which calls forth these remarks is given in one.of his books—we quote from memory, as we do not possess his works when being in London, where he had frequently to go, to get the advantage of good and cheap printing, and where he usually remained a longer or shorter time to oversee the work—he told friends in the house where he was stopping that there was a severe fire raging in Stockholm, where he resided; going out-doors, he returned with a look of consternation, saying that the fire was quite near and rapidly approaching the location of his house. After a few minutes, during which he received the sympathy of his friends, who never for a moment doubted his ability to see the fire, he went out-doors again and this time returned with a more pleased expression of countenance, saying that the wind had shifted, and his house was out of danger. It turned out that at that very hour there was a fire in Stockholm, and in the exact location described by Swedenborg. London is 80 far away from Stockholm, it is unnecessary to state that all possibility of, his seeing fire or smoke is entirely out of the question, unless, as is claimed, he saw by the

power of "prevision" or "second sight." Another strange case is vouched for beyond cavil. We know it to be true. In one of onr New England villages, before railroads had say that they have as many odd tricks and habits as do men. It turned out that this farmer had to take his horses and go a distance of some thirty-old miles to put in the crops on a piece of new land. He had been gone three or four days, when one night his wife, whom he had left behind, woke up in the middle of the night, and said to her son, Tom is dead!" "Nonsense, mother; what makes you say that?" (In those days, the loss of a valuable horse was quite a severe calamity, and may be so to this day, for all we know.) "Oh! I saw him get killed—as plain as I see you now. They were trying to catch him, and he jumped a fence, and drove a stake right into his breast." The

vision are among those told. One of these is of a lady, the niece of a distinguished scientist, who died about three years ago. Some months before her uncle's death, the lady saw in a dream all the circumstances thereof, and of his funeral; how he passed from life suddenly in the midst of his participa-tion in a public occasion, and how, his house being closed for the summer, the funeral took place from the building in which he died. There is a well-known physician who fre-

quently foresees, in his dreams, events which are to happen. One of the most remarkable is the accuracy with which he predicted, in the fall of 1880, that Garfield would be elected, but that he would die a violent death in the first year of his administration, which turned out precisely as predicted.

We will close this article with another story which discloses another curious natu-ral force which has long puzzled scientific men. In the fall of 1858 there was printed in Jamaica Plain a small newspaper, now extinct. The office did not have all the modern appliances of the printer's trade, and the small edition was "worked off" on a com-mon hand-press. The Jamaica Plain line of horse-cars had not been started a great while, and the mon then appointed conductors were a first-rate class of men, stalwart, honest fellows from Maine and New Hampshire. While waiting for his car to come down, one of these conductors, named Rice, used to make the little printing office his waitingplace. One day the foreman of the office was place. One day the foreman of the onice was pulling off the edition, when he said to Rice jecularly, "I bet you can't pull that over!" "Well," said Rice, who would make two of the foreman, "calculate I can pull over any-thing you can!" So saying, he raised his hand and placed it on the large round of the handle of the press. Instantly those around say that the two first foreman of the right hand saw that the two first fingers of his right hand were gone at the second joint. Then he began to tell how he had lost them in a mill many, many years ago. "And I want to tell you one strange thing about that," he con-tinued: "those fingers are preserved in alco-hol, and are in my poor old mother's posses-sion in Concord, N. H. To this day, if the least speck of gravel or dirt gets between them, I know it instantly, and cannot rest till I write to my mother to take it out." Any one who, as we did, heard the honest son of New Hampshire tell this story, did not doubt its truth for an instant.

There have been many discoveries made in the last thirty years; we fully believe there will be more in the thirty years to come. The way to encourage these discoveries is not to deny the facts, but to concede them. The world in which we live is a beautiful world exactly adapted to man's comfort and convenience and happiness. Science is annihi-lating space and distance. Of that state of life beyond the grave all mon are yet theorists. Man is groping blindly. If, as has been argued, man will have to consent to another "martyrdom," and give up all hopes of another life, why our ery must be, "Not yet; not yet!" Until some further revelation is made, uptil some more positive proof is produced, let all good men and women unite

accumulation of many miliions of years; and the mind has to acknowledge the truth that the same process of development was the common origin of every world. Evolution, or development, necessitates the conception of a beginning to cosmic bodies. But there, therefore, a beginning to cosmic bonics. Due there, therefore, a beginning to primordial matter? "I ask you," says Mr. Crookes, al-luding to Sir William Thomson's lecture on 'The Age of our Sun,' "to accompany me to a period even more remote, to the very beginning of time, before even the chemical atoms had consolidated from the original protyle." The beginning of time? It is inconceivable! But, though the beginning of time is inconceiveable, we have, perforce, to conceive a beginning to the visible uni-verse. Yet primordial matter must have been self-existent; but so slow is the process of development that it required an eternity to evolve the universe into what we now see it. Development, which means motion, was coexistent with self-existent matter; for absence of motion would have been equivalent to absence of life. Then, if motion is oternal, then was there, after all, no beginning? There was no beginning to primordial matter, yet there was beginning to development. From eternity matter has existed; but not, as has been demonstrated, in the form of body. It may be remarked that to speak of the "birth of matter" is more poetical than relevant. If matter had a birthday, it must have had a beginning-an ushering into existence from non-existence.

There is an important point connected with this subject to which a brief allusion may be made. The establishment of development from primordial matter must, in time, undermine one prominent astronomical dogma. The development of worlds from diffused atomic matter means nothing less than the development of the motions of worlds in contradistinction to special creation in orbie order of succession, and the hurling of each globe into space with projectile force. The growing belief in evolution is, we know, demolishing the old belief in the method of the origin of the universe-that of special creation. But, if evolution is fatal to the dogma of special creation, it is surely fatal to the New-tonian dogma of the origin of the motions, and the cause—attraction—of keeping in their or-bits of the heavenly bodies? Newton's theory is that every planetary body was endowed at its creation, when first projected into space, with a projectile force in a right line, from which was deflected into an orbit by the attractive, or drawing, power of the sun; and that each planet would be drawn into the sun but for the counteracting force exhibited in the energy of orbital motion. But development from atomic form of matter is anything but suggestive of right lines and projectile forces. Movement in right lines, where we had to see space once occupied by diffused atoms, is inconceivable. The natural tendency of diffused atoms would be to revolve around each. other, not in true circles, but in elliptical curves, towards a common centre, according to atomic conditions and circumstances; and the fact that motion was originally in elliptic enrves, negatives the idea of that kind of attraction which, on the theory of projectile force and the energy of orbital motion, means simply magnetic attraction, exercised from a dominant centre. There never could have been a "rush" together of atoms. But there are fallacious ideas which become fixed ideas, and, whengenerally accepted, however palpa-bly wrong they may be, it is a most difficult matter to upset them; quite as difficult as is the attempt to upset the Unristman sur orsil tion—ELIJAH, in the Secular Review.

farmer returned the next day, and related the circumstances precisely as his wife had dreamt them. A curious story is told by the wife of a young lawyer, prominent in fashionable Boston society. One night she dreamed that a sailor-like person came to her and took her in a carriage out into the country. They came to a house, among the features of which she noticed, was that in the rear the white paint had in places been worn away by the action of the weather, so that the red paint, with which it had been originally cov ered, showed through. Here they stopped The sailor went into the house and she fol lowed him. He led the way up-stairs into a room, where he pointed to a large hook in the center of the ceiling, and then he disappeared. The dream was so vivid that it made the young lady nervous, and she told her mother about it. The latter laughed, saying there was nothing in it to be concerned about. Several weeks later she was asked by her mother to drive with her out to Milton to see a friend who had taken a house for the summer. When they reached the house, the young lady exclaimed that that was the very house she had seen in her dream, and she asked her mother to step around to the rear to see if there was a place where the red paint showed through. The latter complied and coming back, said that there was. The young lady thereupon declared that nothing could induce her to enter the house; but she asked her mother to find out about the room with a hook in the ceiling. Her mother asked her friend if there was a room of that descrip tion, and the latter, amazed at the question said that there was, and added that it was said that a sailor once lived in the house and slept in that room, and clinging to the habits of the ship. he refused to occupy a bed, but slept in a hammock suspended from that hook.

It seems, in some cases, that the soul has the power, independent of the body, to instantly traverse space. The following story is told of a young lady, who has recently developed strong clairvoyant powers. Her husband was last winter traveling in Europe; was in France, and when last heard from was intending to go to Italy. One day she suddenly found herself standing, in spirit, by his side in a room at a hotel, just as he seated himself at a table to write her a letter. He dated the letter "Madrid," told how he had decided to change his plans, and go to Spain in-stead of Italy, and described various experi-ences, writing at length. All this she remembered accurately, and told to an inti-mate friend, a lady of high literary reputa-tion, who wrote it down. In due course of time a letter arrived from Madrid, and it corresponded almost exactly with that which had been written down in Boston. Other notable cases of prescience, or pre-

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form a theory of the origin of matter, life or force, any more than to conceive a beginning of time or limit of space. Of matter, hitherto men have been accustomed to think that the seventy or more so-called elements were the ultimate atoms. Last night in the The ater of the Royal Institution, and in presence of a distinguished audience, Mr. William Crookes, F. R. S., brought forward, in a lecture on "The Genesis of the Elements," a series of brilliant experiments tending to show that these atoms have been themselves evolved from simpler forms of matter. The learned chemist dealt chiefly with the substance vttrium, derived from one of the rare earths, and to break it up into its fractions, he had to use the electric current, the spectroscope, and phosphorescence in an exceedingly rare medium. Mr. Crookes has carried, beyond any other investigator, experimentation in the nearest possible approach to a vacuum, and, amid loud cheers, last night he produced a little phial containing air of only the fifty millionth of common air in density, and yet holding within five centimetres (less than five-sixteenths of a cubic inch), he confidently asserted, one hundred million million molecules. The experiments were made in air of about the millionth of an atmosphere, and the phosphorescent glows produced were exceedingly fine. As a net result the yttrium appeared to be broken up so as to yield at least six new elements; and thence followed the conclusion that, at some time in the history of the universe, these materials had been combined. "A few weeks ago, in this theatre," said Mr. Crookes. "Sir William Thomson asked you to travel back with him an imaginary excursion of about 20,000,000 years. He pictured to you the mo ment immediately before the birth of our sun, when the Lucretian atoms rushed from all parts of space with velocities due to grav itation, and, clashing together, formed an incandescent fluid mass, the nucleus of a solar system with 30,000,000 years of life in it. I ask you to accompany me to a period even more remote, to the very beginning of time, before even the chemical atoms had consolidated from the original protyle"-and thus starting, the lecturer went on to show how, by the process of cooling and the intervention of varying states of electricity, the successive elements, as we now know them, might have come into existence from one single form of primordial matter. Prolonged applause followed the close of the address. Daily Telegraph.

COMMENTS ON THE ABOVE.

One hundred million million molecules contained in less than five-sixteenths of a cubic inch! A few months ago L submitted to the Literary Committee of the Psychical Research Society, a paper on the theory of apparitions, in the introduction to which I observed nearly to this effect: "It is difficult for the mind to grasp the fact of a beginning to visible creation, for that necessitates the conception that even the self-existent elements needed a process of preparation before their combination could have resulted in visibility. Yet, of course, where we have to see development, there must have been a beginning to it..... The struggle of the diffused elements to condense into innumerable worlds must have been of long continuance."

The scientific demonstration of the development of the visible universe from "one simple form of primordial matter," is destin-

Reverence With a Downward Look.

The reverence of the pagan, as Goethe has shown, always looked up; it sought the divine in things high, but the reverence of the Christian, this great seer tells us, is found by looking down. It is found in humility. God to-day is oftenest found in things lowly; the gate of heaven is under our feet, more often than it is over our heads. "Mind not high things but condescend to things of low es-tate," says Paul. "He that would be great-est among you, let him serve," says Jesus. A few weeks ago we stood on the top of Mt. Washington at four o'clock in the morning. The company had been hurried out of bed by the ringing of the bell that announced an approaching sunrise. We watched eagerly the clouds above us; at first they were so flaky and soft that they seemed to be just the screen needed for the sun to throw his rarest colors upon; the fleecy softness would change his fire into gold and turn his red into vanishing pinks. All eyes were turned toward the eastern horizon where "spurting and suppressed it lay," full of promise, but while we waited a mist came up from the distant sea. It touched first with gray and then with dampness the morning; the rebellious company halted shiveringly upon the rocks, half in hopes that their thirst for a sunrise might counteract even an east wind, and lift the

fog and give us the sky again. When the disappointment became too palpable to be concealed, some one suggested a walk in order to get up an appetite for breakfast so that that could be enjoyed if nothing else, and so a few of us started down the carriage road. We had not gone far before peobles, lichens, mosses, mountain flowers and mountain butterflies began to charm us. The mind met new delights in every turn. Unconscionsly a warmth fell upon us, and lo! as we looked down there vere the glories we missed by looking up. Great chasms into which daylight was pouring like wine into a goblet, suggestive blues, mystic grays, eddied round the precipices, farther and farther the revelation extended. valleys opened, little lakes glistened like diamonds, and all the delights of a moun-tain painting seemed to be ours, at least more of them than we could carry. Tardily we realized that we ought to have known before, that the glories of that mountain cone were more beneath us than above us. What were the ether-filled spaces above, with their treacherous fleets of sailing mists, compared to the heroic ranges beneath us, the wooded slopes and peopled valleys in which children played and where lovers trysted. There is where the greater glory was. That is where heaven was to be looked for.

Let this symbolize the spiritual truth rep-resented in our title. We stand ever on the mountain top. Would we find the glory of heaven, the "gate of God," seek it, not by looking up into the intangible ether of the unknown, the limitless spaces of our ignorance, but down into the craggy crannles of crooked human nature, among the weatherbeaten rocks of human experience, down the shaded slopes of human society, the valleys of history where baby aspirations have bloomed, where manly temptations have been resisted, where human tears have fertilized the flowers of human affections.

Anci ent tower-temples had altar chambers ed to impart a definite meaning to the expres-sion. "In the beginning." The huge bulk of our sun is made of atoms, the constructive can have a better view of the realm to which

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it belongs. But the most devout, the truest } worshiper, I take it, will frequent most often the humbler altar at the foot of the tower; It is nearer to the hearthstone, it is not so far from the cradle, it is easier to keep the path worn between that shrine and the grave. flowers grow better down there, too, and we remember that the singers in our mountain party were in better voice and could sing Inger at the foot of the mountain than on top. The knight sought high and far the "Holy Grail" that all the while hung beside the the castle door. Underneath your feet is holy ground. The reverence that abides is the reverence that is humble. "Neither in this mountain nor in Jerusalem shall yo worship the Father, but in spirit and in truth."-Unity.

Missionary Experience.

Rev. Thomas J. Weeks, a missionary in the San Juan Islands, in Washington Territory, relates in the Golden Rule some curious experiences of a missionary life:-

"The first of my Sunday services here were marked by many peculiarities. One Sunday while preaching the sermon, the service was continuously interrupted by men going out and returning, and suspiciously wiping their lips. At the close of service, upon inquiry I searned that there were bottles of whiskey concealed in the bush, and these men went ont to take a drink. On another occasion, a out to take a drink. On another occasion, a monthly collection was taken up, there being \$1.75 in the plate. At the close of service, a man came to the desk, and asked for his money back. I said to him, 'What money?' He replied, 'Why, the money I put in the collection plate.' I asked the man why he had put it in, if he wanted it back. His answer was, 'Oh. I only put it in for ex-ample's sake.' He then looked over the few dimes in the plate, and took out two five-cent pieces, which he pocketed, and left.

"At another time, I was at a preaching ap-pointment here on Sabbath morning (stand-ing with seventy-five to eighty people-men, women, and children, but not a white woman among the number-at the side of the cabin home of one of the leading white men of the islands). When I asked the man if I should conduct services there, he said, 'No sir, just you wait a little.' The man-then went around his cabin, and shortly returned with hammer, nails, saw, and axe, and a shingle, which he gave to me, saying, 'You pack that, and follow me.' I packed it, following the man (with my congregation) through a narrow trail for a long distance. till we reached an open space, where we halt-ed. The man then took off his coat, and wont to work slashing brush for seats, after which he cut down two stakes, which he drove into the ground and nailed on the shingle. Then, turning to me, he sala: 'There's your pulpit, sir. Fire away.'

"The congregation squatted around. I entered upon the service with no one to assist in the singing. I announced my text, when nearly the whole congregation (even some of the women) took from their pockets pipe, tobacco, and matches, to have a quiet smoke while I preached.

"On another occasion, at the close of an impressive service on the Sabbath, a big, overgrown girl came to me, saying with a loud voice. 'Father wanted me to say, sir, that he can't pay you the two dollars owing, and wants to know if you will take it out in a sheep or mutton, and which you would rather have, a wether or a ewe.'

out four years ago, our little daughter, then fourteen months old, fell from a bed, room window, breaking her thigh bone. Af ter seven weeks of anxious care, my good wife (our organist) was able to be at her place again in church, of course with our late afflicted little one. The babe, having had such constant attention during the past few weeks, was now considerably exacting, demanding either the mother's or my care. while wife played the voluntary, I held the babe in the pulpit then passed the child to my wife while I offered prayer and announced the hymn; then wife passed the babe back to me, and thus and thus the little one went from organist to preacher, from preacher to organist, till the sermon commenced,-the sober congregation taking it all as a matter of course. "One day, I was summoned to perform a marriage ceremony. Traveling a distance of fifteen miles, upon arrival [found the bride busy cooking dinner, the bridegroom busy taking care of their crying babe with three other children. When dinner was ready, the bride and bridegroom, with crying babe in arms, came forward to be united in the holy bonds of matrimony. For my services, I re-ceived the sum of five dollars. A week later I was in my room, when the newly married husband entered, and after considerable hesitation asked me for the five dollars back, saying that he needed it to buy provisions. I gave him the money. At another time, I was called to marry a couple, and found a surlyappearing man with a melancholy-visaged woman and five children. After the cere-mony, the man lighted a little, rank, black pipe, and walked away without even saying, 'Thank you.' The bride was more generous, she giving me a sack of fine cabbages for my marriage fee."

After the Rochester knockings, as we called them then, commenced, I investigated them; not to prove spirit return, but to find out whether spirit could so act upon matter as to be seen and heard by our physical senses. I soon learned that this could be done. Then I asked myself, or rather the inner voice or mentor, shall I follow after these outer manifestations? An emphatic though silent an-swer came—"No!" I was impressed, however, with the idea that good would come to the world from them, but that I did not need this influence.

And now, after those many years of experience and observation, I can fully endorse the wisdom of this inner voice, as above all other spirit or God manifestations to the human soul. It is the voice of Him who is the very life of every soul, and I can also clearly see, as never before, the great and necessary work that physical phenomena have done, are doing, and are yet to do for the development of the human race on our planet. Without it neither the materialistic church

nor the atheistic world could have been brought out of their midnight darkness; and I can also see why it was necessary to use the lower order of earth-plane spirits to act upon the same plane of earth-life mortals. Evolution governs both the natural and the Spirit-world. I do not believe that the higher spirits can act upon our coarse matter so as to affect our outer consciousness except through lower spirits, who act as mediafors.

If mind must ever, as I believe, use matter to manifest by and through, then it reasona-bly follows that the more perfect the mind or soul's development becomes as a personality, in its march toward the spirit or God within, the finer and more subtle will be the matter atoms used.

As your correspondent Leon puts it, "spirit, matter and environment," will account for the human soul and its evolutionary development. When the Creator first formed on our earth the body of a snake, he used such matter as would make his own life in and through the snake manifest as snake-life. and this on the same principle that makes the one light appear to be different, as it shines through glass of various colors. It is the same all light as it is the same all-life.

The idea of life or matter, as having been created, is unthinkable to my finite compre-hension. Both must be eternal and co-ex-istent. In fact, I don't think we should use the word create only to mean manifestation as to life and formation as to matter. Matter in itself is impotent, yet it must ever em-body the all-potent life. Change of forma-tion is the eternal mission of matter, and this may have some bearing upon the dura-tion of the existence of the soul's personality; but whether the refining process of the development of the human mind or soul, will or will not go on until its human personality is lost again in the great ocean of the alllife, some millions of years hence, need not bother us any now. Our present mission or use is to meet the issues and duties of life day by day as they come before us, to the hay by day as they come before us, to the best of our abilities, opportunities, reason and conscience, and let the spirits do the same for themselves. "Let every tub stand on its own bottom," is bottom-rock common sense. As each human soul and body is really a different colored glass or medium through which trath must shine, it follows that coach payson will see truth and fool its that each person will see truth and feel its effects differently, and the conflict of ideas caused by this is the necessary means for the soul's growth and development, both in its natural-physical and in its natural-apiritual bodies. W. M. E.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) A. variety of stories, poems and notes still make this monthly popular.

OUR LATTLE ONES AND THE NURSERY. (Bos-ton.) The pretty stories and illustrations will please the little ones for October.

BABYHOOD. (Boston.) Youngest readers will find much to amuse them. The print is large and easily read.

THE JOURNAL OF HEREDITY. (Chicago.) A variable and suggestive table of contents is found in this popular scientific quarterly. LE LOTUS. (Paris, France.) The second number of this magazine is out and has a good table of contents.

New Books Received.

MISS LUDINGTON'S SISIER. By Edward Bella-Ticknor's Paper Series. Boston: Ticknor & Price, 50 conts. my. Co.

HINDERED LIVES. By M. J. Savage. Unity Pul-pit Series. Boston: Geo. H. Ellis. Price, 5 conts. LONGFELLOW. His Life, Works and Friendships. By George Lowell Austin. Boston: Lea & Shep-ard; Chicago: A. C. McClurg & Co. Price, \$2.00. LIFE NOTES, or Fifty Year's Outlook. By William Hague, D. D. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, §1.50.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation is remarkable. It has cored many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unourpassed.

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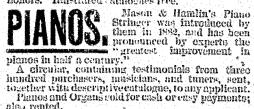
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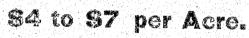
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Experiences in Spiritualism.

as the Editor of the Religio Philosophical Journal:

Both of your interesting correspondents, Dr. Hart and "Hornet," seem to be wandering in the same weary ways of doubt which bothered me nearly forty years ago, and I must confess now that I have not yet discovered any mode or means by which I can tell whether the spirits are telling the truth or not, except where the facts of experience and reason confirm them.

In 1854, a much loved aunt passed to spiritlife. Some months before her departure we agreed upon the nature of some communications which she was to give me in a peculiar and irregular manner. We were both be-lievers in spirit return, but I wished to adopt some form or manner of communication which would enable me to know that it was the spirit of my aunt who might give the ev-idence of her presence; but I have not yet even tried to get these agreed-upon communications, for the reason that I have not been able to devise any mode or means by which they might be given, which in itself would be sufficient evidence that they came direct from her spirit presence, and yet my reason and my consciousness has not been without

many proofs of her living presence. I cannot remember when I did not believe in spirit presence, and from 1840 to 1844 my mother's spirit often made her presence known to me while I was alone in forest or field; yet I did not see or feel her with my outer senses. She came to me within, as a penetrating spiritual force, and with sensa-tions which cannot be described. Her speech was the silent voice within, and yet more audible and convincing to my consciousness than any physical phenomena has ever been to me since.



WIDE AWAKE. (Boston.) Maurice Thompson tells a story about one of his own escapades in the October Wide Awake; a Catskill Bear story will be enjoyed by all; three delightful out-of-doors articles are contributed; the powerful story Keedon Bluffs is concluded; Maragret Sidney's Concord paper describes the Concord library with its famous treasures; the biography in Some Successful Women is about Miss Freeman, President of Wellesley College. Other stories, poems and illustrations make up a delightful number.

THE CENTURY MAGAZINE. (New York.) A portrait of Harriet Beecher Stowe furnishes the frontispiece of the October Century. Apropos of this is a paper entitled Uncle Tom at home in Kentucky; The English Cathedral series is devoted to Ely; The American Game of Foot-Ball is the subject of a paper and some interesting aspects of the game are considered; Twelve years of British Song is composed of extracts from the forthcoming supplement to the next edition of Victorian Poets; the Lincoln History consists of a recital of the Secession Movement. The war series presents a graphic account. Poetry, topics of the time, open letters and a varied array of short papers and essays are added to the above.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) With the October number of this sterling monthly begins a new volume. Coaching Days and Coaching Ways, an illustrated article will attract much attention; The Story of Jael is commenced, and also The Mediation of Ralph Hardelot, an historical novel; H. D. Traill will contribute a monthly article of criticism on matters literary, social and artistic.

GOLDEN DAYS. (Philadelphia.) This popu-lar weekly for boys and girls has a new serial beginning with the October number which promises much for the readers. Other stories, notes and items contribute in making a readable paper.

EARNEST WORDS. (New York.) Number one of volume one of this monthly is at hand, and we find it devoted to literature, science and reform, and published by the Earnest Words Publishing Co., 1398 Broadway, price one dollar.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Contents: Miss Frances E. Willard; Revelations of the Face; Seeing without eyes Punch and Judy; Notes and news of the month; Book notices, Etc.

THE PANSY. (Boston.) Pansy, Mrs. Alden. the editor of this monthly for young folks, keeps a pace with the publications of the day and can always interest the young.

THE HOMILETIC REVIEW. (New York.) This monthly is devoted to religious thought, sermonic literature and discussion of practical issues.

L'AURORE. (Paris, France.) The September number of this new monthly is at hand and contains a variety of articles by popular writers.

THE UNITARIAN. (Chicago.) Contents: The Soul's Superiority; What Religion owes to Science; Religious fellowship; Literary Notes, Etc.

BABYHOOD. (New York City.) Interesting and varied articles for mothers and those interested in the care of young children comprise the October number.

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THE CLERGY, Their Sermons;

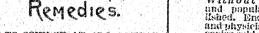
lowing day showed how well he stood the test.

THE STUDENT, His Lessons;

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Mental





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BAXTER SPRINCS, KANSAS.



COTOBER 2000 and 27th, 1887. Reduced excursion round-trip tickets, to Winfield and return, good for 30 days, leaving your home Oct, 16th and 11th, can be bought over all roads, from all points West of the Ohio River. Arrange your Western excursion trip so as to be in Winfield on the days of our sale. THE PROPERTY OF THE PLATTER LAND COMPANY, to be sold, includes many of the cholcest residence lots in the city. Convenient to street cars, college, public schools, and the business center. These lots will advance very fast in value. The opport nity for homeseckers and investors is a rare one. WINFIELD, Cowley County, is the Coming Metropolls and Rathroad Center of Southern Kansas. Winfield is 225 miles Southwest of Kansas City, and 475 miles West of St. Louis. Five lines of read run in n'ne different directions. These are the Atchison, Topeka & Santa Ye system, with two lines, the Southern Kansas railroad, the St. Louis and San-Francisco and the Missouri Pacific railroad. Projected lines to be built very soon are two buanch lines of the Missouri Facific system, and che line for each of the following systems: The Chicago Rock Island & Pacific, the Chicago, Borlington & Quiney, the Chicago Alton & St. Louis, and the Chicago Milwaukee & St. Paul railroads. The possibilities of Winfield as a great wholesale and manu-facturing center when the rich Induian Territory just South is opened, and for whice these railroads are all heading is beyond conception. Cowley County is in the Southern fier of Kansas Counties, and East of the center of the State. THE BEST BUILT CITY IN KANSAS.— Hough Cowley County was net opened to settlers toil 1870, her ropulation is streed 70,000. Her county-set, Winfield, has 16,000 population. Winfield has free postal delivery, seven miles of street flagstone walks, and the best built city of any age or size in Kansas. Her City Hail, Opera House, Flooring Mills, three stone cchool houses, six church buildings three leading hotels, four bark Hocks. Southwest Kithodust College and

built of it. It is cheaper than brick. Public buildings at the State rapital, two hundred mites data where built of Win-field stone against competition how many points. THE PROPUCIS OF COWLEX COUNTY, SOIL AND CLIMATE make her the fainers paradise. Her corn is the best, The Winfield Miles ground the four, fro-Cowicy County wheat, that won first prize at the Worlds' Fair in 1885, against the world. Erults and cereals abound. Winter lasts but a short time. The latitude is about that of San Francisco, Trin-diad, Col., Springfield, Mo., Carlo, He., Danville, KY, Richmond, W. Va., and Baltimere. Grand or under the world's fair in 1885, against the world. Erults and cereals abound. Winter lasts but a short time. The latitude is about that of San Francisco, Trin-diad, Col., Springfield, Mo., Carlo, He., Danville, KY, Richmond, W. Va., and Baltimere. Grand or under the wast the merchant, the farmer, the mechanic stat mannfacturer, fit Winfield and Cowley County. Do rot tail to come to Winfield. Remember the dates of sale, Oct. 27th and 28th. The terms will be one-third cash, balance in three and six months. For illustrated circulars, plats, and/or oil particulars, address J. E. ENNIS I and & Pass. Agt. Mo. Fac. Ry. 199 Clark St., Chicago, Ill. J. B. FRAWLEY, Trav. M. W. ELLIOTT, Toket Agt. Mo. Fac. Ry. St. Louis, Mo. N. R. WARWICK, Pass Agt. Mo. Pac. Ry. St. Louis, Mo. N. R. WARWICK Bess Agt. Mo. Pac. Ry. St. Louis, Mo. HENRY E. ANP. Pister Land Co., Winfield, Ramsas 'Remember half-tate excursion trains will leave Chicago M. Louis; Oct. 11, and not later.''

The author's method alds us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple. -Chicago Times. This work, with written instructions by the author, will b sent postpaid to any address on receipt of price, \$1.00.

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I have a most thorough respect for the Journal, and believo its editor and propriotor is disposed to treat the whole subject of Spiritualism fairly .- Rev. M. J. Savage (Unitarian), Boston.

A grand paper! I am folly in sympathy with its objects and aims; it is a tremendous power for good .- Dr. Joseph Beals, President New England Spiritualists' Camp Meeting Association.

Of over forty papers which come to my ta ble the JOURNAL is the best.-E. P. Powell. Clinton, N. York.

I wish you the fullest success in your cour ageous course.-R. Heber Newton, D. D.

As an old subscriber to the JOURNAL I val ue and appreciate it, and am sure it is doing a grand work .- Lady Caithness, Duchesse of Pomar, Paris. France.

CHICAGO, ILL., Saturday, October 15, 1887.

An American Vernacular.

Nationalism is one of the isme which, in this country, ought to come to the front. It is in the light of national issues that the JOURNAL contemplates the course of the various religious sects. Their zeal is conspicuous, and one way or another the result of their thought and action will be, as it always has been, of momentous importance in its deep and prolonged effect on the vital forces of the nation. All enlightened patriots, therefore, will keep an observant and vigilant oye on the course of ecclesiastical thought and action. This is a duty which becomes intensified in relation to those bodies which make a fundamental claim to the highest of civic and political functions, and which from immemorial custom and habit have an irresistible tendency to develope themselves to the utmost in political lines. as the most religious thing they can ever do. In this country there are but two religious bodies of whom this may be justly said without any qualification. All religions love power in any form, and it may be true that all the sects in America have sought to exercise political influence in some degree and in different places and times. The Congregationalists in New England are glad. like the Southern elaveholders, that their power has passed away; and they have long since practically and heartily agreed to be content to be purely a religious body, pregnant with a free and noble educating power. Their political hybridism terminated with the close of the intolerant age, and] for that they deserve our moral respect, if not our thanks. The anomalous Mormons flaunt their theocracy with all its monstrous claims and implications boldly before the world. They have the merit here of being perfectly clear and outspoken. With them their religion is avowedly as well as practically the State. and it claims the supreme right to dictate all the relations of society ; and that it ought to, and would if it could, thus control the whole country and the world. But they have no foreign pope or grand Lama. Their religion is indigenous, and their Bible is in our vernacular. They, therefore, do not come within the scope of the Journal's present animadversion, which concerns a national-language and the social and civic unity thence resulting. Here the JOURNAL is called upon to consider at some length the quality and action of the "German-American Convention "held in this city early in September. The ecclesiastic character and importance of that body are manifest from the number of church dignitaries on its platform, some of them in full canonicals: and from the express endorsement of all the proceedings by the fullrobed bishop Wigger. In considering their spirit and doings, let it be borne in mind that the JOURNAL does not here oppose and does not fear Catholicism as a religion. That is to be here left out of account, though there may be a fit time and place for that. But the JOURNAL may well call upon its readers as citizens to contemplate in all seriousness great social forces which tend to produce injurious sectionalism, internal disunion and national disintegration; and these are forces

which are conspicuously operative in the above mentioned German-American Convention.

The compound phrase, German-American. might be used very innocently ; but the animus of the whole convention shows its meaning to be un-American, expressive of the purpose that these Americans shall be Germans, Catholic Germans in America, jnst that and nothing more or less; and the expression and furtherance of this was the main object of the convention, as it is the great object of all the local bodies represented in that convention. The chief and favored speakers demanded the right and privilege to educate their children in the German language at the public expense, yet in Catholie parochial schools, under the control of Catholic priests.

It was incidentally observed that the childron could learn English at the same time. It is possible-provided they had a chance. But suppose only German is talked and taught in these German-American parochial Catholic schools, and only German talked at the homes of the children, and the children are for the most part isolated from all English-speaking people, how are they to learn any other language than German? and this is the method in which it is clear they propose to keep their children to successive generations free from the contamination or the illumination of modern and American ideas and feeling. Already there are in some narts of our country thousands of people of Gorman extraction who are Americans by birth through two or three generations, who can speak only their ancestral tongue. They are coming here in colonies and planting themselves with the avowed purpose and compact to preserve and perpetuate in this land their native speech and customs. They claim that this is their right in accordance with American principles of freedom.

On the other hand the JOURNAL claims that the American nation has rights which all citizons and all immigrants are bound to respect. One of these rights is the preservation of its own integrity and unity. Whatever it deems inimical to this, it may, and ought to, forbid and destroy; and nothing could be more inimical to this than various languages and national customs, isolating different sections, and building up barriers against free intercourse and mutual understanding and appreciation. The JOURNAL claims that the nation's welfare requires that one language shall be talked and taught in all our public schools, so that all through the United States of America all the people should be of one language ; and that beyond this parents may be free to teach their children whatever language they like.

If the State educate the people, it must do this wholly for its own good; and of this good it must be its own judge; and this principle outranks and limits the other principle that parents have a right to educate their children as they see fit. If they see fit to educate their children to be paupers and criminals, the State has a right in self-defence to step in and interfere in behalf of a better education; and it has a right to enact and enforce a uniform law of a primary secular education for the public good, and to compel conformity therewith. The demand for public schools conducted in the German language in America is, therefore, to be denounced as un-American, and unstatesmanlike, and dangerously injurious to the vital interests of the nation at large; and as it is advocated with so much zeal and bigotry and re-enforced by such large numbers and resources, it should not be allowed to pass as an insignificant affair. It is the portent of a great and growing and deadly evil, threatening the nation's unity and stability.

Dr. Wolfe's Model Cattle Ranche.

A late copy of the Hutchinson (Kausas) Daily News contains an extended account of a visit by a party of Reno county people to Dr. N. B. Wolfe's model cattle ranche. It is quite evident from the particulars given that Dr. Wolfe was originally intended for a farmer and stock feeder, and that as soon as conditions were favorable he developed his genius in those directions. It is probable that he was seized with the "power" in one of his journeyings across the Kansas prairies, on his way to visit his friend Diaz at the City of Mexico, and could not help buying up a few thousand acres of land in the garden of the world. Having done this much he must needs, forsooth, improve the land with the finest farmhouse west of the Missouri: construct large artificial lakes, and stock them with fish, sea lions and mermaids; buy a few thousand head of steers to fatten, and attend to other trifles.

This is all simple and easy work, requiring no mental or physical exertion; that's the reason the Doctor likes it. He is naturally lazy, and the exertion of cutting off coupons, figuring interest due him, opening a large daily mail, receipting postal orders, etc., requires too much physical effort. and becomes so monotonous that he runs away from such work as often as possible.

We learn from the News that visitors who care to turn out at sunrise can see the doctor | many of these descendants desire to partiwith a two-bushel basket of corn in the ear under his arm and a benevolent smile on his countenance, facing two thousand steers standing all in a row waiting their turn to be fed. The News declares that the doctor knows each steer by name and dispenses two hundred and fifty bushels of "A 1" corn to them every morning before six o'clock, and repeats the operation every evening before dark. The News further intimates that the owner of the Rancho de la Luce has some grand and beneficent purpose back of this fine enterprise which has not been unfolded to the public, and is, indeed, but vaguely glimpsed as yet by the astnte Kansas editor, but which is likely to redound greatly to the interest of Kansas and all the rest of the world. In the meantime, the doctor is getting in good form for further responsibilities and cultivating his muscle by walking back and forth between Ciucinnati and the ranche every now and then.

We give these statements solely on the responsibility of the News, and dare not question their truthfulness, knowing the reputation of Kansas editors. We hope Dr Wolfe intends to start a ranche for the cultivation and utilization by scientific methods of the vast quantity of p-ychical stock now roaming wild and no more amonable to ordinary processes of taming than is a Tex- the Central Committee. as steer.

If after these many years of costly failure the reduction of coarse, rank, sorghum cane to the finest of sugar has been accomplished, and is opening up such a splendid fature for Kansas, there is hope for equally great results with other kinds of unclarified sweet ness. Psychical stock in the raw is plentiful, it only needs patience, experience, brains and money to develop it into something that will sweeten the life of every intelligent individual; Dr. Wolfe has all these requisites.

A National Centennial Celebration.

A National Centennial Celebration, will be held at Marietta, Ohio, of the first settlement by the Ohio Company, in the "Territory north-west of the River Ohio, "under the Ordinance of 1787. Three days will be devoted to the exercises, the 6th, 7th, and 8th of April. 1888.

Saturday, April 7th, will be given to special public assemblies and exercises, at which the Governor of Ohio will be asked to preside. The exercises of the morning will consist of an address of welcome by the Governor, an oration by a distinguished and representative public man, and a poem by an author of national reputation. In the afternoon there will be miscellaneous addresses, in response to appropriate sentiments, by speakers representing the Executive, Judicial, and Legislative Departments of the United States and of the several States. An hour will be set apart for the laying of the corner-stone, by the President of the United States, of a centennial monamental structure. In the evening there will be a spectacluar representation of a historical character.

On Friday, April 6th, it is hoped that there will be a number of reunions, by families, of descendants of pioneers and early settlers. As soon as it is ascertained by the correspondence now being carried on, how cipate in these reunions, definite programs will be provided.

Sunday, April, 8th, will be devoted to the celebration by the different religious denomi nations of the progress of religion and education since the enactment of the famous "Ordinance of 1787."

During the days immediately preceding the celebration the Ohio Historical and Archæological Society will hold at Marietta a special meeting to which the various National and State Historical Societies will be invited.

Three of the States formed out of the Northwest Territory have appointed Commissioners to represent them in the celebration, and it is expected that all of them will be officially represented.

In addition to the invitations extended to all descendants of early settlers and to others patriotically interested, it is expected that the State of Ohio, through the Governor, will extend special invitations to the President and his Cabinet, members of the Supreme Court, the Senate and House of Representatives, the officers of the Army and Navy, and to heads of Bureaus and other departments of the Civil Service. Also to the Governors of all the States and Territories. S. J. Hathaway of Marietta is Secretary of

Stebbins-Hyzer-Foye.

OCTOBER 15, 1887.

Mr. T. J. Gilmore, manager of the St. Louis Magazine, was in town last week looking

GENERAL ITEMS.

after the interest of his periodical. Dr. L. L. Farnsworth, who has been residing in New York for some time, has returned to this city, and proposes to make his home here again.

The Esoteric for October is issued and has a varied and timely table of contents. Price fifteen cents a number; for sale at this office.

The September Theosophist is at hand and is devoted to articles and notes upon Orient a^L philosophy, art. literature and occultism° Price, single number 50 cents; for sale at this office.

The Teachers' and Healers' Union of Montal or Christian Scientists, will hold a convention in Boston on the 19th and 20th of this month. This is not the Eddy wing of healers, but a much broader and more rational body of thinkers and practitioners.

The Spiritualists of Cleveland, Ohio, have engaged the Columbia Theater, and are employing some of the best talent in the country Rev.Samuel Watson is at present lecturing there. He will be followed by Mrs. Foyo Charles Dawbarn and J. Frank Baxter. Mr. Thomas Lees is manager of the lecture COUTSO.

A prominent lawyer of New York was rustleating at his summer home the past summer and dreamed that he was on a swimming excursion. He rose from his sleeping posture and standing on the edge of the bed_ stead dove head first to the floor. His skull was fractured by the blow. At last accounts he was slowly recovering.

The Harbinger of Light, for September has reached us from far off Australia, and contains the lecture of Prof. Alfred R. Wallaco delivered in San Francisco, the subject being "If a man die shall he live again? An arti. cle on the death of King Louis II. of Bavaria is contributed, and with letters, notes and editorials, make up an interesting number.

Earnest Words is the name of a new candidate for public favor in the field of periodical literature. It is edited by Drs. Emmet and Helen Deasmore, whose ability and experience in literary and other fields of work should ensure success in this enterprise. Mr. S. H. Preston, associate editor, is a hard working office man, and t hus the staff seems a strong one for the purposes of the publication. The *Barnest Words* Pub. Co., 1398 Broadway, New York City, has charge of the business.

One who was present at the Chris'ian Spir-Itualist's meeting last Sunday, writes: "The meetings of the Association of Christian Spiritualists were a great success last Sunday afternoon and evening, at 523 W. Madison St. The audience was addressed by Dr. Chaplin, W. H. Blair, C. W. Peters, Mrs. De-Wolf, Mrs. Thomas and other inspirational speakers. Tests were given by Mrs. Burlington (of Dalath), Mrs. Kate Blade, Mcs. Thomas, Mrs. Hanson and C. W. Peters. In all instances the tests were acknowledged. Sunday, Oct. 16th, the meetings will be addressed by good inspirational speakers, and at the close tests and independent slate writing will be given." The great dragon drawn in a recent Chinese procession in San Francisco, was manipulated by means of electric wires. At a given signal one of the men who marched under it, touched a button within easy reach, thus charging the machinery with electricity and causing the huge jaws to fly open, disclosing a mouth about the size of the Hoosac Tannel filled with frightful fangs, and darting forked tongues of fire, the whole thing being calculated to strike terror to the soul of the be-" holder. Another set of wires produced a series of particularly horrifying contortions, at the same time blowing two lurid sheets of fire from his nostrils. The house of the late Mary Hale, on Fourand a Half-street and Maryland-avenue Washington, which has been secured to be used as a children's dispensary, has lately been reported to be "haunted," as voices could be easily heard from within its untenanted walls, and the cry of "Mamma." "Mamma" was readily distinguishable. Officer Henry watched the house last night, and heard clearly a voice crying "Mamma," He entered and traced the sound to a room known to be empty, and yet distinctly came the voice, "Mamma," "Mamma." Anxious not to incommode the ghost by opening the door, he peeped through the key hole and saw in the moonlight a parrot perched upon the window sill, "only this and nothing more." Baltimore Sun. In 1861 a government inquiry revealed the interesting fact that, out of the 26.000.000 of population in Italy, 17,000,000 could neither read nor write. In the kingdom of Naples it was still worse. In five years the government. hated and opposed as it was by the priests, started 11,137 elementary schools, which were attended by 2,217,870 boys and girls. All these would have grown up in ignorance if the Pope and his party had had their way. The first ragged school in Rome was opened by an American ludy in 1870. As late as that year the inspection found the children in Roman schools so ignorant that they could not make them understand either geography. syntax, or spelling. Some of them thought the Adriatic a mountain, Sardinia a city, Milan the capital of Sicily. One said Brutus was a despot, Dante a French poet, Petrarch a famous poetess. One boy declared Columbus an apostle, another said he was the Holy Ghost. Another said Cardinal Grant was President of the United States. Some did not know in what country Rome was, and had never heard of Jesus Christ. There were about 70,000 priests, monks and nuns in Italy at the time."-Secular Review.

at Stan of Sugarian

Howells' Nonsense.

W. D. Howells says in the Century: Men are apt to outgrow their wives intellectually, if their wives minds are set on home and children, as they should be; and allowance for this ought to be made, if possible. I would rather that in the beginning the wife should be the mental superior.-Interior. Such supercilious and boshy talk about women is a century behind the times, and only blind old bigots and shallow literary story tellers indulge in it to-day. It is just equal to the capacity and moral insight of the man who made himself ridiculous by trying to ridicule Spiritualism in his "Undiscovered Country."

Does the setting of a mother's mind on home and 'children dwarf that mind? Do sacred and tender duties stand in the way of growth? Are Lucretia Mott and Elizabeth Cady Stanton, both devoted to home and children, smaller in brain or attainments thereby? Which will live and last longest? Their sense or this Howell's nonsense?

"A Flyin' nor a Fleein'."

In "Behind the Blue Ridge" a new story of life in the Virginia hills, by Mrs. Baylor, is this repetitions picture of heaven's judgments, which old Father White-the village oracle, a long-winded, pompous and fussy manthinks may fall on his rival in a dispute.

Brother White was convinced that "it warn't no use a flyin', nor a fleein', from the wrath of heaven which he charitably assumed to have fallen upon h "For there's the wind, and the whirlwind and the tornado to overtake," said he. "And there's the thunder a-rollin' and a-clappin' to warn. And there's the rain a down-fallin', and the rivers a-up risin' to drown. And there's the lightnin' a-darti forrards and a-rekilin' backards to strike. And there's the hall a-slantin' and a-slitherin' to smith And there's earthquakes, and there's seaquakes t swaller up. And there's wild beasts a ragin' and a-roarin' and a-gnashin' of teeth to devour. And there's all manner of pestiferous creatures a-creepin over, and a-crawlin' under. And there's pits and pitfalls, and traps and trapfalls, and no man maketh t way to escape in that day. And wherefore? What ever is to be, will be, whether it cometh to pass of doth not attain to it, and when the time for the fulfilment of purposes comes it will not stay its hand for John Shore, nor ten thousand thousand sich, and don't you think it."

God in the Constitution.

The scheme to put God in the United States Constitution-which may be called an effort to put God on paper instead of putting goodness in the soul-has little vitality, but Rev. Dr. Gregg of Park Street church, Boston, lately preached a sermon in its favor, of which a paragraph will show the quality:

If we interpret the Constitution according to its plain reading, it is assuredly a non-religious document. The true God has no standing in it. It offers no more protection to the religion of Jesu Christ than to the religion of Buddha. The oath which the President takes in assuming office has no mention of God in it, although an appeal to God i the very essence of an oath. The absence of the re ligious character was noted from the very begin-ning, and was the subject of consideration by Godfearing patriots. What is our duty as Christian citi zene in regard to the non-religious character of the Constitution? We should do that which our fathers failed to do; we should crown our God and Christianity in the very first sentence of the Constitution. We should make it read: "We, the people, in the name of God, accepting the Son as our ruler," etc.

Park Street church is the place where the elergy had a prayer meeting in Theodore Parker's day, and one of the brethren prayed that the Lord " would put a hook in his jaws, or if need be, remove him out of the way." About the time that the good Father puts hooks in the jaws of such men as Theodore Parker, we may look for God in the Constitution, but not before.

The Press Club of this city gave a reception on Wednesday evening of last week, to Messre. De Gran of The United Press, Bickford of The Associated Press, and Rogers of Harper's Weekly, the gentlemen who by invitation accompany President Cleveland on this journey to represent the newspapers of the country. Although this reception did not begin until nearly midnight, as the President's reception at the Columbia Theatre continued until 11 P. M., the same evening, yet there was a large attendance of the representatives of the Chicago press, and a most enjoyable time was had. We noted with pleasure that notwithstanding the fact that nearly all present were newspaper people, leading actors from several theatres and other over-worked professional gentlemen, yet no alcoholic stimulants were indulged in, and the hours flew by with nothing to make this reunion a place that any one present would not have been willing to have had his wife, sister or mother present. The popular notion of such a midnight gathering is so apt to differ from not deemed superfluous.

The Young Peoples' Progressive Society, which meets at Avenue Hall, 159 Twenty Second St. offers the public a strong combination of talent. On next Sunday morning and evening Mr. Giles B. Stebbins will speak: after the evening lecture Mrs. Ada Foye will give one of her always remarkable scances. Mr. Stebbins has long been known as a speaker and writer of ability on political, religious, sociologic and reformatory topics; few men have a wider experience or more extended acquaintance. The absorbing interest attaching to Mrs. Foye's demonstration of psychic power. clairvoyance and mediumship is already well known in the city and a matter of town talk. On the last two Sundays of October Mrs. F. O. Hvzer will, as previously announced, lecture for the society. Mrs. Foye will also be present and after the evening discourse will give a scance demonstration of spirit presence. The JOURNAL is asked to announce the importance of prompt attendance, as it is the intention to have no confusion during the lecture caused by late comers. The evening meeting fills the hall, and those expecting choice seats should be present as early as 7:30. The evening's exercises will begin promptly at 7:45.

The doors of Avenue Hall will be shut at 8 o'clock sharp. Those desirous of listening to the lecture and witnessing the tests given by Mrs. Foye will have to be inside the hall before the doors are closed.

Young People's Progressive Society.

The storm and darkness last Sunday made the audiences at Avenue Hall on 22nd Street. moderate in size, but excellent in quality. G. B. Stebbins, of Detroit, spoke in the morning on "The New Atmosphere," showing the great changes not only in the outward life, but in the inner life and thought of our day as compared with the last generation. In the evening his topic was "The Use and Need of Spiritualism," aiming to show how this new dispensation meets the pressing spiritual wants and demands of our time, and gives something better in place of decaying dogmas and materialistic doubts.

The audiences listened with marked interest and increased attention, and expressed cordial wish to hear the discourse next Sunday on "Evolution as a help to religious life." Mrs. Foye will also be present next Sunday evening, the 16th, and give tests for an hour or so at the close.

Mr. C. H. Murray, of Colorado, whose contributions to the JOURNAL'S columns have always been received with pleasure, passed through the city last Monday en route for Newark, N. J., where he will spend the winter.

W. S. Wandell, of Vicksburg, Mich., was in town this week. He reports that active efthe truth, that the foregoing remarks are | forts are making to render the camp meeting at that place a great success another season.

OCTOBER 15, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

NOTES FROM ONSET.

To the Editor of the Religio Philosophical Journal:

The Harvest Moon Festival and Indian Day were formally celebrated here on the 1st and 2nd instant, under the anspices of the Ladies' Industrial Union, seconded by the Asso-ciation. The Temple's interior presented a magnificent appearance on the occasion of the Harvest Moon Festival. For two weeks a large and efficient committee under the management of B. H. Bourne had been busy scouring the neighboring country for pro-ducts of the harvest time. Some had pro-cured cedars of a uniform size, and the stage was set with them in such a manner as to was set with them in such a manner as to present a miniature forest, with a back ground, a river scene; an Indian cance is moored at the bank, and an Indian wigwam close by. A brave in the act of stringing his bow stands by, and his squaw in an attitude, pleasing and easy, is listening, her attention being attracted evidently by something moving amid the trees. From the tripod hangs a kettle in which is supposed to be something costing for their next meal. The something cooking for their next meal. The bright autumn foliage beneath look like flames which furnished the heat for the pur-**D036**.

Back of the foot lights are loads of squashes, turnips, onions, potatoes, apples, and all the fruits of the season, in fact it seems as if autumn had emptied her product on Onset Temple stage.

The front of the stage presented a beautiful appearance, the whole semicircle five feet from the floor being made a bank of brilliant foliage; huge bouquets, four feet high at either side, at the top of the stairway, block-ed the entrance to the stage at those points, and all who essayed to appear must come through the forest to do so. Streamers of evergreen from a point in the centre of the proscenium over head, gracefully hung to pillars on either side of, the hall, the picture of I. P. Greenleaf being suspended from the point of starting. Harmony, in evergreen, upon white background, was suspended above his picture, that being the theme upon which he loved to speak. A magnificent star, the work of the Onset florist, D. N. Ford, was at the top. About and on the walls of the building, framed in evergreen, were the pictures of the spiritual evergreen, were the pictures of the spiritual workers that had passed on to a higher life, and many portraits of spirits well known also found prominent places; these latter were the work of Mr. Jones the spirit artist. The thanks of a grateful public are due all the members of the committee for the effi-cient manner in which the Harvest Moon Fes-tival and Indians' day of 1887, was cancelyed

tival and Indians' day of 1887, was conceived and carried out.

The Harvest Moon Festival and Indian Day have become a fixture at Onset, and the time is looked forward to with as much interest as the national holidays of Thanksgiving and Christmas. The Ladies' Industrial Union have been at work all the past summer months, getting in condition to hold the Annual Fair of this occasion, and it proved to be a very creditable part of the programme. Their handiwork was superb, and met a ready sale, as did also the fancy articles. The Association's Committee on Railroads ar-ranged for low priced tickets with the management of the Old Colony road, giving all who wished an opportunity to stop over until Monday, which met with a generous response.

upon the platform and participate in the ex-

tem.

per at Onset.

and timely sayings, that made every one feel happy, and closed by giving the following, which she presented to the Association

which she presented to the Association through its president. "Spiritual Temple of Harmony. Founda-tion for Spiritual work, given through the me-diumship of Mrs. S. R. Stevens, in San Fran-eisco, California, Dec. 3d, 1880. Love, Wisdom, Trath, Justice, Charity, Freedom, Harmony. Love guided by Wisdom, actuated by Truth, that cuts sharper than a two adged sword that cuts sharper than a two edged sword, tempered with Justice, meted out in chari-ty to all humanity, producing freedom that results in harmony to the human soul. "This is the foundation of our new Spirit-

ual Temple, upon which we build, go forth and give it to the world." The above was printed in fine display upon cardboard, and made a beautiful emblem of the seven words and their connection, when placed in their true position. The services closed by all joining in sing-

ing "Auld Lang Syne." Thus terminated the most successful Har-

vest Moon and Indian Day Festival over cel-ebrated at Onset. W. W. CURRIER. Oct. 3rd, 1887.

It is claimed that the telephone was invented in 1635.

The cotton mills in two Sonthern States exported 30,000,000 yards of cotton cloth last year.

Mr. J. Clogg Wright has been very ill in Cincinnati, but under the assiduous and skillful care of Dr. Maltby and daughter ho is gradually recovering.

Alice M. Longfellow, daughter of the poet has been chosen a member of the School Committee of Cambridge. She is also one of the trustees of the Harvard Annex.

Corn, according the Government report, will yield 20 bushels per acre, wheat 11.8, oats 25, barley 20, and rye 11.5. There is a decline in the condition of cotton, buckwheat. and potatoes.

A special to the JOURNAL from Baltimore, dated the 11th, says: "Miss Ganl, a test medium and well known, has been arrested charged with fortune telling." The JOURNAL reserves its comments until more fully informed of the particulars.

.Pheebe Couzins, who is now United States Marshal at St. Louis, said to President Hayes just after his inauguration that it was a pity that some woman lawyer like herself was not the Chief Justice who administered the oath to the President. "In that case," gallantly replied Mr. Hayes, "I should have kissed, not the book, but the Chief Justice."

George Willis Cooke will lecture as usual during the coming season. He will give his attention mainly to his course of six lectures on "Woman in Literature, or the Intellectual, Educational, and Literary Advancement of Women from the Time of Elizabeth to that At 2:30 P. M., Saturday, October 1st, Presi-dent Crockett called the meeting to order in the Temple, and in a short speech he bade all welcome to the good time we had congregat-ed to celebrate; and in closing his remarks be invited all mediums present to take search he invited all mediums present to take seats | matic Genius," and "The Religious Teach-

CHICAGO.

The Young Peoples' Progressive Society, meets every Sub-day at Avenue Hall, 150 22nd Street at 10:45 A M. and 7:45 P.M.

The South Side Lycoum of Chicago ments overy Sunday afternoon : 1:30 sharp, at Avenuo Hall, 150 22nd street.

The Chicago Association of Universal Radical, Progres-sive Spiritualists and Medlums' Society meets in Spirits' Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 F. M. and 7:80 F. M. The public cordinally invited, Admission five cents. BR. NORMAN MACLEOD, President.

The United Spiritualies meet at 116 5th Ave, at 2:30 F. M., Sunday Visitors and a ediums welcoured. F. B. GEOGHEGAN, President.

The Young People's Spiritual Scelety meets every Sunday evening at 7:45 P. M., in Apollo Ha-1, 2730 State Street. First class speakers clwage in attendance. Admission free. E. J. Monten, President.

Spiritual Meetings in New York.

The Ladles Ald Scelety meets every Wednesday afternet n at three o'clock at 128 West 43rd Street, New York. The Peoples' Spiritual Meeting has removed to Columbia Tall, 678, 6th Ave., (formerly at Spaceer Hall W. 14th St.) Services every Sunday at 2:45 P. M., and 7:45 evening. FRANE W. JONES, Colductor.

Metropolitan Church for Humanity. 251 West 23rd Street-Mrs. 2 B Stryker, scrvices Sunday at 11 A. M. Officera: Geo. D. Carr-II. President; Oliver Eussell, Vace President; George H. Perine, Sceretary; F. S. Maynard, Treasurer.

Grand Orora House, 23rd Street and 8th Avnue.-S cr-vices overy Sunday at 11 a.m. and 7:35 p.m. Conference overy Sunday at 214 p.m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Belford Avo., and Fulton Street -Services every Sunday at 11 A. M. and 7:45 P. M. Com-monolog Sept. 11th, Mrz. A. M. Glading will occupy the res-trum until Nov. 1st.

Brockiyn Spiritual Union—Sunday meetings at Frater-pity Rooms, corner Bedford Avenue, and South 2d atreas Members scance at 10:80 A. M., Alpha Lycoum at 2:30 P. M. Conference at 7:30 P. M.

Everett Hall, 398 Fulton Street, Conference overy Satur-day evening at 8 o'clock. FRANK W. JONES. Conductor.

Saratoga Springs, N. Y.

The First Society of Spirita elists of Saratoga Berings, N. Y. meets every Sunday morning and evening in Court of Ap-peals Boom, Town Hall. W. B. Miller, President. E. J. HULLING, Secretary

St. Louis, Mo.

Grganized August 22nd, 1886. The Fivat Association of Spiritualitis meets every Swaday in Eral.d's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:00 P M. Friends invited to attend and correspondence solleted. H. W FAY, Prest, 620 S. Brazdway, ISAAC S. LEEL Cor. Sec., 1422N. 12th St.G.

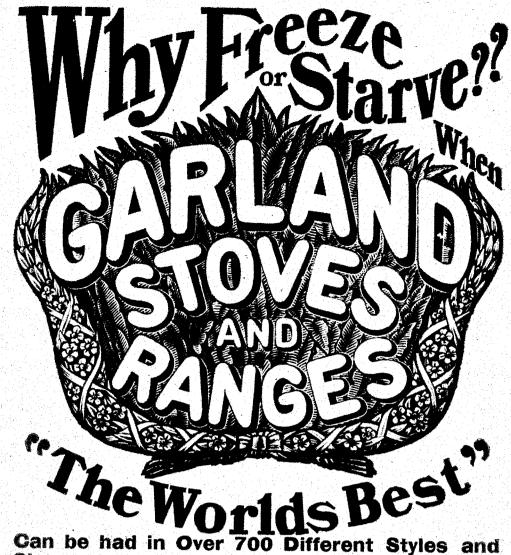
Do you suffer from scrofula, salt rhoum, or other humore? Take Hood's Sarsaparilla, the great blood purifier. 100 deses one dollar.

Are You Going East.?

The Limited Express of the Michigan Central "The Niagara Falls Route," which leaves Chicago at \$:10 p. m. every day, is in many respects the favorite 8:10 p. m. every day, is in many respects the favorite train East, on account of its eplendid equipment, admirable service and fast time, for which no extra charge is made. It carries superb Wagner Palace Sleeping Care, running through without change to Toronto via the Canadian Pacific, to New York via the New York Central & Hudson River, and to Boston via the Boston & Albany railroads. Magara Falls is passed easly in the morning, and the train halts several minutes at Falls View, where the scene is unrivalled.

Delighttul and Accessible.

The resorts of Minnesota and the Northwest are attracting much attention, both on account of their beauty, healthfulness and accessibility. In the lat-ter regard the new short line of the Burlington Route, C. B. & Q. R. R., plays an important part. Over it through trains are run to St. Paul and Min-neapolis from either Chicago, Peoria or St. Louis, with the best equipment, including Sieepers and Dining Cars, that the inventive genius of the day has produced. At St. Paul and Minneapolis direct connection is



Sizes, at the same price as the counterfeits. Insist upon seeing the Trade Mark or you may be deceived. The Michigan Stove Company, Chicago, Buffalo.





Grandest Opportunities

IN THE WEST !!

We own the Town Sites, and offer for sale Business and Residence Lots

Fourteen New KANSAS and COLORADO Towns,

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Pueblo and Denver, of the Missouri Pacific Railway, Known as the Denver, Memphis & Atlantic R. R.

These Towns (average age three months) are:

Manning,	Holbrook,	Halcyon,
Brownell,	Tuell,	Ogden,
Whitelaw,	Utica,	Moffett,
Pendennis,	Reid,	Shields,
승규는 가격을 통하는 것이 같아?	owner and Heal	



was in the room. After the music box had been

white drapery on the table just before me. I saw

first a delicate clear profile, with small, dark mous-

tache; the figure bowed to my son, and then turned

to me. I saw a beautiful face and exclaimed invol-

He said that wi en they came up he was standing by his body. He says he does not blame those others for

running away, but he doubted two-thought they were treacherons." My son asked if the Prince knew what became of the black man who disappeared, but Ebapagar and the Black man who disappeared,

but Ebenezer said, "The Prince is gone, it is what

I went again yesterday afternoon with my two daughters, and John King said, "We thought that

perhaps your son would accompany you, and the Prince would have materialized;" and, therefore, I was surprised and much gratified to see that the

first figure who appeared as before on the table was

the Prince who gravely bawed to each of us. There were five others, but we did not recognize any, only one lady's face was very much like a dear friend of

mine whom I left very ill, and of whom I am very

anxious to hear. I shall be at this address until next Wednesday,

The Chinese Import a God.

The report comes from San Francisco, Cal, that the Chinese residing there lately gave a remarkable parade in bonor of a great god known as "Tan Wong," recently brought from China. The parade

was of Oriental magnificence, but was confined to the streets and alleys in Chinatown. The costumes, banners, and Oriental weapons incident to the affair

were brought from China especially for this occa-

sion. There were 1,000 Chinamen in line, and nu-merous Chinese women on richly-caparisoned horses.

he said to me."

Light, London.

Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

6

For the Religio-Philosophical Journal. Conciliation.

Radion d'essai the pamphlet was By passive Testi indited; But swift upon the scene, alas! To see things quickly righted, With angry scowl and head upreared, The Jesuit's General appeared,

And said: "Thou Leo hast acted wrong In deeming we can droop Our flag before the prating throng; And that we needs must stoop And seem resigned to all that they Flave robbed us of unto this day!

"We milliards own at our command, And thou heap'st millions fast, Who, pray, on such a solid stand Can doubt we shall outlast? Who'll storm our fort, our Holy See, When fools are in majority?

"Just now, Indeed, so great their set, That to our wits 'tis clear The temporal tower we may yot Wrest back some day now near. Yes! yes! at once thy steps retrace, Thy project strange is out of place.

"Foll folks--the world--thro' Jesue' might, Whose Vicar here they art. "Thy grievances will be set right. And eased thy sorrowed heart,-And that when king again thou'lt bo Thou'lt taxes lower from sea to sca."

And Leo, thus forced, like Plus, obeya The Black Popo's' stern behest— Raices to Gad his dismal gaze, And coome deep in his breast To mean: 'Loloial' ope thine eyes, Tho days of ire dawn in the skies!

"The world is wide-awake now, mark, Not encoving as of yore, They who once grovelled in the dark. Possess now light and lore— Full coon, I feel, they'll relegate Us all to dark Averno's gate!

"With science that mocks contemptuously Our every rite and writ, Cane't thou still hold presumptuously That man shall beed our bit? Go to! if we don't shift our game, Our shop will swoop the blast of shame!" ZANOBI STEFNI.

Florence, Italy, August 1, 1887.

²² The Black Pope, so-called, is the General of the Jesuits. He it is that has power sufficient to oblige the White Pope to do his bidding.

Let us hope that in a short time, the Christian world will awake to a sense of dighty and inaugu-rate a rational creed, such as the civilized portion of mankind now requires. I believe that Spiritualism alone can be equal to so great a task—and I feel certain that it must eventually achieve it.

Freshness of Spirit.

One of the most seriou losses which befall men is the loss of freshness of epirit in dealing with the manifold relationships and duties of life. With the lapse of time there is always danger that the first zest and zeal will pass, and leave us servants of duty or slaves of routine. Joy and enthusiosm fold their wings, and we walk wearly where we once passed with swift and victorious movement. Our business becomes drudgery, our duties onerous, our relations of affection loss the charm of sentiment. There are always a few rare natures who escape the decay despoils the bloom of life, and carry with them into noon and evening, the freshness and splendor of the morning. These are, by virtue of this quality, our guides and inspirers; they continually ronew for us and in us the carly vielon, the pristine beauty of living. They show us again the loveliness we once saw in the flower, the glory we once saw in the sky, the dignity and nobility which life wore for us before care and selfishness had impaired our finer perceptions. The joy which such natures preserve for them.

Catholic Animosity Toward Secular Schools.

SIR,-Being in London for two or three weeks I wished to have a scance with Mr. Husk. For some

to the Editor of the Religio-Philosophical Journal: That the Catholics are becoming alarmed at the

years I have never come to town without seizing the opportunity to meet Mr. Husk at a scance. Accordopportunity to meet Mr. Husk at a scance. Accord-ingly, last Monday, September 5th, I had a very suc-cessful one, and, I think, remarkable. There were present only Mr. and Mrs. Husk, my son and I. On the table was a very heavy nusical box, so heavy that my son could barely move it; yet, after the scance, the box was found on the floor of the room. We joined hands round the table, and no one else was in the room. After the musica how had been rapid growth of intelligence and the steady advance-ment of mind and liberality of thought, is unquesionably true; that in educating their young they are striving to withdraw them absolutely from contact with non-Catholics is proved by the sentiments of pricets in different localities. In Fayette county, Iowa, many public schools have been almost depopulated by priestly mandates forbidding parents to allow their children to attend them; indeed, while played and various different voices had spoken, a spirit whom we know as Ebenezer, said: "Do you like the Cape or Bogiand best, Mr. Glanville?" "Engthere a few months ago, I was told of one school where the teacher was the only occupant of the building; she spent the school hours in sewing, writing, etc., and drew her salary, but not a scholar land," replied my son. "You saw more there than you wished?" "Yee; I was the first man who saw the Prince Imperial after he was killed." "I was came for instruction. One family-Catholic-whom I visited, lived one the Prince Imperial after he was killed." "I was leading up to that," said Ebenezer, "for the Prince Imperial is here." (I may say that my son was a correspondent to one of the London papers during the Zulu War, and saw much of the Prince.) "Par-tant pour la Syrie" was played on the music box; then a luminous slate, which had been lying face downward on the table, was taken up, and I saw the head and shoulders of a figure covered with gebits degraver on the table is hafter me. I saw

mile from the public school, and four miles from the Catholic school; but it had to be the latter or nothing, and consequently was mostly nothing. Two of the children attended in fair weather while I was there,—each one provided with Catholic religion bound in the form of school books, catechisms, etc., etc., and it goes without saying that they were not gaining even the radiments of an elementary education. In the catechism and religious formalities they appeared proficient, but in solving educational problems how could they? Being exhausted after a four miles' walk, and knowing it had to be retraced after school hours, all the ability they pos-sessed was expended in absorbing or assimilating the Catholic doctrines,-base superstitious and mean-

ed my son if he recognized the face. "It was like the Same side of the face. "Yes," said Ebenezer, "that is the Prince." All was dark now, and I asked my son if he recognized the face. "It was like the Prince, he said. Immediately the slate was ingless formalities. In this way the Catholic leaders propose to devel-ope (?) the hope of our nation-the children; in the Prince, he said. Indicately the side of the face, and over the forehead. "Yes," exclaimed my son, with conviction, "that is the Prince." He told me after-wards that he recognized the face directly he saw "his grey eyes." Ebenezer said, "The Prince was glad Mr. Glanville knew him; he recognized him. this way they (as they cannot control even a part of the public school fund) hope to eliminate all mental God's children miserable physical and spiritual growth, making of to the Romish propaganda, only capable of an ani-mal existence, willing in their debased ignorance to award all else to the greed of the church; this alone s the desire of the Romish powers; and well may they take alarm and extra precautions to-day, for the dawn of a new era, an era of Independance and liberality of thought, is recognized by the wakeful and though some may be kept in the dungeon of ignor-ance, the majority are rising and will no longer crawl in elavish abjection to the feet of the priest imploring his intercessions before the tribunal of God for spir itual food, thankfully receiving his translations of the bible. The day has dawned when such transla-tions are regarded as absurd, and worse than useless. Reason is being enthroned and each one reads and translates for himself--not alone the Bible, but the divinely illumined pages of nature, and sacredly enshrines in the innermost sanctuary of his soul the truths which he garners; the pearls of true wisdom which deepen and widen, and make irresistible the current of his soul's growth and enlargement. and shall be happy to answer any questions if I have not been sufficiently explicit.--W. GLANVILLE, in

Catholicism has done its utmost to keep earth's children encompassed with fear and prejudice; time will enable us to eliminate this influence from their trembling strongholds, by giving us an oppor-tunity to roll into their midst such boulders of truth as will eternally crush to earth their erroneous and degrading theology, with its all-potent superstition, the mother of which is the dense and impenetrable Ignorance which they at all times guard and encourage as their best friend. If we who have the true knowledge from the fountain source will unflinchingly do our work, perform it as zealously as do the atholics in upholding the false and traditionarythen will the truth be seen and acknowleged by the famishing multitudes of immortals in mortal form.

Oh! for the day, when all will turn from the mean and narrow-minded views which are now prevalent regarding the creation and of God, to the broad and sublime magnificence of an impartial and just Cre-FANNY DEVILLO. ator.

How Washington was Slandered.

Many, even of such as profess to believe in human progress, talk in a thoughtless way as though they believed that political strife was growing worse and social distinctions more marked than in the "good old times." The truth is that we gain slowly but surely, in charity and tolerance and even our political strife is less bitter than of old. Here is an extract from the Philadelphia Aurora, March 4, 1797, giv-ing a glimpse of politics in that day:

Seance with Mr. Husk. Setting up Humpty Dumpty

Delivered before the National Conference of Charities.

Abridged from the Address of Dean Hart of Denver. If natural law prevails in the spiritual world, and we must believe it does, then the law of the conser-vation of energy must be as true with regard to moral force as to heat and light and electricity. And we find by experience that it is so. When a man unwinds himself, when he lets him-

self down to be a pauper and a dependent, he dissi-pates a certain amount of moral energy. To lift him up again, to set him on his feet, you must restore to him just as much moral energy as he has lost in the fall.

Our remote ancestors were not a pack of fools. as some people think; on the contrary, it is questionable whether they were much more foolish than we are, and what we call childish nursery rhymes, are, and what what come down to us from distant ages, are often vehicles for sound philosophy, ds for Instance:

Humpty Dampty sat on a wall, Humpty Dumpty had a great fall. All the King's horses and all the King'e men

Can not set Humpty Dumpty up again.

Humpty Dumpty is an egg, that is to say, an organism without a back bone, the type of a pauper. A pauper is a man who has fallen and to whom must be given, before you can raise him to the level of a citizen and make him stand erect, not alms, but moral reinforcement. You must restore to him, or give him if he has never had it, a back-bone, you must set up Humpty Dumpty. This moral reinforcement is the great aim of or-

ganized charity. It is a slow process and a difficult one: ask these gentlemen going among you with white badges on, members of this conference, if they know of it ever being done. They will hesi-tate I think, they will speak slowly and say they know of one or two cases in which much has been effected, and they know of many more which are at any rate very hopeful, but they will not speak with undue confidence, they will tell you of many disap-

all the King's meet can't do it. And yet this difficult task, this often disappoint-ing and discouraging work is just the one thing that we must do in charity to effect any real and lasting good. And the method of it is personal influence. you must lend your own strength of purpose, your own energy and hopefulness to your fallen brother. You must inspire him by your example, win him by your sympathy and with endless patience and kindness lead him until he can go alone .- The Reporter.

PREMATURE BURIALS.

Lonormand, in his work on "Hasty Burials," pub-lished in 1844, relates the story of a poor rural guard who died after a short illness, in 1842, in one of the communes of Charente-Inferieure. He had neither family nor fortune, and not a tear was shed for him. When not yet cold the bady was taken from the bed, and laid upon a pallet of straw, and covered with an eld cloth. The night came; a sprig of box and a jug of holy water were placed beside the corpse; an old woman sat up with it, according to the custom of the country; a taper of yellow wax shed a faint light upon the luguprious scene. Toward midnight the watcher, overcome by wearingss, foll into a profound sleep. At 2 o'clock she suddenly awake and found herself in the midst of flames. Struck with terror she rushed out and called for help. The neighbore, attracted by her cries, ran to the house of death and recoiled with horror when they met upon

carefully concealed his malady from his intended would save him, in case of need, from being buried ick of the disease. His wife believed him dead; the provost was absent; the budy was placed "the cataleptic" sixteen years more of life. Some years ago there was buried at Poitiers the wife of a goldsmith named Mervache. Some valuable rings were left moon the fingers of the cornse. A man living in the neighborhood knew this and went to the cemetery the night after the burial and disinterred the body. He proceeded to draw the ringe off her fingers, but found difficulty in doing The woman arose with a cry, and the man fled. A robber in intent, he nevertheless saved the woman's life. She "recovered from her apoplexy," emerged from her coffin, returned home, lived many years afterward, and bore several sons, who "still carry on the trade of their father in Poitiers." Then there is the story about the father of mod-ern anatomy, Andreas Vesalius, whose great work, "De Corporis Humani Fabrica," was published in the same year (1543) with that of Copernicue, the father of modern astronomy, on the revolution of the heavenly bodies. Vesalius, it will be remembered, was accused of cutting up a cardinal who was supposed to have been dead and had been buried, but who came to life again under the dissecting knife. This alleged incident furnished the subject for a well-known painting. A French army officer on Aug. 30, 1836, was buried at Saintes with military honore. The parting salute awoke him from apparent death; he knocked upon the lid of the coffin, was heard, set at liberty, and marched back to the house of mourning at the head of the detachment that had been detailed to escori his body to the grave. Richard reports the case of a lady who had an "at-tack of catalepsy." There was no respiration and her pulse ceased to beat. An attempt was made to pleed her, but no blo d flowed after the incision. She was believed to be dead, and arrangements were made for the funeral. She was recalled to life, how-ever, by the employment of stimulants. When she recovered she declared that she had witnessed all the preparations for burial. Dr. L. Comeau, who published a work ten years ago on the certain signs of death with the avowed purpose of "preventing the interment of living per sons," says that he can cite ninety-six well authenti-cated cases who were buried alive by mistake. He not only believes in the danger of premature burial, but in its actual frequent occurrence. It is narrated of a retired army officer who lived at Pont-a-Mousson that he fell into a "profound lethargy," and after the lapse of thirty-six hours he was believed to have been dead. It was decided to bury him. The religious ceremony was over; the coffin had been lowered into the grave; the mourners had retired, and the grave-diggers proceeded to throw in the earth. While they were thus engaged curious noise, appearing to come from within the coffiu, filled them with terror. One of them ran to seek a commissary of police; the latter, when found sent to get a doctor; so that three quarters of an hour elapsed before the coffin was opened. It was too late. The unhappy officer was found with one hand behind his head and his mouth covered with blood. The doctor tried to revive him, but in vain. There was no longer the least sign of the life that had been extinguished in a manner most horrible to think of. This case is reported by Richard in his work on lethargy.

OCTOBER 15, 1887.

B. A. Cleveland writes: I hope and trust in the future of Spiritualism. It seems to me that all other theories fall far short of meeting the wants of our nature, or giving us hope for all mankind beyond the grave. Who could be happy while one human being is languishing in eternal pain. Let the glad tidings resound throughout the world, "The dead are alive, the lost is found." Not one prodigal alone, but all who have fed upon the husks of human dis-appointment and who are now fired of the dist appointment, and who are now tired of the diet.

Wm. C. Waters writes: To say of that lec ture by H. H. Brown, that it is full of pearls, gems and rubles of thought, would be only faint praise. He speaks from the highest round of the splitual philosophy, and that without once tripping.

Notes and Extracts on Miscellaneous Subjects.

A bachelors' club has been organized at Yankton An Atlanta county (N. J.) minister recently preached to an audience of one.

The editor of the Knoxville Republican advortiges for the photograph of a dollar.

A Benton Harbor barber has caused the arrest of his employer for highway robbery.

A negro at the Boyce (La.) telegraph office the other day sent the following dispatch to an absent friend: "Come home your wife's dyin' fas as she can."

It is reported that Gen. Buzaine intends publishing a history giving an account of his stay in Mexico and minutely describing the ovents which took place there during that time.

A man named Gilbert is said to have walked and run from Paris to Bologne, 155 miles, in thirty-six consecutive bours, or at the average rate of four and one-third miles per hour.

Some Mexican journals advocate the establishment of a crematory at Vera Cruz, in imitation of Brazil, where the yellow-fever victims are disposed

The proportion of dignitaries in the Mormon churches is almost equal to that of officers in the United States army and navy. In Utah there are 400 bishops, 2,423 priests, 2,947 teachers, and 6,854 leacons.

A Bridgeport (Conn.) man presented at a bank another's check for \$24. The maker of the check had only \$23.57 on deposit, and the bank refused to each the sheak. Then the man with the check do cash the check. Then the man with the check deposited 63 cents to the other man's credit, again presented the check, and got the money.

Mrs. Ida A. Mason, of Charlotte, Town of New-fane, has sued the Rev. Thomas R. Stratten of that place for defamation of character, placing her dam-ages at \$10,000. Mrs. Mason's husband committed on the same took the stand that his wife's ill temper drove him to destruction.

A company has been formed in the City of Mexico for regularly importing hogs from the United States into Mexico. Buyers have been sent to Kansas City and 3,000 hogs a month will be imported, making a commerce of about \$600,000 a year. The Contral railroad is gradually building up a remunerative business in this line.

A cowboy from Concho co., Tex., brings information to San Angelo of a big cave near the ranch of Kennedy & Roberts, in that county. The first man who went down was overcome by impure air, and another had to go down to his rescue. He found the cave to be a large one, and brought up with him an Indian idol, which is now on exhibition at one of the drug stores at San Angelo.

Four well-known young women from Baltimore rode an exciting hardle race at the recent open-ing of a riding school in Washington. The contestants were the Misses Byron, Smith, Cassell, and Morton. The race was over a quarter-mile course, with three hurdles. Miss Byron won the first prize, a gold watch and chain, and Miss Smith the second, watch and chain of less value.

Redfield, D. T., has been stormed by Nellie King-young, handsome, and an alleged detective. She electrified the natives by galloping into the city astride a horse in man's attire. The appearance of bracelets on her wrists and newports on her feet aroused the curious and soon she was the center of attraction. She is a pretty brunette, has a neat figure, and sports a pair of wicked revolvers.

The entire column presented a blaze of color. The women wore long silken gowns, and at their sides walked attendants holding high over their heads banners of gold. The men in the procession carried antique war implements, long gilt maces, elaboratethe threshold a specter dragging itself painfully forward on legs that were terribly burned. It was the supposed dead man, whom the flaming pallet had ly carved swords or spears, around whose points were ceiled gilt lizards, snakes, and flaming dragons. A number of tall banners preceded another heavily-armed battallion attired in bright yellow and carryscorched into consciousness. His burns healed and he recovered his health, A lawyer who lived at Vesoul, near Besancon, in the Franche-Comte, was subject to frequent attacks of "lethargy," but when he was about to marry he ing weapons, no two of which were alike. Immediately preceding the mighty Jass Tan Wong was a band of musiclans sounding huge gongs and kettle-drums, while a body of canoneers followed, keeping He made a confident, however, of the provost of the town, whose office compelled him to live at Besan-con. He did this with the idea that the provost up a constant fusilade of fire-crackers. Twelve worshipers clad in light yellow carried Fan Wong, who sat in a huge chair. About him and behind alive. The matriage took place and for a time ali went well; but one day the husband succumbed to a trod attendant priests in long black satin robes that swept the ground. They were accompanied by in a coffin and was just about to be interred when the provest returned, and by his intervention gave to LEW.

selves and others, the power of impulse toward high and noble living which they continually generate do not belong by nature to the few; they are uni-versal gifts, within the reach of all who will put out a hand to take them.

The secret of perpetual freshness in a human soul of renewing life each day in the beauty of the first creation, lies in the clear and permanent perception of the great spiritual forces and truths of which all visible things are the symbols and revelation. The mother ministers to her child without pause or rest the long day of herservice is divided by no swiftpassing hours, and broken by no change of morning nto night or night into morning. Head, heart hands, and feet are incessantly taxed to care for develop, and direct the young life. There are times when all these grow weary and would fail if it were not for the consciousness, kept clear and luminous by love, of the inestimable worth of the growing soul that receives all this as its right and does not even think its gratitude. Every true mother understands the spiritual relationship in which she stands to the little group at her feet, and this perception sheds a continual radiance about them and her.

Not less deeply and fruitfully are we all related to our duties; those incessant demands upon our life which at times almost drain it to the last drop.

Spiritual strength is the only real strength, be cause it alone is capable of infinite renewal; and in the possession of this strength lies the secret of that freshness of sentiment and zeal which, like a dew from heaven, revives the rarest flowers along the path of life and renews day by day the beauty and fragrance of their earliest blooming.-Christian Union.

Rationale of Mental Healing.

To the Editor of the Religio-Philosophical Journal

The accounts published from time to time of the cures offected by the so-called faith cure, metaphysi-Christian science, etc., have become comparatively frequent, and judging from the notice that has been given them and other reasons, I am led to premise that there must be some foundation for the accorted wonderful changes from disease to health. The modus operandi of the operatore, as explained by thomselves, does not catlefy or make it at all plain to my mind; in short I am not able to extract auy cense whatever; consequently premising that the wonderful cures had an actual occurrence I have endeavored to find an adequate cause.

It is, I think, a reasonable inference to suppose that to effect so marked a change as from the gates of death to ordinary good health, would necessitate a transfer of vitality from some source to the system of the sick person. That this acquired vitality cannot be from the system of the operator is evident, as it would leave him in the same condition as the sick was if he lost as much as the other gained; at least the loss would be plainly perceptible. As this is not the case in any that I have heard of, I must conclude that this new life is from some other source.

It has been asserted and approximately demon-strated by the Baron Von Reichenbach and others, that every atom composing the universe, obeying the unvarying law of force and motion, is giving off a constant emanation of refined particles; this accumulation might (if it exists) be appropriately termed the reserve force of the universe, and should be the fund or bank of vitality upon which, if we possess the credit, we may draw from without fear of our drafts being protested. So far good if our premises are correct. Naturally the next thought must be how to acquire the power to direct currents from this reservoit of life as needed.

We read and hear of most wonderful effects being produced by the human will, even in these latter days, but which, if we may believe the records, may now be regarded as among the lost arts, and which the ancients had, while we have not, or , but very imperfectly; or we may be on the eve of rediscovery Undoubted by the will must be strongly disciplined taught concentration, faith in the I Am as the adepts had in ye olden times; as Moses and the prophets had; as Christ had. Once acquired, the possibilities are staggering.

The above thoughts are suggested but not as WABD KNICKEBBOCKER. sertel. New Lenox, Ill.

The Bev. J. B. Gambrell has retired from the ecit wship of the Sword and Shield and Mr. I. Dabney Mareba'lit as assumed charge.

"Lord, now lettest Thon thy servant depart in peace, for mine eyes have seen Thy salvation," was he pious ejaculation of a man who beheld a flood of happiness rushing upon mankind. "If ever there was a time that would license the reiteration of the exclamation, that time is now arrived; for the man who is the source of all the misfortunes of our country is this day reduced to a level with his fellow citizens, and is no longer possessed of power to multiply evils upon the United States. If ever here was a period for rejolcing, this is the moment Every heart in unison with the freedom and hap-piness of the people ought to beat high with exultation that the name of Washington from this day ceases to give a currency to political iniquity, and to legalize corruption. A new era is now opening upon us- an era which promises much to the people; for public measures must now stand upon their own merits, and netarious projects can no longer be supported by a name. When a retrospect is taken of the Washington Administration for eight years it is a subject of the greatest astonishment that a single individual should have cankered the principles of Republicanism in an enlightened people just emerged from the gull of despotism, and should have carried his designs against the public liberty so far as to have put in jeopardy its very existence. Such, however, are the facts, and with these staring us in the face this day ought to be a jubilee in the United States."

Mrs H. S. Lake in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Mrs. H. S. Lake, who commenced her work for the First Society of Philadelphia, at its beautiful new camp-Parkland, on the first Sunday of Sept., has filled the rostrum of its hall in this city (Spring Garden St.), most acceptably during the remaining three Sundays of this month, having sp ken most earnestly and well, to large and enthusiastic audiences. Her psychometrizations at the close of the lectures have been wonderfully accurate and convincing to skeptics-in many instances furnishing conclusive proof of the power of spirits to communicate with mortals as well as to establish the fact that thought can travel on the magnetic wires strung from mind to mind, whether disembodied or otherwise.

In addition to her Sunday work, Mrs. Lake has given weekly afternoon and evening lectures to gentlemen and ladies on topics pertaining to the quality of love and the sacredness of the marriage relation. and in these we feel she h is left a strong and lasting impression for good, sowing seed that may ultimate in the elevation of the morals of all those who were so fortunate as to have listened to her inspired utterances. L. R. CHASE.

Mind in Animals.

My father, Henry Latimer, who lived at Cullercoats, told me a story of a dog coming to him one night, and refusing to go back, it followed him At a lonely part of the road, he heard some home. one in the hedge, and the dog growled, but he saw to once. When they arrived home, the dog refused to enter the house when the door was opened; it made a "bow-wow," as "good-night," and went its

When I lived at Cramlington Low Colliery, a man got killed at the High Pit, by a corve falling down the shaft. Before they brought him home to Low Colliery, a dog came right in front of the door, and howle

John Mires, an old man living at Wreckenton, told me of a dog coming to him one morning as he was going to work. It went up to him and made a bow-wow, went away a little, in the direction of his home, and coming back did the same. This it re-peated till he turned to go home again. It went in at the door in front of him; then it jumped up on his breast and left the house. Being at home. John his breast, and left the house. Being at home, John escaped any injury .-- W. LATIMER in Medium and Daybreak.

The king of Achem is styled "sovereign of the universe, whose body is as luminous as the sun; whom God created to be as accomplished as the moon at her plenitude; whose eye glitters like the morthern star; a king as spiritual as a ball is round --who, when he rises, shades all his people-from under whose feet a sweet odor is wafted," etc., etc.

bearers whose censers were hung from the ends of long red poles. Following Tan Wong was a dragon 175 feet long and described as the most gorgeous ever seen in America. He was supported by sixty worshipers. This monster opened its mouth, writh-ed its body, and by appliances known only to Chinese kept up the general outword appearance of being possessed of life and desiring to devour spectators viewing its contortions. The god will be placed in the joss house to-day to be worshiped.

An Odd Fish.

An odd fish, evidently, is Lewis Knapp of Ken-osha, Wis. On the tombstone at the head of his wife's grave in the Kenosha cemetery he nas had placed the following inscription:

SUSAN P. FOSTER.

wife of LEWIS KNAPP.

My dear and loving wife, meet me with our spirit friends at the gate of the Elysian Fields of Paradise, where I am coming by Nature's fast expres. Until there we meet a loving adiou.

P. S .-- Our friends W. and R. will soon join us there.

Happy, happy day. Halisluyab. Amen.

In anticipation of the arrival of "Nature's fast express" at the aforesaid Elesian Fields Mr. Kuapp has erected his own tombstone by the side of his wife's inscribing thereon the legend: "Old Broad-Gate Lewis Knapp, aged-years. Emigrated"-, to-gether with sundry animadversions upon the clergy in general (whom he evidently regards as no friends of his) which it would scarcely be edifying to repeat.-Ex.

Pope Leo's Habits.

Most of the modern popes, says The St. James's Gazette, have been ascetics, and Leo XIII. is no ex-ception to the rule. His holiness rises at 6 o'clock alike in summer and winter, and immediately he is dressed he says mass in his private chapel. Then he "assists" at another mass celebrated by a prelate of the household, and at 7 he breakfasts. The papal breakfast consist of coffee and two boiled eggs. The midday dinner is as simple as the breakfast; soup, a dish which it pleases the Italians to regard as a beefsteak, dessert, and one glass of Bordeaux-of course, not the Bordeaux which common people drink. After dinner the pope takes an hour's nap. The early supper is composed of salad and eggs, and a very admirable supper that is in a hot climate. It is etiquette for the pope to take all his meals alone -a custom which must be very bad for the diges-tion. Leo XIII. works as hard in his study as Queen Victora does, but he enjoys splendid health for so old a man, and promises to wear the tiara for many a year to come.

Local Societies.

To the Editor of the Religio-Philosophical Journal

I hereby propose the formation of local societies orders in suitable localities, to agitate and discuss all reform questions pertaining to the progression and bettering of the condition of humanity; such an order would be practically a religious, political, tem perance, social and anti-poverty society, and would eventually alsorb all factional parties and orders into one fraternity, acknowledging the Fatherhood of God and Brotherhood of Mankind, 'To become a member of this order will not require any binding creed. The only requisite will be a good moral stat-us with a desire to promote mankind to a higher development. Who will speak next in furthering this proposition? DUTTON MADDEN. Coatesville, Pa.

W. W. Robinson, ex-consul to Madagascan writes: Although I take some half dozen other papers yet I cannot do without the JOURNAL-it has become indispensable to me, and I think it improves every year.

At Buda-Pesih a violin made for Louis XIV. by Armati has just been sold for \$8,500.

Saved by a Dream.

There is more between heaven and earth than is dreamt of in philosophy, and there are more won-ders in dreamland than there is in the tale of "Alad din, or the Wonderful Lamp." Thus thinks Mr. Ben De Beck, a resident of Hawkins street, who dreamed last Friday night that a friend of his was being chopped to pieces by a murderer. The details were so vivid as to awake Mr. De Beck, whose eyes the next moment rested on a tall man standing near his bed. The tall man, on seeing that he was dis-covered, slid out and took refuge in the kitchen. Mr. and Mrs. De Beck started to search the house and detected the burglar hiding behind the kitchen door, seeing which he broke and ran. Close to where he was hiding he found an adz on the floor, and thus it was that Mr. Beck's life was in all probability, saved by a dream .-- Dallas (Tex.) News.

An Atlantic county (N. J.) minister recently preached to an audience of one.

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Mrs. Ezra S. Allen ascended alone in a balloon from the State fair grounds at Narragansett park, Providence. She reached a height of three miles and met with diverse currents of air and whirlwind. The situation grew so threatening that she pulled the explosion cord and fell with the balloon a mile and a half. The force of the fall was broken by the balloon alighting in a treetop.

N. B. Morton of Rogers, Ark., an old confederate soldier, owns an old_brown horse that was ridden out into the war by Hugh Bartlett of Cooper county. During the war Bartlett sold him to Stephen Allison, who rode him during the rest of the service, and returned him to Cooper county where Morton bought him. The horse was wounded in the battle of Newtonia, Mo., but is in good shape yet and doing good service. He is supposed to be not less than thirty years old.

Among the Chauncy collection of autographs recently sold in England was the original warrant under which Bunyan was arrested for the third time and imprisoned for six months, during which time he is said to have written the first part of "The Pilgrim's Progress." The warrant is dated "March 4, 1674-5." and is eigned by twelve justices.six of whom were members of parliament and three of whom had originally committed him for the previous twelve years' imprisonment. Bunyan in it is described as a "tynker."

The Globe (Arizona) Silver Bell says: "Industrious squaws are still packing hay on their backs to Globe and thereby turning an honest penny. A buck with two wives is comfortably provided; one with more is regarded as a capitalist and if he so elects can devote his entire time to gambling. If he bets his clothes—not an uncommon thing—and loses them his wives replace them by the purchase of others, thus changing him from his pristine loveliness to a man of fashion in whom their affections center and of whom they are justly proud."

Mnason, the Park Bidge (N. J.) revivalist, was arraigned at Hackensack lately under the name of Mnason T. Huntsman. The indictment accuses him of being a public nuisance. When asked whether he was guilty the prisoner replied: "Not guilty, not that I know of. God is my witness." Having no bondsman, Huntsman was sent to the county jail in default of \$500. There appears to be no doubt that Leach, the Sunday-school superintendent who drove Mnason out of Park Ridge, has also been indicted. He is away from home at present.

Mr. Bancroft, the historian, said this in answer to a question of whether his life-work was at an end: A man who is in sight of ninety can promise the world nothing. I have left mortal affairs behind me. All my thoughts are on eternity; but, however useful my life has been--and, without pride, I think I can say that I have done my share of good-at least it has been one of hard work. If, as some people say, I am or was a genius, my genius—which, by the way, is a word of vague suggestions—lay wholly in my unremitting industry and application; and I will tell you, though there are many hard workers who are not geniuses, there never was a genius who was not a hard worker."—Home Journal

The influence of the newspapers of the day in shaping and controlling public opinion is shown in no more direct manner than in the piles of clippings from them which are to be found in railroad offices in this city. Most of the officers assign to some clerk the duty of reading the papers and mak-ing newspaper clippings on all subjects of special interest to the company, posting these, duly dated and authenticated, in a scrap-book, and stowing them away for references. In this manner the newspaper becomes to many railroad officials the chronicle of events, the repository of information, which may prove valuable at any moment, and which must be kept for convenient reference.

A quarryman residing near Lookout Point, a high peak in the Black Hills country, recently found a flat stone leaning against a large oak tree. The tree had grown around the edge of the stone, showing that the position of the stone had been the same for many years. On one side of the stone were the names of seven men and this inscription: "Came to these hills in 1833, seven of us. All dead but me, Ezra Kind, Killed by Ind, beyond the high hill. Got our gold. June, 1834." On the other side of the stone was this: "Got all the gold we could carry. Our nouse all got by the Indian These last Our ponys all got by the Indians. I have lost my gun and nothing to est, and Indians hunting — " The last of the inscription is illegible,

OCTOBER 15, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

\$250 EVERY MONTH beratiful SATIN-LANED CASKET OF ADRIAN WALLNEFORD SUVER CO., Walkerford, Com.

I Shall Find Rest.

HUNDER STATEM

A little further on-There will be time--I shall find rest anon: Thus do we say, while eager youth invites Young hope to try her wings in wanton flights, And nimble fancy builds the soul a nest On some far erag; but soon youth's flame is

gone--Burned lightly out while we repeat the jest With smilling confidence,--I shall find rest A little further on.

A little further on I shall find rest; half-fiercely we avow When noon beats on the dusty field and care Threats to ur join our armor, and the glare Throbs with the pulse of battle, while life's best Files with the filtting stars: the frenzied brow Pains for the laurel more than for the breast Where Love soft-nestling waits. Not now, not

now, With feverish breath we cry, I shall find rest A little further on.

A little further on I shall find rest: half-sad, at last, wo say, When corrow's settling cloud blurs out the gloam Of glory's torch, and to a vanished dream Love's palace hath been turned, then—all depressed

depressed. Despairing, sick at heart—we may not stay Our weary feet, so lonely then doth seem This shadow-haunted world. We, so unblest, Weep not to see the grave which waits its guest; And feel around our feet the cool, sweet clay, We speak the fading world farewelland cay: Not on this side—alas!—I shall find rest A little further on.

Omens.

As, ere a storm a silence fills the world, No blade is stirred, no banner is unfurled, In conscious field or wood, So all the morning, hushed and tranced with fear, I seemed to see a messenger draw near Whose errand was not good.

I turned, and lo! within the open door The one I deemed beset with perils sore Close by me, smiling, stood.

I knew not why (I said that summer night) That heart in me should be so wondrous light, So sweet each moment's breath; Assurance kind greets me from every star;

The all-gathering breeze that hastens from afar-How glad a thing it saitb! That was the night my friend beyond the set 6, Within a tent, beneath the olive trees, Turned his blue eyes on death.

-Edith Thomas.

The New York Land Company, Parsons, Kansas.

The excursion to Parsons, Kansas, advertised in another part of this paper, to attend a great public sale of town late is a movement on the part of lead-ing public spirited citizens of Parsons, and promi-nent officials of the Missouri Pacific railway (which latter has large interests in Parsons), to enable home-seekers to secure lots for a home, in that rap-idly growing city, at a nominal price, and avoid the high prices demanded and obtained by real estate owners there. These gentlemen have organized and incorporated as the New York Land Company of Parsons. They purchased a tract of land in the city, and will offer it for sale in lots at whatever it may happen to bring. They will be amply repaid by the impetus this liberal movement will give the city's growth. See excursion to Parsons, advertised else-where.

"Mamma" said little Bobby, "can't I have another plece of ple?" "No, my dear. You have had suf-ficient." "But why ean't I have more?" "It might make you sick, and if you become sick you might die." "Die just like Johnny Brown?" "Yes, my dear." "Everybody said ile wont to Heaven mam-ma." "Yes, dear. He was a good little boy and always minded what his mamma tola him." "And people said, mamma, that he'd be ever so much happler in Heaven than here?" "That is right, Bobby. So he would." "Do all good little boys go to Heaven, mamma?" "Yes, Bobby is a good little

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the nuccus membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes cau have no opportunity to heal. Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests tho wasting process, and leaves no injurious results. This is why it is more highly estemeed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes : "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a hottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me. and, I believe, saved my life."



Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggisto. Price \$1; six bottles, 85.

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* **ta Man** *WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL CEE BY EXAMINING THIS MAP THAT THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY By reason of its central position, close relation to prin-cipal lines East of Chicago, and continuous lines at terminal points West, Novel west and Stonthwest, is the only true middle link in that transcentinental system which invites and facilitates travel and traille in eithor direction between the Atlantic and Pacific. The Rock Island main line and Pacific. Cago, Joliet, Ottawa, LaSalle, Feoria, Genezeo, Molino and Rock Island, in Himois: Davenport, Muscatine, washington, Fairk-id, Ottamwa, Osladoosa, West Life erty, lowa City, Des Moines, Indianola, Winterset, At-hantie, Knowille, Audubon, Harian, Guitrio Centro and Council Eluids, in Iowa; Chaltona, Trenton, St. Joseph, Cameron and Kansas City, in Missouri, Leavenworth and Atchison, in Kansas; Abert Lea, Minneapolis and St. Faul, in Minnesata; Watertowa, in Dakota, and hundreds of intermediate eities, towns and villages. **The Creat Rock Island Route** The Great Rock Island Route The Great Rock Island Route Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is theroughly ballasted. Its track is of heavy steel. Its bridges argould structures of stome and iron. Its rolling stock is performed proved valuable. Its practical operation is conservative and mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exactions. The lux upy of its passenger accommodation is unequaled in the weet-unsurpassed in the work! All Express Trains between Chicago and the Missouri River consisted Comfortable hay Conservative and Pullman Rahae Parlor and Meeping Cars, elegand Dining Cars providing excellent meak, and-between Chicago, St. Joseph, Archison and Kansas City-restful Reclining Chair Cars. The Famous Albert Lea Route The Famous Albert Lea Route The Famous Albert Lea Route In the direct, favorite line between Chicago and Linno-applis and St. Paul. Over this roads solid Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and lishing grounds of Iowa and Minnesota. The rich wheat fields and grazing hunds of interior Dalacta are roached via Watertown. A short, desirable route, via Seneca and Kankakee. offers supe-rior Inducements to travelers hetween Chicamanti, In-dianapoles, Lafayette and Council Blafts, St. Joseph, Atchison, Leavenworth, Kunsas City, Minnespolis, St. Paul and intermediate points. All Chasses of patrons, especially families, ladles and children, receive from officials and employes of Reck I-land trains protection, respectful courtesy and Eindly treatment. Furthelets, Maps, I edders-obtainable at all principal Ticket Offices in the United States and Canada-or any desired information, address, B. R. CABEE. S. S. JOHN, E. A. MOLDROOK, Enotation NY, Arthenting, Endersheet, States, Agt. CHICAGO.

7



POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing. Hee the positive and Negative Powders"-so says J. H. Wiggins, of Beaver Dam,

to Heaven, mamma?" "Yes, dear." "Am I a good little boy, mamma?" "Yes; Bobby is a good little boy." "Then why don't you let me have another piece of pie? Don't you want your little Bobby to be happy?"--Pittsburg Dispatch.

Prof. Loisette's Memory Discovery.

Prof. Loisette's new system of memory training. taught by correspondence at 237 Fifth Ave., New York, seems to supply a general want. He has had two classes at Yale, of 200 each, 250 at Meriden, 300 at Norwich, 100 Columbia Law Students, 400 at Wellesley College, and 400 at University of Penn., we such patronage and the endorsement of such men as Mark Twain, Dr. Buckley, Prof. Wm. R. Harper, of Yale, &c., place the claim of Prof. Lois-ette upon the highest ground.

The Favorite Line to California.

The Great Rock Island (C., R. I. & P. R'g) offers a choice of routes beyond Missouri River, on both single and round trip tickets. First-class excursions overy week. Rates as low as the lowest. Trains composed of elegant day coaches, superb dining cars, magnificent chair cars and Pullman Palace sleeping cars. For full information, address, E. A. Holbrook, G. T. & P. A., Chicago, Ill.

Maxie was the little six year old daughter of a clergyman, who had taken great pains with her re-ligious instruction, and had held before her the goodness of the Supreme Being, so that she should have in her mind always His kindness and mercy as well as power. One morning her mother passing well as power. One morning, her mother passing the open door of the room in which the child was playing, saw Miss Maxie standing on a chair before the mirror, with her face close to it, scrutinizing her little phiz with great earnestness, and with a long sigh she remarked, "I don't see how God could have given me such a nose, when he knows how particular I am."-Harper's Magazine.

Be a Hero in the Strife

Eays America's favorite poet. All very well, Mr-Longfellow, but how can you, when half your time you feel sick, and do not feel well the other half. Men of noblest principles and bighestaims find their efforts thwarted by disease. Night-sweats, a hacking cough and other symptoms only too plainly say consumption. Heed good advice. Try Dr. Pierce's "Golden Medical Discovery" and the bloom of health will return to your cheeks, soundness to your lungs and you will be a hero yet.

Admiral Luce recently said at Portland, Maine, to a correspondent of the Presbyterian Banner: "You cannot tell how glad we are to get to the harbors of Maine, the only state where our crews can go ashore and return sober. Last night twenty-four of our men went ashore and returned promptly at 7 o'clock all sober. This could not be done in any other state.

Miss Rose Elizabeth Cleveland is almost as pointed and effective in her off-hand speeches as is her dis-tinguished brother. When she took charge of her clars in a New York boarding school the other day she said: "Although I can say but little to-day, there is much I have in store for the future." Only that and nothing more that and nothing more.

George Carson recently pleaded guilty in San Francisco to the charge of stealing two pairs of shoes in a speech which the Judge and officers of the court say they never heard equaled for eloquence. Carson was formerly a lawyer and echool-teacher in Indiana, and stole the shoes to get money to continue a protracted spree.

George Francis Train will not come to Chicago at present

Nic Schneider will settle with Cook County and return abaut \$70,000 of the "boodle."

The tug Orient, owned at Fairhaven, Mich., was lost in Lake Erie during a storm and six men drowned.

The National Fat-Stock Show will be held in the Chicago Exposition Building during the week beginning Nov. 8.

Continuous fighting between the forces of the Ameer of Afghanistan and the rebels is reported with varied success.

The second annual convention of the Youth's Na-tional Home and Employment Association will be held in this city, Oct. 14.

MAKY LUKANCY VENNUM.

T TTE & MI CHEF STRUMMATET AT

A NARRATIVE OF STARTLING PHENOMENA OCCUREING

IN THE CASE OF

. BY-Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were cir-culated, including the Journal's publication and the pam-phile editions, but the domated still continues. To those familiar with the marvellous story it is

NO WONDER

the interest continues, for in it on indubitable testimony may be learned how

A Young Girl was Saved from the

Mad House,

by the direct assistance of Spirits, through the intelligent in-terference of Spiritalists, and after months of almost con-tinuous spirit control and medical treatment by Dr Stevens, was restored to perfect health, to the profound astonishment of all of a far treatment by the second statement by the second of all. So far transcending in some respect, all other record. ed cases of a similar character, this by common came to be known as

THE WATSEKA WONDER

Were it not that the history of the case is authenticated beyond all cavit or possibility of doubt, it would be consider-ed by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a

MISSIONARY DOCUMENT

To; general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industribusit, generously, per-sistently, far and near. The present issue is a superior edition from new stereo-type plates, printed on a fine quality of toned paper and pro-tected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of this necessity for new plates, and, with the courteous radission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

MARY REYNOLDS, A CA-E OF Consciousness. ԱՍ۱Ծ

This case is frequently referred to by medical authorities and Mr. Epes Sargent makes reference to it in that invalu-able, standard work, The Scientific Basis of Spiritualism, his latest and best effort The case of Mary Reynolds does not requal that of Lurancy Vennum, but is nevertheless a valu able addition. The two narrations make a

SXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting the shifted, and teaching the Spiritual Philosophy. He was a noble man and the world is better for his life in it. He passed to spirit-life in 1885, leaving a devoted wife and fam-ily in a cramped fluancial condition. Mirs. Stevens was a faithful, untiring assistant to her husband and now in her old age is cheerful, self-reliant, and happy in her knowledge of her husband's good work and of the cordial sympathy of all who love good decais and are interested in Spiritualism. Without consultation with her, the publisher feels that the pfesent should be considered a

MEMORIAL EDITION,

and that she should receive 'rom it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to follow the guidance of the Spirit world. The publisher therefore proposes and hereby binds himself to

Pay Over to Mrs. O. A. Stevens One-Third of the Net Receipts

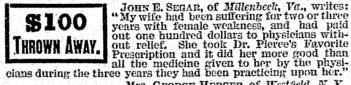
from the sale of this pamphle i for the next three months. Here is the golden opportunity to give practical evidence of your good will to Dr. Stevens's family and at the same time to do effective missionary work. The price of the Pamphlet, by mail, is

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The following words, in praise of DR. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weak-nesses peculiar to women, must be of interest to every sufferer from such maladles. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the mestimable boon of health which has been restored to them by the use of this world-famed medicine.



THE GREATEST EARTHLY BOON. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

poor suffering women



THREW AWAY HER SUPPORTER. Mrs. Sorma F. Boswert, White Cottage,O., writes: "I took eleven bottles of your 'Fa-vorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced tak-ing your medicine. I have had to wear a supporter most of the time; this I have had aside, and feel as well as I ever did."

IT WORKS WONDERS. Mrs. MAY GLEASON, of Nunica, Ottawa Co. Mich., writes: "Your 'Favorito Prescription' has worked wonders in my case. Again she writes: "Having taken several bot-ties of the 'Favorite Prescription' I have re-gained my health wonderfully, to the astonish-attending to the duties of my household.

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he preseribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. A Marvelous Cure.- Mrs. G. F. SprAGUE, of Crystal, Mich., writes: "I was troubled with female weakness, leucorrhea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do. because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short inne. I have not had to take any medicine now for almost tour years."

distressing symptoms, and instituting comfort instead of prolonged main of the transformation of the transfor

THE OUTGROWTH OF A VAST EXPERIENCE.

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Address.

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WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. T.

ALL SA APPENDING TO PROVIDE A STATE OF A

RELIGIO-PHILOSOPHICAL JOURNAL.

Some Facts Concerning the Zodiac. (Continued from First Page.)

ally understood. All are familiar with the fact that the plane of the equator is inclined to the plane of the ecliptic at an angle of twenty-three and a half degrees, and that the equinoxes are located at the points where these two planes intersect, corresponding to oppesite arcs in the zodiac. The reason of shifting of these points westward is a little more obscure. Let us see if we can find a sufficient cause.

If we project a focal or polar point from the equatorial plane into the Northern heavone. we shall find this point converging near the star Polaris, or North Star, while the focal point from the plane of the ecliptic converges midway between the head and second coil of the Great Dragon, just twenty-three and one half degrees from the earth's malar form one plane. The forst we will polar focus near Polaris. The first we will call the earth's pole, the second the celestial pole. Now if we describe a circle on an astronomical atlas round the celestial pole, with a radius of twenty-three and one-half degrees, we shall define the path in which the earth's pole revolves during the great precessional year. Then if we divide this circle, as we do the zodiac into 360 degrees, we shall find that the movement of the earth's pole through thirty degrees in this circle will occasion a corresponding move-ment of the precessional points westward in ment or the precessional points westward in the godiac, requiring 2,152 years for thirty degrees, and nearly 26,000 years to traverse the entire circle. Why the earth should oscillate, or why the earth's pole should gyrate around the celestial pole, is a prob-dem for which no satisfactory solution has not hear offered. yet been offered. -

The star Phuban or a Draconis lies directly in this northern circle, about sixty degrees from the earth's present polar point. About the year 2,170 before Christ this was the North polar point of the earth, and the angle of this star was then coincident with the descending passage in the Great Pyramid. The same star had precisely this angle 25,827 years before that date. The opposite are in this northern circle approaches to within five degrees of the bright star Vega. So 11,500 years hence Vega, in the Harp, will become the North pole star of the earth. "If t will hence be seen that while the loca-tion of the pole remains fixed upon the earth,

mevertheless this point undergoes a secular movement about the celestial pole (a move ment in which the whole earth correspondingly oscillates), which occasions not only a slow shifting of the equinoctial and solstitial points westward in the zodiac, but in the course of ages changes the whole aspect of the heavens with respect to our globe. When

Wega shall become our north pole star, then will Scorpio and Sagittarius be classed as northern constellations, while Taurus and Gemini will be recognized as southern constellations. Then, too, will the vernal equi-nor have shifted as far westward as the constellation of Libra. And I have no doubt the time will come when the precessional and Junar progression through the zodiac will foreshalow to us many important phases of the race movement, and thus afford us a prevision of those turning points in history by which we may be able to anticipate the perioffical accelerations and retardations in the evolutionary wave that sweeps with a rhythmical flow through the organic kingdoms of nature.

It may be noted here that there are two speclos of perio lical movement which profound-ly affect the affairs of this world. One of these as occasioned by the precession of the equi moxes; the other by the cyclic periods of the moon. The precessional movement, we have seen, sweeps through the entire circle of the zodiac in 25.827 years. This is the Great Cycle (if we leave out of the account the larger solar cycle), and it is compounded of four thus; the vernal equinox moving through one smaller ones corresponding to the precessional advance through smaller arcs of the circle, half the circle comprises a period of 12,913 years. A cardinal cycle, or one quarter of the circle, is equal to 6,457 years. The cycle of the zodiac, or progression through one sign, is equal to 2,152 years. Lastly, we have the minor cycle of 430 years, which is equal to precessional advance through six degrees or one-sixtieth of the circle. I think I have good reasons for regarding the constellation of Aquarius as the starting point for the great processional year, and as the vernal equinox is now re-entering that constellation we are undoubtedly on the threshold of one of the most important pe-riods in the history of our planet. The equi-moxes and solutions are just entering the four constellations which, according to the Apocalypse, symbolizes the Man, the Lion, the Ball and the Eigle; but this last is now recognized as the Scorpion. These were anciently regarded as the four Cardinal Constellations, and now as the precessional adwance enters therein the race receives a new impulse, and the new psychic waves undulatfing through the social mass awakens hitherto Estent powers, and inaugurates a new era of mental activity. Yet the manner in which each particular race or nation will be affected depends largely upon whether it be moving on the upward or the downward are in its own special cycle of progress. Those who are on the downward arc will begin to move more swiftly towards dissolution; while those upon the upward are will display a murvelously accelerated movement toward their destined complexities. Before the inauguration of a new epochlike the Christian era-the short cycle of 430 years plays quite a prominent part. About 430 years before Christ Plato and the Greek culture prepared the way for Christianity in the west. Now we appear to be on the eve of some great messianic outpouring for which the age of Luther was the dawn and incipient preparation. It remains to give a brief exposition of the cyclic periods of the moon. The most impor-tant of these is the cycle of the Naros. It is a period of six hundred years, and consists of thirty-one periods of nineteen, and one period of eleven years. If on the first of January a new moon occurs in a particular part of the heavens, then in just six hundred years it will occur in the same place and in the same relation to the fixed stars. Once in mineteen years the moon returns to her relative position with the sun. Now the naronic cycle, or cycle of six hundred years, was regarded by the ancient Chaldeans as the most important of all the minor cycles in its influence upon human affairs, and the time of its recurrence was sacredly guarded by the members of secret fraternities. Great teachers or chieftains usually apwear upon the earth at the commencement of each lunar cycle. About six hundred years before Christ, Buddha, Solon and Confucius gave a new impulse to civilization. The age of Jesus of Nazareth was certainly the occasion of a new era of ecclesiastical and political activity among the nations of the West. Six handred years after Jesus, Mousmmed came and unfarled the Moslem banner over the crumbling empires of the East. Aul egain when another six hundred

years had expired, the great Tartar conqueror, Jengis-Khaa, inaugurated a great revolu-tion in north eastern Asia, and caused the destruction of over five millions of human destruction of over five millions of human beings. Jengis Khan and Mohammed are re-ferred to by Dr. Kenealy as the "Kabiric or sword-messengers of the Almighty." Now another six hundred years is fulfilled, and the conditions are rapidly preparing for the advent of some power—either personal or universal—which shall be the rallying point for the evolution of the sixth sense, and for a grand stride in the general advancement of mankind. mankind.

The periodical nature of movement, long since recognized by oriental philosophers, is gradually gaining acceptance in the West. Herbert Spencer's essay on the "Rhythm of Motion" is one of the best contributions to modern literature. It will not be long before a chapter will be written on the "Modula" of Motion." These are the two great underly-ing principles—Rythm and Modulation—not only governing all musical expression, but every detail of movement from the vibrations of a gnat's wing to the swing of a planet. Rythm governs the measure or pe-riodicities of movement. Modulation gov-erns the propertion or relative intensities of erns the proportion of relative intensities of movement. Now I suspect that of these two characteristics of movement—periodical and proportional—the precession of the equinox-es governs the first and the Moon's periods the second. I have no doubt the prehistoric encience area and the goding as the key to ancients regarded the zodiac as the key to all science of both man and nature; and some day we shall discover abundant reason for the restoration of this ancient reverence. Tarlock, Cal.

Mrs. Ada Foye in Sturgis.

Fo the Editor of the Rolizio-Philosophical Journal:

The Spiritualists and friends of progress in Sturgis, and all those who desire absolute knowledge of a continued existence, are un-der obligations to Mrs. M. J. Peck and Dr. Randall, of Leonidas, for assuming the re-sponsibility of engaging Mrs. Ada Foye to come to Sturgis and deliver explanatory lectures and give platform tests. The under-taking has proved a success. Mrs. Foye held two public meetings in the Spiritual Church on Sunday and Monday evenings, Oct. 2nd and 3rd. On Sunday evening, notwithstanding that a puice temperature of all the that a union temperance meeting of all the orthodox denominations was held at the same time, the house was crowded. Mrs. Peck's executive ability and practical good sense exercised on the community near home, and the doctor's influence in his locality, have rendered Mrs. Foye's visit financially success-

ful, as well as morally profitable. Mrs. Foye opened the meeting with an in-vocation, after which she explained some of the peculiarities of her mediumship and elucidated those obtuse features of Spiritualism which frequently retard the growth of knowledge of the subject, on the public mind. She said that she had been a medium ever since she was a child of twolve years of age; mediumship came unexpectedly to her, and that during all those years in which she had been a medium she never met with a person, seientific or religious, who could account for those strange phenomena which occur in her presence. She believes in the teachings of Jesus, yot is not a sectarian Christian. The Spiritualist does right, not because he fears gent conditions as necessary to spirit phe-nomena than did Jesus, who "was called Christ." When the conditions requisite for the successful exercise of his powers were absent, he could do nothing, and he declared that it was not he, but his Father, who did the works, thus teaching that it was not himself who accomplished the wonders reported in the New Testament, but that he was the instrument in another's hand. At the request of the medium every one in the audience, who desired to do so, wrote the name of a spirit from whom they desired to hear, and perhaps one hundred slips of folded paper, containing names, were collected by Messrs. Randall and Harding, and deposited on the table at which she sat; about one-fifth of the number signified their presence by raps on the table. heard distinctly by the audience. The mode of procedure was as follows: The medium touched each of the folded slips of paper and asked, "Is this spirit present?" "This one?" "This?" "This?" Three raps answered "yes," then she handed the ship to some one in the andience to hald the slip to some one in the andience to hold. The medium then sees letters in the air which spell the name in full of the spirit; Then she enquires "Does any one present recognize this spirit?" The writer of the slip stands up. "Have you any question to ask?" enquires the medium. The questions are then answered and a communication is written by the spirit through the hand of the medium. Those are written from left to right and upside down with great rapidity. Sometimes she sees and describes spirits, who give their names as above and cause her to write a message for some one in the audience. Every spirit who presented itself was recognized and the name on every slip of paper when opened and read was found to correspond with the name read aloud by the medium; there was but one error committed during both evenings, and that was in the spelling of the name "Spalding," and that was only of a single letter, as a was inserted between a and 1, which can easily be ac-counted for; the spirit (Spalding) had but recently passed on and no doubt those spirits who assisted him are chargeable with the mistake in the peculiar spelling of the word by that family. This Rev. Voltaire Spalding had been an Episcopal minister. I had had the pleasure of his acquaintance; he manifested each evening, and on the last came very unexpectedly to myself. I enquired, "Is any spirit friend of mine present"? The raps came, "Yes." I called over the alphabet and to my surprise my old and highly respected friend, with whom I had been in deep sympathy, spelled out his name; it was a pleasant surprise. This was the same clergyman who called on .ne one Sunday "to make my acquaintance," he was polite enough to say, " in consequence of having read some of my articles in the RELIGIO-PHILOSOPHICAL JOURNAL, which circumstance I casually referred to (without giving the name) over a year ago, in a letter to the JOURNAL. He was a remarkably in-tellectual, liberally minded man, although wedded to his beloved Episcopal church. It seemed quite natural under the circumstances that he should manifest to me, as from the first hour of our acquaintance I entertained much affection and respect for him, and I am happy to say that those kindly sentiments were mutual. On the other occasions, his coming to Mrs. Foye's meetings, his communications were to his son, whom he informed, in one of his messages, that his religious views had undergone a great change

since his advent into spirit life; but how true | had my opinion of the relative merits of the it is that affection and sympathy survive the tomb.

Some thoughtless persons at the Monday evening meeting indulged in levity, which Mrs. Foye immediately suppressed by informing them that Spiritualism was "her relig-ion," and that light conduct, carelessness or inattention was exceedingly hurtful to her feelings. Such conduct, she reminded them, would not be tolerated in any orthodox church, and "I hope you will take it kindly," she said, "if I remark that it is equally out of place here." The remonstrance had the desired effect, and those who had yielded to

desired effect, and those who had yielded to their love of fun, promptly ceased to annoy. Mrs. Foye held private sittings in the fore-noon for those who desired them, during the four days of her visit; and I understand that her time was fully occupied by callers, many of whom were pleased and gratified. She leaves this afternoon for Chicago.

What made the communications of special value was that Mrs. Foye was almost entirely unknown in Sturgis. I don't suppose that ten persons in town or country had ever seen her before, and from what she has informed us of her intended movements, it is more than probable that most of us will never see her again.

The practical business like way in which the applies herself to the matter in hand, imparts confidence, while her easy self-posimparts connuence, while her easy servepose sessed, yet unassuming deportment gives her the respect of her audience; there is nothing forced about her, no assumption of excessive "gentility," or superabundant "culture" in her style; indeed outside of her mediumship what is most pleasing to the public to perwhat is most pleasing to the public to per-ceive is that she acts out her true self in the consciousness of truth possessed.

THOS. HARDING. Sturgis, Mich., Oct. 4, 1887.

Coman and the Household.

That Servant Girl.

to the Editor of the Religio-Philosophical Journal

It has been annusing as well as edifying, to read the different solutions to the great domestic problem, "The Servant Girl," which have been given through the JOUR-NAL during the past few weeks. The ques-tion was propounded by Mrs. Kingsford, and the cornectness with which she requests a the earnestness with which she requests a correct solution, leads us to infer that there is no "mathematical catch" lurking in its depths, and that she cannot work it out herself.

It was quite natural that all housekeepers who read it should commence "ciphering" as soon as they had a little leisure, and a few of them have sent in answers not at all to the point. For instance, E. tells Mrs. Kingsford to put herself in the servant's place, but this does not help matters in the least, for that is assumed in the question. She wishes to know how to avoid being in that place. Besides, she remembers a b.t of a school girl lesson, viz: "Where one body is, another cannot be without displacing it." and she desires to know how to induce the girl to keep her own place and to do work commensurate with good wages, which are

ungrudgingly paid. Upon reading farther, though, I notice that E. advises her to put herself in the serthe consequences of wrong doing, but because vant's place-mentally at least-and that it is right to do the right. She said: "I re- seems to be "the unkindest cut of all." Im spect other people's religions, and I expect agine a woman who has spent her best years them to respect mine." If modern medium in profitable study, and whose mind by this ship requires conditions if must be borne in ! long continued relining process, has become mind that no medium demanded more strin-gent conditions as necessary to spirit phe-dropping it all, in order to be on a mental equality with Biddy O'Flynn, who cannot write her own name, and who has no desire whatever to become wiser than she is. No, that will not do. Sponge the slate and begin again. Ah, I seel E. does mean an actual physi cal and mental occupancy of Biddy's place -she means that one should only become Biddy's social equal. Has E. ever tested that plan? Will she be good enough to give us the result? How would she begin with the acknowledged "plague"? Would she roll up her sleeves and while helping Biddy to scrub the kitchen, gossip with her about the last dance at Pat O'Mulligan's? Of course she would be obliged to descend to Biddy's social position, for her own being in the realms of intelligence, could not be entered by the untutored girl, who if moved at all in that direction would not be drawn more forcibly than lumbering old earth is toward a golden ball of one pound weight, which is dropped upon her surface. If they come together at all, it must be through great con-descension upon the part of the purer substances. Mrs. Mace tells us that she has tried the "sisterly" method, and that it is like casting "pearls before swine." Her experience is not unlike that of hundreds of noble women who have no desire to assume superior airs, (only subbs do that) nor to deal unjustly with any human being. After repeated trials, how-ever, they have concluded that it is more agreeable to do the work for the family, as arduous as it may be, than to be subjected to such insolence as familiarity with the servants induces. We house-keepers regret that Mrs. Mace did not continue in her sensible remarks and answer Mrs. Kingsford's appeal for assistance. Such an answer would be of incalculable benefit in this broad country. The excellent articles by Lucinda B. Chandler give substantial foo i for reflection, but they fail to touch the mooted question. The advantages which may be derived from an impossible training school which is hoped for, do not alleviate the present woes. I have read so much of late upon future training schools, that a plan for a novel and profitable one is forming in my small head. Like all the others, it will be a grand success if we can only get everybody to follow the rules strictly. Ah! There, I fear, will be the difficulty. There are so many obstinate people in the world who will not take part in these reform movements, hold that they are never as good in practice as they are in theory. Just as soon as the Woman's suffrage question is settled to the satisfaction of all shall lay my plan before the public, and after it has been adopted, Arcadian peace will reign supreme, and the poor downtrodden servant girl may rest seven days in a week if she likes. It will not be of any especial consolation to Mrs. Kingsford and others, at present, but we can allow it to join the ignis fatuus dance with other reforms, as they move with the ever retreating future. We do not need much at present, if we can but have a hope of grand things which ought to be, and might be if they only would be.

two sisters whom Christ honored with his friendship, and I always believed his visits were made very pleasant by the practical turn Martha displayed. Doubtless she would have enjoyed sitting at his feet, and the rest we read of, but somebody must do the serv-ing, and it looks to me as if she was very unselfish with Mary, and that Christ oughtn't have given her such a back-handed com-pliment, but a few cheery words of appre-ciation, while Mary was in full dress doing the esthetic and sentimental Martha was getting up a nice lunch for the family, in a clean, white apron, doubtless, and her hair in neat knot. We all must needs take the role Martha acted, very frequently most of us; in-deed it would be safer and better policy probably than for us to pattern after Mary in these gossipy times! To help along the Marthas of the JOURNAL I inclose two nice receipts for trial. ANNA.

Whipped Cream.

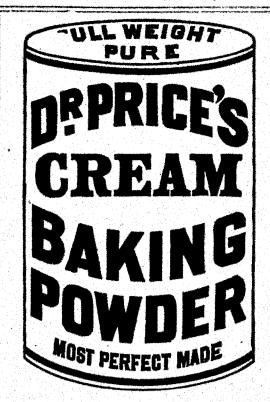
This, one of the easiest made desserts, fre-quently gives the good housewife considera-ble of unnecessary trouble, the cause of which is that the cream is either too warm or too fresh. Cream skimmed about noon from the previous evening's milk, which stood in a cold spring all night, is generally cold enough; if not, place it for five or ten minutes on a little finely crushed ice sprinkled with salt. Then beat it briskly until it is stiff enough for a spoon to stand up in it; add vanilla flavoring and sugar to taste. It requires but little sugar_two or three tables and vanifia havoring and sugar to taste. It requires but little sugar—two or three table-spoonsfulls to a quart of whipped cream is sufficient. A pint of fresh cream makes a quart of whipped cream. If it is not desired quite so rich, or if the quantity is not suffi-cient, the whites of two eggs beaten to a stiff froth may be added without the least injury to the quality of the dessert, only it must not be added until the last moment be-fore serving the cream. Serve in a class fore serving the cream. Serve in a glass dish not too deep, and arrange meringues around the edges. This makes a delicious, rich dessert, and, in the country, an economical one.

Jellied Chicken.

A very nice suppor dish for an evening en-tertainment. Dress a pair of fcwls as for roasting, omitting the stuffing, and boil slowly in as little water as possible until they are so tender that the meat drops from the bones. Chop or cut the meat into small pieces, seasoning with salt, pepper, and the least bit of grated nutmeg and lemon rind. Much of the excellence of any kind of jellied meats will depend upon the skill of the cook in seasoning. Put some slices of hard-boiled eggs in the bottom of a mould; next place a layer of chicken, and continue with alternate layers of eggs and chicken until the mould is two-thirds full. Reduce the broth in which the chickens were cooked, by boiling until there is not more than half a plnt. Season this and pour it over the contents of the mould. Turn out on a platter, and garnish with bright-red beets, boiled and cut in fancy shapes, dark-green parsley, and light colored celery tops.

For the Religio-Philosophical Journal. A Practical Work for Spiritualists. BY GEO. A. SHUFELDT.

OCTOBER 15, 1887.



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I have puzzled over our friend's proposition, and find myself unable to solve it. In fact, I believe it to be unsolvable. Concordia, Kan. RETTA S. ANDERSON.

Martha and Mary.

In the Editor of the Religio.Philone mont Journal Dear sisters of the JOURNAL, I've always

It is proposed to organize in the city of New York a series of entertainments for working men and women, and by means of these to reach a large number of people and teach them something of the better ways of living. The meetings will be made attractive by the use of instrumental and vocal music, poetic and dramatic readings, short discourses or addresses on practical subjects -Hygiene, Ventilation, Clothing, Temperance and the like. Lectures on scientific subjects by competent men in each specialty: Electricity, Steam, Astronomy, the Cosmos, etc., a short printed tract of not more than two pages for each attendant to take home, on history, government or politics.

There will be no theology or religion as such, but the effort will be to teach the truth as it is and all falsehoods will be eradicated. There will be lectures to the women on cooking, clothing, and care of children and so on. Of course then more serious subjects will be interlaid with music, and such entertain-ment as will serve to keep up the interest. I can give merely an outline of the plan, but it will be readily perceived it opens a wide field for the education and improvement of a vast number of people.

Once started on a right basis and the whole thing will pay its own way, for it is proposed to charge such an admission fee as will pay all the expenses of the work; for instance, a course of five or six entertainments would be given for one dollar. With a hall large enough to hold two or three thousand people the receipts would meet the current expenditure. All that is necessary is money enough to start the enterprise. If som kindly disposed man or woman in the spiritual ranks feels inclined to help me in this work, I will gladly give my time and services to it. Perhaps we can thus help to answer the question, "What good has Spiritualism done?"



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