

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
DEVOTED TO SPIRITUAL PHILOSOPHY
ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XLV.

CHICAGO, OCTOBER 27, 1888.

No. 10

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

CONTENTS.

- FIRST PAGE.—What is the Measure of a Man? Frisco Frauds. The Peoples of the World.
- SECOND PAGE.—The Disabilities and Limitations of Sex. Dr. E. W. H. Beck. A Sermon by Professor Swing Criticized by a Theosophist. The Supernatural in Church.
- THIRD PAGE.—The Quirinal-Vatican Corridor. Haverhill and Vicinity. Magazines for October not before Mentioned Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Ingersoll and His Imitators. Magie's "Big Toe."
- FIFTH PAGE.—General Items. Letter from G. H. Brooks. General News. Roman Catholic Influence in America. Peter Cure, the Medium. Notes from London, England. Miscellaneous Advertisements.
- SIXTH PAGE.—The Consolations of a Rational Religion. Almost Everybody Swears. Mr. Lawrence Oliphant. The Warning. The Phantom Horseman. A Genuine Haunted House. An Imaginary Ball. The Phantom Ship. Clairvoyant Experience. The Fun Caused by an Imported Rabbit. A Blow at Mormonism. A Peculiar Phenomenon. A Curious Surprise. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—A Woman. A Haunted School House. Miscellaneous Advertisements.
- EIGHTH PAGE.—Mrs. E. L. Watson's Closing Lectures of a Series. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.
WHAT IS THE MEASURE OF A MAN?
J. E. WOODHEAD.

The satisfaction derived from the pursuit of scientific research is due to the fact that in each of the various departments of nature like causes, acting under like conditions, always produce like effects.

Any member of the mineral kingdom can be analyzed and classified according to certain established formulas, which act invariably. Any combination of metals which have been found to make a certain new metal, or compound, will always produce that result. Any chemical which has been found to produce a certain action when brought in contact with a certain metal, will always duplicate that action, no matter when, or where, or by whom tested.

Relying on this invariability students have classified metals, labeled each of them, and given the formula by which each and all can know them, wherever found, and each metal is found to preserve its characteristics, and respond to the test, no matter in what part of the earth it may be found.

In the vegetable world we find the same unvarying regularity. Each plant has been found to require certain combinations of soil and certain conditions of heat and moisture; these being given, we always obtain the same plant and flower and fruit, no matter who may be the gardener or where his garden may be located.

The same law of uniformity controls the animal kingdom; certain species are found to require certain conditions of temperature and subsist on certain kinds of food; and each individual member of that species is found to require the same conditions of food and temperature. The tasks of elephants having been found on the frigid plains of Siberia, scientists declare that at some time Siberia had a tropical climate and produced the same kinds of plant and vegetable life that are now found on the plains of India; and no one disputes the statement, although it would seem to the non-scientific mind as much of a miracle to give Siberia such climate and conditions as to create the tasks (*de novo*) and place them in Siberia, which act of creative fiat has been gravely given as a reason for finding certain shells of sea fishes imbedded in tops of mountains far away from the ocean.

Relying upon this uniformity of nature, scientists declare that each member of any tribe or species will conform to all the requirements of its species. Any one who desires to angle in his own fish-pond can follow the directions given by Pisciculturists and be sure of catching, five years hence, just such a fish and of just such a weight as he may to day decide upon.

Each atom of matter is identical with each and every other atom of similar matter, and in its ultimate analysis all matter is resolved into identical monads. Therefore, given a certain number of monads and certain conditions certain results are sure to follow. Examining the life, habits, and surroundings of our undeveloped savage brother biped, we find the same law holds good, with perhaps very slight exceptions. Each member of the Eskimo tribe will construct his hut and sledge, just as his fathers have done before him, and as his brother does to-day; he will wear the same skins, eat the same oil, prepared in the same way as all others belonging to his tribe. Barring accidents, he grows to the same stature and avoidpups as his brother; if perchance he is sick, he calls in the tribal medicine man, who performs the same incantations, and doses him with the same potions he has his brothers and his fathers before him, and in due time he gets well, or if he does not, the fault lies with

him, and not with the system which experience has proved will and does cure Eskimos.

Following this law of like causes producing like effects, and certain conditions being inherent in certain forms of matter, and of life pertaining thereto, we must scientifically predict that the same law holds good when we examine the biped who claims to be civilized and enlightened. Scientifically, he is a protoplasm and a chemical affinity, governed solely by the law of expediency, has come up through great tribulation, and attained its now exalted position through the operations of a certain combination of circumstances, called the "survival of the fittest."

Dissecting him we find him compounded of the same animal, vegetable and mineral atoms, and these atoms holding the same chemical relations to each other as similar atoms do in other combinations in the various kingdoms or departments of nature, and therefore subject to the same laws of chemical affinities. We may find his bone to vary somewhat in texture from the bone of another mammal, but it does not differ from that of any other civilized human biped. The same is true of the blood globules and each and every other part of this civilized biped. Therefore reasoning from known and invariable laws governing all the various departments of the material world, scientifically we can claim that each and every condition of climate, food, clothing and temperature pertaining to the good and well being of one civilized man, should pertain to all of his kindred or tribe. Investigation and experience having shown that certain articles of food prepared in a certain manner, eaten in certain quantities at certain hours of the day, combined with a certain amount of physical exercise, followed by a rest and sleep for so many hours, will produce in a certain number of years a man of certain size and weight, and continue the life of that man for a certain number of years. Then the same should be true of all other men of his kindred and tribe. Do we find this to be the case? Why is it that all the laws of nature are turned "topsy-turvy" when we come to apply them to civilized and enlightened man? Viewed scientifically, this highly developed man, being the culmination of nature's handiwork, in him all her laws would find the most favorable conditions for harmonious action. But experience finds no harmonious and consistent action; it is all friction, irregularity and disagreement. One who has proven his superiority over his brothers by accumulating more possessions than one hundred families need is ordered by his medical adviser to live on bran, and that don't save him; another with a great wealth, can not find anything he can relish and must import a cook at a salary of \$10,000 per year, to prepare something that may perchance bring back recollections of a lost appetite, while his Chinese laundryman is getting fat on "pusley." The Briton will think he is starving unless he can dine on roast beef, or veal pie, while the Frank is delighted with a diet of soup and the lex of a frog. The Jenton will drink beer by the gallon, and the Scot take his hot whisky regularly, and each of them "live long and prosper" while their Yankee cousin will tumble into a drunkard's grave before he has lived out half his days on only a fraction of the whisky consumed by the Scot. One will make a good meal on a cup of coffee and a liberal portion of pie, rise up refreshed blessing the hand of wife or daughter that made it; while the Judge—his neighbor—can not eat even a small portion of the same pie without suffering two or three days, all the while vainly calling on his medical brother for relief. So it is not to be wondered at that when the medical brother cries unto him for protection, and the grant of a monopoly to those only who can pronounce a certain medical shibboleth, he says, "Not, brother, until I can eat pie and not suffer."

Many persons eat peppermint drops, and enjoy them, thinking them good and wholesome; but years ago, a woman, one Sunday morning, in a little village church in England felt faint after eating some of these drops. Why and how is it, that a son of that nation can not avoid a slight feeling of a similar faintness, on smelling a peppermint drop in Chicago, forty-eight years afterward? Why can the odor of codfish take away all the appetite, and prevent one member of a family eating at the meal, while each other member will eat the codfish with the relish of an epicure and declare the odor delightful?

It is not a satisfactory explanation to call this an idiosyncrasy, governed by hidden laws, of which we are ignorant. How can a protoplasm and a chemical affinity, or flesh and blood, have an idiosyncrasy? And how can the same body, acting under same conditions of climate, exercise, and food, during a series of years develop a series of idiosyncrasies? It would seem to require a better explanation than this to account for the fact that two children of same parents, nurtured and reared under same influences, partaking of the same food and listening to the same instruction, will develop one into a butcher, and the other be unable to bear the sight of blood, without fainting, and if unexpectedly taken into a slaughtering pen, would be overcome by nausea, and be unable to partake of food for that day; nevertheless a few days afterward will eat with a relish, and no after inconvenience, the same blood, which, under the name of gravy, will flow from a freshly carved tenderloin roast.

The oldest tradition we have of the human race says: "Behold, I have given you every

herb-bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life I have given every green herb for meat, as I have said."

"The beast and the fowl and the creeping thing hath kept his heritage, but the civilized man has undertaken to improve his to suit his own fancy until he has practically lost it, and now can not find anything that is to him good."

A few years ago a man received a wound which healed in such a manner as to allow the operations of the stomach to be observed and noted. Physiologists were delighted at this opportunity to learn the hidden secrets of this wonderful digesting laboratory, and soon tabulated a series of facts as to the process and duration of the action of the acids of the stomach on various articles of food, only to find that their table of facts applied only to the particular stomach in which all this was noted. Other stomachs showed very decided inclination to act after the dictates of their own sweet will.

Before a baby with the colic medical science stands as helpless as the baby itself, and can only offer a poison that will numb the nervous organization of the baby and render it unconscious of its pain.

We find the same conflict of experience in regard to the effect of climate; one suffers with cold though bundled up in more clothing than three men need; another does not suffer although he may ride on the platform of the car without overcoat or mufflers. One can sleep ten hours daily, and another finds four is all he requires. Should a man whose conceptions of the sacred rights of property vary from the established standard of the community in which he lives, declare that it was all on account of the climate, his plea would not avail if he were called to account for having in his possession a horse, to the ownership of which he could not establish a clear title. Yet it would be every whit as scientific as the plea of the morbidly selfish hypochondriac, who spends his days changing his home in search of a climate that will cure his physical derangements.

With all this conflicting testimony of man in his normal state we find a far worse condition in certain abnormal states to which he is more or less subject, and which are called disease. In all other departments of living states of matter, we can readily trace any disarrangement to its cause, apply a certain remedy; and harmony is the result; but when friction occurs in the operation of the human machine, after all our progress with investigation, we are far worse conditioned in certain abnormal states to which he is more or less subject, and which are called disease. In all other departments of living states of matter, we can readily trace any disarrangement to its cause, apply a certain remedy; and harmony is the result; but when friction occurs in the operation of the human machine, after all our progress with investigation, we are far worse conditioned in certain abnormal states to which he is more or less subject, and which are called disease. In all other departments of living states of matter, we can readily trace any disarrangement to its cause, apply a certain remedy; and harmony is the result; but when friction occurs in the operation of the human machine, after all our progress with investigation, we are far worse conditioned in certain abnormal states to which he is more or less subject, and which are called disease.

Tracing the history of medical science back to the voodoo of the savage, we find a record of what is now called medical superstitions; and yet the record shows that the superstitions effected the cures so long as they were believed in, and were during their day and generation just as scientific as Pasteur's theory of inoculation.

[Since the above was written the following denial of Pasteur's theory is given by Mr. Wattle whose occupation is to take care of all scientific dogs and never gets bitten, who has survived the period of their usefulness in Boston.]

SAYS HYDROPHOBIA IS A MYTH.

The writer asked him yesterday how it was he avoided getting bitten by a rabid dog now and then.

"I can't avoid it," he replied, simply. "Look at my hands; you can see for yourself they are covered with scars, many of which have been inflicted by what people call 'mad dogs.'"

"But if so, why have you not had hydrophobia?"

"Because there is no such disease," said the doctor. "What you call hydrophobia or mad dogs is merely a sort of fits, brought on by worms, constipation, over-heating, or various other causes. High bred animals being of a more nervous temperament, are more likely to run crazy with it in summer than ordinary curs. Under such conditions the poor brute loses its head and tears about, snapping at whatever comes in its way. It will never chase you, as is vulgarly supposed, but will keep right on blindly, without seeing or knowing where it is going, until stopped with a bullet or club. If it bites any one, that person is likely to die from a complaint propagated through the imagination—by causes not at all understood—the most important symptoms of which are convulsions and an abhorrence of water. Now it is quite certain that many have died of a trouble apparently identical with the one we are talking of, while I, who have been fairly lacer-

ated a hundred times by mad dogs, am as well as possible. This I attribute simply to the fact that I have never permitted myself to be frightened by trifles of the kind. Statistics show that since Pasteur's alleged discoveries, more French people have succumbed to hydrophobia than ever before in the same length of time. I have no doubt that his operations are responsible for the increased death rate. Every scared person that comes to him who is not subsequently taken with fits he counts as a cure, while the few resulting cadavers are not thought worthy of scientific consideration. As an example take the case of the children who were sent across the water some time ago for treatment by means of a subscription gotten up for their benefit. One of the boys subsequently died of hydrophobia, but the dog that bit them is still alive and kicking."

Learned men of this day delight to recount the absurd superstitions of our ignorant ancestors and talk of the advance of medical science, and yet scientifically their cures to-day are the result of the same sort of superstition, and none of them are any more effective or permanent than those occurring at "Our Lady of Lourdes."

Scientifically, when a certain drug is found to produce a certain effect when given to the man described in the scientific formula for man, the same result should always follow when given to any other man in like condition. The flesh, bones, blood and tissues of one of every man are identical with those of other men of his kindred tribe, and are subject to the dominion of the same laws.

Knowing as we do that these laws of the material world do not act with unvarying regularity when applied to our physical bodies, we can not lay the blame on nature, all of whose workings we find to be perfect and unvarying, and if we desire to continue to be scientific we must recast the formula given as the scientific statement of what man is. Do we not, in fact, find him to be a protoplasm and a chemical affinity, plus, something else—some unknown quantity—which dominates and controls the action of that chemical affinity and protoplasm, causing it in its ultimate expression to differ from each and all other similar collections of atoms of matter, so long as this unknown quantity continues to dominate it?

Experience shows that whenever this power realizes its dominion, it raises the atoms of matter composing its particular body to a greater or less degree above the known laws controlling such atoms, as shown by Dr. Tanner in his forty days' fast, and many others similarly remarkable. On this hypothesis, is it not clear how and why it is that "many of the very men" are identical with those of the physical expression of their thought as they are various in their thoughts, of which their bodies are the outward and visible expression?

To a certain extent, therefore, each man is separate and distinct from all other parts of nature, resulting solely from the action of this unknown quantity; through this he becomes a world within himself, becomes a law unto himself, which he enforces as he will.

Is it any wonder, therefore, that medical men are obliged to guess, when called upon to repair this physical machine? The disarrangement of which is not caused by any fault in the machine, the trouble being in this unknown something presuming too much on its power, defying all restraint, and acting contrary to those principles which experience has shown ought to guide and direct it. Wonderfully powerful as it is, there are limits to its capabilities when acting in accordance with its own wishes and desires, and harmony can only be restored by bringing this power into a proper understanding of itself and its dominion. To claim that this can be done by a dose of calomel, or quinine, will one day be declared to be the most foolish of medical delusions. May it not, therefore, be scientific to say that these abnormal physical conditions are the result of wrong thinking, and that like effects follow like causes here, as in all other departments of nature?

There is yet a third class to be considered, that of bogus mediums, persons utterly devoid of psychical powers who simply masquerade as mediums; skillful impostors who fatten upon credulous dupes. These have done more harm than even those mediums who are traitors to their functions. They have been possible because of the ignorance, carelessness and superstition still lingering in our midst. For some years they have reaped a golden harvest, but their days are doomed. Spiritualists are awaking to the character of these ghouls and vampires. Their present pains, resulting from past imprudence, will lead to future carefulness. The end is gain. A righteous indignation would adjudge these spiritual pirates to the States Prison, but an awakened watchfulness will deprive them of their opportunities, driving them to other fields of chicanery, or, perhaps, and better, causing them to earn bread honestly.

Outside of Boston no other city has been, surely, so sadly cursed as this of San Francisco. Audacious, brazen, cold-blooded, damnable impostors, cunning as the fabled Satan himself, have "materialized," "slated" written, "spirit" photographed, "oil painted," worked the "test racket," and generally held a psychological "witch's Sabbath" every day in the week, with matinees on Sundays, for some years past in this city of hills. Professional mediums of the weaker sort united forces with these brazen cheats, with the result that a virtual "trust" was formed, and all who were not in "the ring" were simply frozen out! On every hand the evils were admitted and deplored. Private indignation did not rise to public condemnation. The tide of fraud kept on rising though, but notes of alarm from rational and fearless Spiritualists had aroused attention. The Psychical Research Society was formed and the result has been most of the rascals have dispersed east, north and south. Spiritualists thus broke up the gang of knaves; to them, then, belongs the true credit.

Now comes the San Francisco *Daily Chronicle* that has for some days past been regaling its readers with a minute and circumstantial account of "how it's all done," evidently written by an expert. Chemistry, sleight of hand, mechanics, stage craft, and humbug of the most vulgar sort, are all disclosed as the stock in trade of these abominable tricksters,—all tending to show that the untrained observer or unsophisticated believer has been at the mercy of a set of sharpers who have dubbed themselves mediums(?). In so far as the *Chronicle* has thus exposed the cheats it has done good. For so much it can be thanked and endorsed. A careful reading of its articles, however, discloses an underlying purpose. It leaves the public less than it takes Spiritualism and its pertaining! In no case will its columns admit the other side—that our facts are real. Its articles inconsiderately lump us all as dupes and swindlers. If its desire for all the truth was more apparent one could endorse it more. It did not even begin its work until our own people had set the example!

In public and private there is meddleship enough in San Francisco to outweigh all the fraud ever practiced here. Our duty is twofold: to expose the false, to present the true. Phenomenal mediumship is a fact. It cannot be gained; like Banquo's ghost it "will not down," no matter who commands. In a wild shriek against fraud, the sweet, low voice of truth is at times entirely drowned. The fraud of Frisco are but the scum and drift driven in advance by the rising of the tide of truth.

It is well these exposures have come. It is well Spiritualists initiated them, and that the *Chronicle* followed suit; but it will be better if Spiritualists and mediums take it all to heart. The one to use reason and cool judgment, the other to be content with what the spirits can do unaided. Fellow workers, on us rests the honor of our cause. Let us respect it. Let us sustain the truth of mediumship, and then mediums must needs preserve their integrity, for genuine mediumship must mean honest mediums.

San Francisco, Cal.

The Peoples of the World.

The comparative tables of the population and area of the various countries of the world, taking them with their dependencies, which appear in the new edition of the Statesman's Year book, have been compiled from Prof. Levasseur's statistics furnished to the International Statistical Institute, and may be described as presenting odd facts in a new and striking light. In point of area the British empire stands at the head of the list, the number of thousands of square miles being 9,339, Russia following closely with 8,644. Though the Chinese empire is but a little less than one-half as extensive as its neighbor in population, China, with her 404,000,000, tops all the countries of the earth. The British empire comes next with 307,000,000, and Russia with only 104,000,000; while France has but 71,000,000, the United States 58,000,000 and the German empire 48,000,000. The comparative rates of increase of population of the European States since 1800 also yield instructive results. Thus, while the United Kingdom has since that period risen from 16,250,000 to 37,000,000, Russia in Europe from 35,000,000 to 88,000,000 and the German empire from 27,000,000 to 47,000,000 (including Alsace and Lorraine). France has only advanced from 33,000,000 to 38,250,000. Prof. Levasseur estimates that between 1710 and 1874 the entire population of the world about doubled—the figure being 682,000,000 at the former and 1,391,000,000 at the latter period.—*London Daily News.*

For the Religio-Philosophical Journal.
FRISCO FRAUDS.
J. J. MORSE.

The professional medium is not necessarily a hindrance to the progress of Spiritualism; nor is his occupation, *per se*, disreputable. On the contrary his existence supplies a great need, and his occupation can be fraught with great good. As a class professional mediums have assisted in the extension of Spiritualism beyond all other agencies,—except, perhaps, the press.

Unfortunately professional mediums are divisible into two classes. The strictly and undeniable honest, the noble army of martyrs, on one side, and on the other side the questionable, who run the gamut of weakness from carelessness to dishonesty. From these latter have arisen the deplorable results that the secular and spiritual press have so frequently chronicled.

The Disabilities and Limitations of Sex.

When the system of co-education was first proposed, the wise in their own conceit said, it cannot succeed; the girls will necessarily fall behind their classes. The experiment proved the reverse. Then it was said, The girls may compete with the boys in the rudimentary branches; but in philosophy, the languages, the higher mathematics, they must fail. The girls, however, by taking the prizes in these higher branches, soon proved their equal capacity. Compelled to admit the facts, it was then said, If the girls pursue this course of collegiate study, it must be at the risk of a lamentable physical depletion, not only for themselves, but their descendants.

When, however, it was proven that the girls in colleges, with regular employment and intellectual ambition, were more healthy than those in society, and that a larger proportionate number of young men fell behind their classes on account of ill health, then these wise ones, driven from all their supposed strongholds, betook themselves to the realm of speculation, and declaimed on the general "disabilities and limitations" of the feminine element in humanity.

The possibility of any limitations of power in the opposite sex never seems to occur to any one. The sphere of that half of the race is supposed to be boundless, and its capacity illimitable. Those who declaim on the inequalities of sex show themselves as ignorant of the first principles of life as would that philosopher who should undertake to show the comparative power of the positive as against the negative electricity, or the centrifugal as against the centripetal force, of the attraction of the north as against the south end of the magnet.

These great natural forces must be exactly balanced, or the material world would relapse into chaos. Just so the masculine and feminine elements must be exactly balanced, to redeem the moral and social world from the chaos that surrounds us. One might as well talk of separating the poles of the two ends of the magnet as for man and woman; their true place is together everywhere. Having different duties in the same sphere, neither can succeed without the presence and influence of the other. To restore the equilibrium of sex is the first step in social, religious, and political progress. The tendency in past ages has been to exalt the masculine portion of humanity, because, in the infancy of the race, superior physical strength made man more valuable in supplying material resources and in doing the rough work of the world. Hence, those who could fight with wild beasts, how down mighty forests and rocky mountains, build pyramids and guide the engineers of war, did not appreciate the more delicate work of the domestic, sister, daughter, nor the gentler influences continually flowing out from these, softening the asperities and mitigating the miseries of life.

The tendency of the masculine element is centrifugal, to boundless exploration, to endless change, to the nomad life. The feminine is the centripetal force, that has made the family, the tribe, the community possible. This element is necessarily in the form of woman; it predominates as well in the most refined, spiritual, scholarly men; it is the repository of the religious sentiment, the conscience of the race. Its voice sweet and clear has been heard in all ages, above turmoil, conquest, and persecution; but its protests against violence and injustice have been too often unheeded and forgotten.

All the talk we hear about the "limitations of sex" is outside the realm of science and philosophy; but, as women themselves believe in these oft-repeated assertions of their "disabilities," it is well to consider the data on which they rest. "You must admit," said quite a well-informed woman to me not long since, "that we are handicapped by Nature,—that we have many disabilities, and are very circumscribed in our limitations." "True," I replied, "all living things have their limitations. The fish cannot fly in the air, the bird cannot swim in the river. Sick men and women are alike handicapped by disease and suffering. But every living creature in its normal condition can fulfill its destiny. The healthy, well-developed woman has no 'disabilities.' 'Her dress is certainly not a hinderance being, buried in a velvet cushioned chair, absorbed in a piece of flimsy embroidery. 'Her dress!' I replied. 'A woman is not born with petticoats, high heels, lapped ribs, and a dozen hairpins stuck into her scalp. Such disabilities are of her own choosing; they have nothing to do with the normal woman in freedom. Our judges in the Supreme Court of the United States, and our priests and bishops in crown and surplice, could not in such attire run a race, play base ball or cricket, or do any grand and lofty tumbling in a gymnasium, but who would reckon these robes of state as the 'disabilities' of these professions?' 'But,' said another, 'granting what you say on this point, you must admit that motherhood is a disability.' 'Do you call it a disability?' I replied, 'to give life to an immortal being?'

The "Magnificat" has been chanted for centuries round the globe. A prominent place is given to this hymn in the vesper of our churches, both Protestant and Catholic. This song of praise by the Virgin Mother in thankfulness for the Incarnation, and uttered while she was yet the tabernacle of the Son of Righteousness, proclaims motherhood to be woman's chief honor and glory; and yet, in direct contradiction to this dogma of our faith, motherhood is regarded as a "disability," and spoken of as such, perchance, by the very lips that join in the "Magnificat" every Sunday in our temples of worship.

There would be more propriety in enlarging on the "limitations" of the male sex, because man cannot be a mother, than of the sex that possesses that capacity. Surely, maternity, which calls forth some of the most tender sentiments of the human heart and quickens into life all the dormant forces of woman's being, is an added power and development, and not a "limitation."

"But it unfits her," says another pertinacious reasoner, "for much of the world's work." "Yes," I replied, "and it also fits her pre-eminently for much of the world's work. A large share of human legislation would be better done by her because of this deep experience. Every special calling has its special advantages and disadvantages."

Freeman, the miner, the diver, fill the position of the student, the author, the statesman. It is only in very exceptional cases that these classes interchange employments. Women have shown themselves capable in emergencies of doing everything that man has ever done in all the higher departments of intellectual achievement in which they have had training, as well as in those employments where physical strength is needed. With proper drill and a dress adapted to the work, there is nothing required of a human being that woman cannot do. The two things that Horace Greeley declared impossible for a woman were to pilot a ship across the sea and sing bass in the choir, yet she has in several instances accomplished both these feats.

In choosing our employments, we must all alike accept the limitations necessarily involved; but there is no reason why custom and public sentiment should handicap its victims with an indefinite number of artificial disabilities that have no foundation in nature. It is impossible to estimate the extent to which civilization has been blocked in all ages by the repression and persecution of the feminine element in humanity.

ELIZABETH CADY STANTON.

DR. E. W. H. BECK.

Close of a Useful and Eventful Career.

The death of Dr. E. W. H. Beck, which occurred Saturday night at nine o'clock, brought to a close the career of one of Carroll county's most widely known and highly respected citizens. Dr. Beck had been a sufferer for months, and the community, his family and friends were prepared to receive the final decree. He passed from earth, surrounded by his loving wife and children, as quietly and peacefully as darkness melts into dawn.

E. W. H. Beck was of German Scotch descent, and was born on the 13th of January, 1822, in Lewistown, Mifflin county, Penn. In September, 1834, his father left Lewistown, and emigrated to Pickaway, O., where he remained three years and six months in the occupation of a farmer. He subsequently lived six months in Covington, Miami county, and on the tenth of October, 1838, moved to Indiana, and locating in White county, built a hotel the following year in the town of Monticello, and began his operation. The subject of this sketch, during his first eighteen months in Indiana, occupied the time in farm work, hunting and dealing in skins and furs. In 1840, in his nineteenth year, he assisted in steering the first flatboat, loaded with flour and bacon, on the Ohio river, to the mouth of the Mississippi river, to New Orleans. In the winter of 1842-3, he attended lectures at the Ohio Medical College, Cincinnati. The succeeding fall (1843), he started to Philadelphia to attend lectures, but his supply of money failing him, he stopped at Lewistown, Pa., and passed the winter there, reading in the office of Dr. Culbertson. Returning to Monticello in 1845, in March he entered the service of the United States army, and was graduated from that institution in March 1848. Receiving the degree of M. D., May 1, 1848, he again entered upon the practice of his profession at Delphi, in full partnership with Dr. Grimes. March 4, 1850, with others, he crossed the plains with an ox-team, and after practicing medicine in California four months, returned to Delphi in the spring of 1851, and has remained here ever since, actively engaged in his profession.

On the 23rd of October, 1848, he was married to Frances M. Milroy, youngest daughter of Gen. Samuel Milroy, who, in his day, was not only one of the most prominent citizens of Carroll county, but of the State of Indiana. Five children have been born to them—Alice J., Larry G., Genevieve J., Francis I. and Walter M.

On the 5th of October, 1861, Dr. Beck was commissioned a surgeon in the Third Cavalry Regiment Indiana Volunteers, holding the position about ten months; he was promoted to surgeon of brigade. At the end of six months more he was in turn made Surgeon in Chief of First Division, Cavalry Corps, Army of the Potomac, and placed on Gen. Buford's staff, the corps commander being Gen. Pleasanton, who was succeeded by Gen. Sheridan. In his three years' service, Dr. Beck took part in important battles: South Mountain and Antietam, Md.; Fredericksburg, Chancellorsville, Beverly Ford, Upperville, Second Bull Run, Wilderness and Spottsylvania, Va., and Gettysburg, Penn.; in thirty-one engagements, and in thirty-six skirmishes. At Antietam he had a horse shot under him. At the battle of Gettysburg, on the first day's fight, when the Union army was being driven out of town, having established a hospital in the Presbyterian church on Baltimore street, he was operating on wounded men, and though a half-hour before he could easily have escaped by fleeing, as a number of surgeons had done, he heroically resolved to remain with the suffering soldiers, and was made a prisoner by Lee's incoming forces. Immediately with two assistant surgeons he began operating on wounded rebels—a strange man, which, when the provost marshal arrived, saved them a visit to Andersonville or Libby. Laboring almost night and day on the wounded of both sides, until the morning of the fourth of July, his imprisonment ended by Gen. Lee's evacuation of the town. Although a non-combatant, the part he played in the turning battle of the war was of exceptional importance. His position within the enemy's lines enabled him, about midnight of the third of July, to suddenly discover the quiet withdrawal of the rebel soldiers from their posts, the silent departure of bodies of soldiers for the rear, and the erection of barricades across the streets—evidences that Lee was beaten, was in the act of retreating, and was covering his retrograde movement. Assured of these facts by a careful examination, he ran into a private house, picked up a white bolster-strap, and waving this before him, ran up Baltimore street toward the Union line to give notice of the enemy's action. As sharpshooters covered the street, and had orders to keep it clear, this was a dangerous task; but he accomplished it in safety, gave his information to Gen. Howard at three A. M., and so

enabled that officer to push forward his forces open a brisk fire, and capture five thousand men of Lee's rear guard. There is a memorial to be found in the files of the Congressional Record at Washington, shortly after the battle, calling attention to Dr. Beck's gallantry on that occasion.

At Gettysburg, Dr. Beck amputated the shattered leg of a young Union Lieutenant, then an entire stranger to him. Twenty-two years after, when commissioned by Gov. Gray to place the Third Indiana Cavalry monument on the field of Gettysburg, he was surprised to learn the young Lieutenant was none other than Col. W. W. Dudley, ex-Commissioner of Pensions.

In childhood and early manhood, Dr. Beck was a firm believer in the orthodox religious views of the day and age. Becoming skeptical and materialistic in thought and independent in belief, about 1854 he began the investigation of the phenomena known as spiritual, and reading every thing published on the subject pro and con, he became a firm believer in the harmonical philosophy and in spirit communion, under fixed laws and conditions—a belief he adhered to the last as theological, scientific and rational.

The funeral services were conducted from the family residence, Tuesday morning at ten o'clock. Mr. Joel Tiffany of Hinsdale, Ill., a prominent Spiritualist, delivered the eulogy, and the Odd Fellows lodges of the county, and the G. A. R. attended in a body, following the remains to their last resting place in Odd Fellows cemetery. The attendance at the funeral was very large and in itself was a splendid tribute to the good man who had passed away. Dr. Beck's life is inseparably connected with the history of our country. Peace to his ashes.—Delphi, Ind., Journal.

A Sermon by Professor Swing Criticised by a Theosophist.

To the Editor of the Religio-Philosophical Journal:

A certain Chicago divine—the most learned, popular and vaguely mysterious Prof. David Swing—has generously condescended not only to discourse upon the spiritual and supernatural with eloquence and erudition, but in that discourse sweetly and subtly asserts, that from hence, waves of devotion, like the wind, blow from the east, within the circumference of earth, by and with his most gracious permission.

"Dear flock, little children, we will not deny this vast unstudied country whose ways and means are unknown to our books and wise men. There is no harm and no bad logic in assuming that the world of the supernatural may be near our own. The temples may in some manner overlap. Our senses are grand for many purposes, but they are powerless away from what we call the physical sphere. As God lies beyond them so does the country of God. It may be near; it may be far. This is certain: that it should stand untouched by our fondness for superstition."

So saith David the divine. Behold a spectacle for gods and men and the monsters of the deep! Come up! come up! all ye creatures of the air, the earth, and the deep waters, and listen unto David, for he is rich and great and wise; and when he standeth before his congregation even the Sunday sun softens to a sacred glow through the tinted windows, and round him rustle the soft swish of rich silk, purple and fine gold, as waves of devotion heads bow in gentle adulation before his musical ministering. He telleth them of the limitations of libraries; of learned men, and wise men; explains to them all the possibilities of the universe; unites the divided empires of science and religion without effort and without philosophy; defines the powers of the human senses, and sets the bounds of attainable knowledge. Moral he deems the world began, and saw the same old things with the modern vocabulary of the heterogeneously differentiated unknowables. The same sentiments come from the pulpit in every age and in all climes, when the pews represent rich pastures, and the sheep gather in great herds with silver bells, and clad in fine wool and cloth of gold. The voice of the priest comes thundering down the ages, and ever it is the same message in all lands and languages.

"We have the sum of truth. We will tell you the limits of your powers, and what you shall learn and what you shall not learn. We will lead you through the only path to paradise to the only true and living Lord, for only we, His priests, can enter the holy of holies, and learn the mystery which in all ages has been hidden in God!" A strange fatality forever overtakes the prosperous church and popular priest. They always become deaf and blind; blind to all the startling "signs of the times," deaf to all the rioting war of pressing progress and ceaseless change; and fondly fancy that the stately walls of their beautiful churches will somehow enclose and protect them against the surging seas that sweep at other phenomenal forms of thought and men to destruction. Pray tell us, David the divine, who gave you warrant to assume that your Christ is the only Christ?

If you have a good library (secretly closed against the sheep) you will find the history of a score of Christs, as well supported by the so-called miraculous and supernatural as your especial Jesus; and if numbers prove anything, with as many millions of believers, the veriest scholars of Europe and the Orient, all own such libraries and serenely acknowledge the claims of the various divinities.

By what right, except that of the most presuming arrogance, do you assert that "the realm of the supersensual (there cannot be such a thing as the supernatural) is un-studied and its ways and means wholly unknown to the books and wise men of this world." Who gave you the authority to tell the people that God lies outside the physical sphere, and that the place of the supersensual must remain unknown? Hark to those outside the softly carpeted pews, outside the walls, outside the gates. There are, not only thousands, but millions of them, and they are gathering voices that soon will roar like the thunder of the elements, and the truth that they are spreading, but cannot limit, will gleam like lightning round the world, and sweep all before it, with the rushing torrent of many waters. The world outside the pews, a world of science and progress, a world of reasoners and radicals, a world of spirit seekers and spirit scorers, cries out with one mighty voice:

"We are sick unto death of priests and their platitudes; of the narrow old creeds; of the old timid tides and terrors; of all you blind leaders of the blind. We neither need you

nor heed you, but pity you, pass you. We cried for bread and you gave us a stone. Listen, David, You delude none but the most stupid of your sheep."

Millions of people have found out more about their own souls and the realm of its powers, than you, and your cloth can ever tell them, and the grandest discovery of modern times is that every man can pilot his own soul without the aid of church or priest. Millions of people roam boldly and boldly in the fearsome land that you call supernatural (because you do not use the term scientifically), and they constantly bring to light new facts and laws to add to the domain of science, and forge shining links in the golden chain that binds the visible world to the invisible, the material to the immaterial, and all in all about the feet of God. They no longer whisper in terror-stricken tones: "Let be—this part of the universe is not for thee. Have faith and trust in what you long to see." No! but they call in joyous accents, "Come come and see! investigate, weigh and prove. Your daring thought and hope are but the prophecy of your coming knowledge."

Hundreds of books have been written and are being written about the "untravelled, un-mapped" kingdom from which you would exclude your tender lambs. These books tell of wonderful and easily proven truths about your "incomprehensible empire," and scholars and scientists have written many of them, and kept writing them though the priests still keep up the farce of playing to the pews that they do not exist; but the farce is almost over for the educated world, and the curtain rung down upon the actors.

Flammarion, the great French astronomer, sweeps the skies with his telescope, and following the mighty march of suns and satellites, with piercing eye describes a distant orb, unknown, unnamed, and plucks it from the abyss, void, to beam a shining star in the glowing galaxy of wheeling worlds on worlds, "still chiding to the young eyed cherubim." The world of science openly applauds the wise and tireless astronomer, forgetting that for much less than his boldness Galileo was tortured and murdered not so long ago.

But double daring is this man Flammarion for not content with roaming the whole expanse of the untouched and unapproachable supernatural country of the priests of the time of Galileo, he dares and scorns the priests of the nineteenth century, who grudgingly widen the borders (though they still define the bounds) of that fast receding land. He enters the domain of the supersensual saying: "I saw this astral form. There I clasped this luminous hand across the river of doubt, and if you learn the laws of this new realm, as I have, you, too, shall perceive the intangible, as easily as I find the stars in the vast empyrean." He boldly sails away to preside over a congregation of spirit-seekers and spirit-knowers gathered in Spain, though David swings his censured club, and blows his trumpet of protest with the rest of his timid, time-serving brethren. Baron Reichenbach spent years in studying and writing about a mysterious odic force, and so proved his assertions that to-day the Academy of Sciences not only accepts his facts, but also those of Mesmer, and surpasses them both in daring experiment with the invisible forces that were once in the possession alone of priests and magicians. In the days of Crookes and Hare, giant luminaries of the scientific world of England, and brave and dauntless Elliott Coues, no lesser light of America, pile marvel upon marvel, wrestled with their physical and psychical senses from the so-called world of the intangible and unknowable and write book after book, that whoever runs may read, though pulpits denounce and themselves hoarse with warning and denunciation. Hypnotism, Mesmerism, Buddhism, Voodooism, Theosophy, re-incarnation, and every sort of psychical thought and daring run riot throughout the literature of the day.

All round this green earth, from Thibet to Buenos Ayres, from London to Melbourne, thousands and thousands of people, in public halls and private homes are testing the powers of their psychical senses in the land of shades and astrals, and finding the supernatural a misnomer, and all these creatures subject to laws of increasing subtlety, but always beautiful and sublime, as the boundless glory of nature, through whose passing pageant the soul of the universe manifests himself to his children.

Hundreds there are, still wiser and stronger, the elder brothers and sisters of the race, who dwell serene on mountain heights of knowledge and wisdom, waiting for us to come up higher and gain the psychical senses, which are as certain a possession of the aspiring soul and purified organism, as seeing and hearing are the common dower of the mass of undeveloped humanity.

"Old things are passing away and all things are becoming new."

Even the trammelled priest of to-day uses the vocabulary of science, and patronizes the increasing power of reason, toleration and love. But always and ever, your true priest, in the presence of liberty, charity and reason, is a coward, trickster or protestant, and sees his coming doom in that "read trinity."

If any new religion shall rise from out this chaos of decaying and dying creeds, it will be led by the boldest, wisest men the world has ever seen, and they will be scholars, prophets and heroes, and they will differ from all their religious leaders, in that they will neither claim nor have any authority, nor hold any avenue of knowledge closed against their followers. The world outside the pews wants a religion that is deep in sympathy and love divine, that its believers can suffer with the bleeding heart of every Christ crucified upon a cross, though he cries and dies among Mexicans, Ayrans or Jews.

We want a philosophy so subtle, satisfying and profound, that it shall combine all the wisdom of Hermes and Homer, Plato and Socrates, Marcus Aurelius and Boethius, Saint Augustine and Chrysostom, Spencer and Hartmann into one hospitable and harmonious whole.

We want a creed so tolerant, broad and sweet, that it can embrace and comfort alike the soul of the Brahmin, Buddhist, Mohammedan, Jew, Christian and heathen.

We want a Bible within whose pages we shall find the pearls from the Lotus of the East, the gold from the fire altars of the magi, the light from the crescent and the star, and the perfume from the mystic rose of the virgin and the child. We enough want teachers wise enough and brave to tell the meaning of the wondrous Sun Myth which means forever with majestic radiance through all the clouds of changing names and passing priestcraft, of all the civilizations of Chaldea, Egypt, Greece and Rome, till it burns and glows a conscious living presence, within the heart of every son of God who knows the Christ.

S. E. H., F. T. S.

New York.

The Supernatural in The Church.

The Editor of the Religio-Philosophical Journal:

I have just been reading a Sermon by Professor David Swing, upon "The Supernatural in the Church." He says: "We are bound to conceive of a power outside of our material world, and it is as real as the potencies around our feet. That vast, unstudied country, whose ways and means are unknown to our books and wise men. That outer land which we call infinity. That mighty fact is the reason why the idea of miracle may perform its office in the career of mankind."

To this I take exceptions, for "That vast country outside our material world has been studied," and is not altogether unknown to our "wise men," or to our books; and the idea of miracles has been exploded by many of our reliable scholars and scientific men. The time was when every occurrence that could not be explained by the learned men who were in authority was called a miracle. The manufacture of gunpowder was at first called "diabolical miracle," but when the knowledge of its composition and manufacture became general, it was no longer regarded in that light. Healing by the laying out of hands, restoring the sight to the blind, and the hearing to the deaf, were considered wonderful miracles in the days of Jesus, but to-day, among Spiritualists, this is a common occurrence, to be done no longer miraculously. In the 15th chapter of Mark, Jesus enumerates the wonderful things which those should do who believed on him. In the 14th chapter of John he says: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also, and greater works than these shall he do, because I go unto my Father." It is evident from this, that Jesus did not consider his works as miracles, because all that he did was done in accordance with the laws of nature, and he promised that they should do the same, and greater works also. Church history informs us that these works were done for some three hundred years. Now, if in the days of Jesus he had sent a telegraphic or phonographic message from Jerusalem to one of his disciples at Galilee, and got a reply from him, and only these two understanding this method of communicating at a distance, it would have been considered one of the greatest miracles of the age. What was called a miracle and still is so regarded, has ever been considered as something outside of, or contrary to, law.

Astronomy tells us that the stars are suns, which are centers of systems like our own, of which the sun is the center. These systems of worlds are, without doubt, inhabited with sentient beings, and all governed by one supreme power.

James in his Epistle, in speaking of God, says: "With whom is no variableness or shadow of turning." Therefore in consideration of all this, I believe that God, the great infinite Over-soul, always works through natural and fixed laws, and never violates or breaks a law to perform a miracle. When, sometime in the future, all these laws shall have been discovered, as were the laws of gravitation, mesmerism, etc., and the specificity of the telephone and the phonograph, then there will no longer be any miracles connected therewith because we shall understand them; therefore we do not believe in miracles in the general acceptance of the word. It was no uncommon thing for certain sensitive people to see into what Prof. Swing calls, "That vast unstudied country." Not only in the New Testament times, but also in Old Bible times, we have numerous instances of this in the open or spirit vision of the ancient seers. Balaam's eyes were opened, and he saw the angel with a drawn sword. The Woman of Endor saw the spirit form of Samuel. The young man was on the mountain with Elisha, and Elisha prayed, and the young man's eyes were opened; in other words he became clairvoyant, and he saw that the mountain was full of horses and chariots of fire. There are many other instances, both in the Old and in the New Testament. The discerning of spirits, or clairvoyance was one of the best gifts; Paul urged his followers to covet it, and that gift to-day is quite common.

Prof. Swing also says: "There is no conflict, because the idea of God lies outside of nature's entire spectacle." I think there is a great conflict between this idea and that taught in the Bible, as well as those I gather from the Bible. The Psalmist says, in the 139th Psalm, 7th to 10th verses inclusive: "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

The Bible teaches distinctly that God is omnipresent, and does not mean that he is outside of nature's entire spectacle. Paul, when he stood in the "midst of Mars hill," and preached to the men of Athens about God, among other things, said: "For in him we live and move and have our being." "For we are also his offspring." If this is so, then we are emanations from God, therefore a part of him. How, then, can a part of God be on the other side of nature's entire spectacle? He then makes the statement, "The resurrection of man comes after the laws of matter have brought him to a narrow bed under the grass." He also says: "Solomon exhausted the religion of materialism before our age came up to the problem, and cried out 'Vanity of vanities.' In the verse before that, Eccl. 12:7 Solomon also says: 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.'" This to me does not look very much as though Solomon thought the resurrection came after the form of man was consigned to its narrow bed under the grass.

The fact of the matter is, the spirit is very seldom buried in the grave with the mortal part of man, and never when the change we were taught to call death, has really taken place. It is too true that sometimes people have been supposed to be dead, and have been pronounced so by the attending physicians, and have been buried or placed in tombs, and the discovery has been made afterwards that the change had not taken place, and they had been buried or placed in the tomb while alive. The resurrection takes place at the time of the change called death. There is overwhelming proof of this. There are a great many I think I might say hundreds of seers or clairvoyants to-day who have witnessed this change, seen the spirit leave the mortal body, and have also seen the friends receive and welcome the new-born spirit on the other side of life. This change, or death as it is called, is what Jesus had reference to when talking with Nicodemus. He said "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh," alluding to our birth into the mortal; and that which is born of the spirit is spirit," referring to the change called death, but which is in fact simply the birth from the mortal into the spiritual, or into a higher condition

of life. As Longfellow says in his beautiful poem, "Resignation"—

"There is no death! What seems so is transition; This life of mortal breath Is but a suburb of the life elysian, Whose portals we call death."

The name of Linus Yale, the inventor of the Yale lock, is well known all over this country. I am acquainted with his widow, who is still living. She was the daughter of a clergyman who lived and preached in the town of Bernardston, nine miles from here. This lady told me she at one time had an intimate friend residing in New York, who was sick with consumption and she had promised to be with her, if possible, when she passed over. Mrs. Yale was at times clairvoyant. She had been told by her spirit friends, that she should sometime witness this change. She went to this friend some few days before her transition. When the change came, Mrs. Yale became clairvoyant, and saw the spirit leave the body. The extremities became cold first, as the spirit was gradually drawn from them towards the head; then a light vapour substance began to issue from the head; this gradually enlarged, and finally floated in a ball over the head, being held there by what appeared to be a silvery cord, until all was apparently drawn from the body, when this ball assumed the form of the person a little smaller and much more beautiful. Then the silver cord was broken, and the spirit became conscious, and was received and welcomed by her spirit-friends, who had assembled to assist at the new birth. She then looked a moment or two at the old worn-out form or body lying on the bed, that she had used so many years to manifest through, and then with her friends passed out of sight.

Many clairvoyants have witnessed this change, and some have described it in print in a similar way. I cannot agree with him that it is better to leave the Spirit-world as "an indescribable empire," which is as far as they can take him. All beyond that seems an entire blank to those who style themselves preachers of the gospel and teachers of immortality. They cannot follow him beyond the grave, but leave him there to await the resurrection. They cannot demonstrate the fact of immortality. It is only through the blessed truths of Spiritualism, which our spirit friends have brought to us and forced upon us, that this glorious truth can be fully demonstrated. JOSEPH BEALS, Greenfield, Mass.

The Quirinal-Vatican Comedy.

The visits of the Emperor William to the Quirinal and the Vatican were a comedy in two acts, with a happy and satisfactory denouement all round. For months, indeed ever since it was made public that the Emperor would visit Italy, it has been a diplomatic puzzle how he would manage the courtesy precedence he must pay to Humbert and Leo XIII. without violating some point of etiquette and offending one or the other of these sticking potentates. It was one of those cases where he could have been happy with either were the other dear charmer away. It was impossible for him to visit Humbert and ignore the Pope, equally impossible to visit the Pope and ignore Humbert, and yet it was considered vital to the Italian alliance that he should go to Italy. He must visit both potentates, that was settled. The question therefore arose which should he visit first. He could not pitch up a thaler to decide. It must be settled before he started. The Pope and the King are in political antagonism. If he called first upon the Pope it was tantamount to an acknowledgment that the Vatican was politically supreme over the Quirinal. If he called first upon Humbert it would be looked upon as a recognition of the supremacy of the King, not only in Italy but in Rome, and that in all temporal things Caesar was superior to the Vicar of Christ. The young Emperor, however, was equal to the occasion. He could not go to Italy and ignore the beautiful Queen by paying his first respects to the old bachelor Pope. So he went directly to the palace and made his bows to her and, of course, also to her husband. He was welcomed, and they toasted each other and kissed each other, and bestowed orders upon each other, and exchanged honorary Colonelcy appointments.

The second visit was now on the tapis, but the young Emperor managed it so that it was not a second visit. He could not go directly from the Quirinal to the Vatican in the King's coach. He could not go to a lively stable and hire a rig, nor could he go well in the Queen's victoria. Anticipating this difficulty he had had his own carriage sent on from Berlin. He rode in it from the Quirinal to the residence of the German Minister. He there exchanged his hussar for the cuirassier uniform, had lunch with the Minister, Cardinal Rampolla, and several prelates. He was now on German territory, only a few feet front and a limited area within four walls, but the German flag flew over it, the German sovereignty was absolute, and neither King nor Pope could interfere on this little bit of Deutschland. To start from German territory in a German wagon which had not done service for Italian sovereignty and go to the Vatican was equivalent to beginning over again de novo and starting fresh from Berlin. A cablegram says of this pleasant comedy:

"The popular fancy centered on the pictorial aspect of the event and has more interest in the spectacle of the young Emperor, with his hand some, eager Visigothic face, his white uniform, and his glittering silver helmet, surrounded by an outspread silver eagle, going in state to the Vatican as the heir of Alaric to visit the heir of St. Peter. It is of small importance what they said to each other. It is the fact of their meeting, this martial son of the new North and the Holy Father of the ancient and decaying South, on which men's thoughts in preference linger."

The Emperor arrived at the Vatican and was received with such pageantry and show of papal guards and gendarmes as the limited resources of temporal power could muster up. It was but the shreds of power, only a reminiscence of what the Pope could remember when the Pontiffs failed to render unto Caesar and appropriated Caesar's prerogatives themselves, but it was enough. After the customary interchange of courtesies the two

retired to a private apartment and addressed themselves to business. The world will probably never know exactly what was said on that occasion. It is only known that the Emperor assured the Pope of his desire to pursue a conservative policy in all things, and when the Pope began to press the independence of the Papacy and to demand that Caesar should render unto him the things that were Caesar's there was a sudden interruption of the interview, caused by the timely arrival of the Emperor's brother, Prince Henry, commander of the German navy. As he could not be kept waiting in an ante-room he was summoned and introduced to the Pope, and thus the Emperor was saved any embarrassment. Had he been pressed to the point of promising any guaranty of temporal power most unquestionably he would have refused. That question has been settled forever. It is already a thing of the past, and if the present Pope expects to revive it, to divide Italy, and to hold one portion thereof by foreign bayonets and to rule as Caesar, it is only the idle dream of an old man who knows little of what is going on in the great world of progress. The comedy, however, was well played. Both parties, King and Pope, had an original, genuine, and only visit from Berlin, and the curtain went down on the first act with every one satisfied. In the second act the unexpected rescuer appeared at the critical moment and saved the Emperor. It was a pretty piece of stage play!—Chicago Tribune.

Haverhill and Vicinity.

On Sunday, Oct. 7th, the First Spiritualist Society of Haverhill and Bradford opened its meetings for the season of 1888, in Unity Hall. This Hall is connected with the Unitarian Church of this city, and is new, clean, light and well ventilated; also well adapted for social gatherings as well as for lectures. It will seat about 300—plenty large enough to accommodate our little society.

J. Clegho Wright is our speaker for the month of October, and is putting in some of his best work to the end that pure Spiritualism may be rooted and grounded in the hearts and homes of his hearers. His opening lecture, October 7th, was "Spiritualism, and what it Means—A Science and a Religion."

His definitions of the various forms of mediumship and the how and wherefore of the cause of spiritual manifestations were rich in deep, honest, concise thoughts, faithfully uttered, and will not soon be forgotten by the thinkers that gave him a candid hearing. The evening lecture on "Body and Mind" was an exhaustive argument on mind and matter, and their relation to each other, and should be published in pamphlet form for the perusal of the millions.

I had the pleasure of meeting Mr. Wright at a social gathering, at the home of Mr. L. R. Stockbridge, this city, on Monday evening, the 8th inst., in company with some friends, when he gave himself up to answer questions that might be propounded by those present. The questions were well put, and drew forth some beautiful thoughts, that carried us down to the bed-rock in evolution of matter and spirit. We received a feast of the good things that all progressive souls get when they set out for honest investigation with honest mediumship.

From the best information to be had at the present time, there is a growing interest in the cause of Spiritualism in this vicinity; persons are beginning to investigate in their own homes, just where every person should begin. Cities are being formed and spiritual manifestations are the result. A gentleman, a physician, whose name I am not at liberty to use, has lately been holding sances in his home, with remarkable success. Not only has ponderable substance been moved without mortal contact, but entrancement has taken place and demonstrations of untold value have been given. This is but a single instance, while dozens might be recited. Thus onward moves the good work.

The Ladies Aid Society of Haverhill, the First Spiritualist Society of this city, is doing noble work, holding a session each week, and giving entertainments during the lecture season. W. W. CURRIER, Haverhill, Mass., October, 1888.

BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.] THE WISHING-CAP PAPERS: By Leigh Hunt. Now first collected. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: A. C. McClurg & Co. Pp. 455. Price 50 cents.

This handsome volume contains interesting articles by Leigh Hunt, taken from the papers and periodicals to which he was contributor. The Editor, Taitler, Monthly Repository, Edinburgh Review, and other publications. At agreeable variety of subjects is treated in the distinguished essayist's happiest style, which is terse, vigorous and masculine in tone. Some of the essays are very interesting and instructive, conveying much information in regard to social life and habits in the eighteenth century. Few men have surpassed Leigh Hunt in "the art" to use an expression of M. Taine's, "of stating things in a pleasant way."

"An Analysis of Mind Cures Viewed from a Physiological Standpoint" is the title of a pamphlet of thirteen pages from the pen of Dr. Helen Drummer of New York. In this monograph Dr. Drummer clearly and succinctly reviews the position of the foremost advocates of mind cure. While recognizing that which is valuable and true concerning the absolute supremacy of mind, she is at variance with their unphysiological statements which, she declares, "are destined to do more injury in encouraging license in the matter of diet, in intemperate living and in teaching contempt for hygiene and orderly physiological life than all the good accomplished by their phenomenal cures." She asserts that while transgression of physiological law is not the cause of disease, disease comes through such transgression in a small but rapidly growing class of students are taking the attitude assumed by this author. Price, 15 cents.

Magazines for October not before Mentioned.

The Statesman (Chicago). The first number of Volume IV deals with timely and interesting topics. Senator Alfred B. Colquitt gives his reasons for supporting the Democratic party in the opening article, which is able and forcible. The Statesman, as is the second article by R. V. R. M. Hatfield in support of the Republican party. Rev. Isaac K. Funk gives his reasons for supporting the Prohibition party, and Hon. Robert H. Cowdry his for supporting the United Labor Party. D. Ogley of the Chicago Express writes in defence of the Union Labor party. Other articles are Fountain Grove; an Economic Story by Byron R. Berwick, and Patriotism by C. Bradford. The eight pages devoted to editorial comments on topics of current interest, are perhaps the most valuable part of this number of the periodical, being marked by independence, directness and ability. The selections are judicious. The Statesman gives both sides of all great public questions a fair hearing. The Statesman Pub. Co., 175 Washington St., Chicago. Per year, \$2.00. Single number 20 cents.

The American Magazine. (New York.) An illustrated descriptive paper on the Seventh Regiment of New York serves as an introduction for the contents of this monthly for October. There are also serials, short stories and poems.

The Unitarian Review. (Boston.) A study of Puritanism by Chas. E. Perkins is an article well worthy of perusal; Cyrus A. Bartol contributes a paper on Religious Education. Our Supply of Ministers, with Notes, and correspondence completes a good number.

The Home-Maker. (New York) No. 1, of Vol. 1, of this monthly, edited by Marion Harland is our award will make a good impression upon the public, no doubt. The subscription price is \$2 a year or twenty cents a number.

The Horæuticist, Rochester, N. Y. The Eclectic, B-ston. The Phenological Journal, New York. The Homiletic Review, New York. The Freethinkers' Magazine, Buffalo, N. Y. The Sideral Messenger, Northfield, Minn. The Independent Pulpit, Waco, Texas. Psychische Studien, Leipzig. The Phenological Magazine, London, Eng. L' Aurora, Paris. Sphinx, Munich, Bavaria. Reformador, Rio de Janeiro, Brazil. El Cristiano, Mexico. Le Lotus, Paris. Le Messager, Liege, Belgium. La Revue Spiritie, Paris.

New Books Received.

Doctor Ben. By Orlando Witherspoon. Boston: Ticknor & Co. Paper, 50 cents.

Autofagia, Tales of Old New Orleans and Elsewhere. By James A. Harrison. Sunshine Series. New York: Cassell & Co. Paper, 50 cents.

The following from Boston: Lee & Shepard, rd. Chicago: A. C. McClurg & Co: Fighting Phil. The Life and Military Career of Philip Henry Sheridan, General of the Army of the United States. By R. P. C. Headley. Cloth, \$1.50. Little Miss Weezy's Brother. By Penn Shirley.

A Start in Life. A Story of the Genesee country. By J. T. Trowbridge. Cloth, \$1.00. Taken by The Enemy. By Oliver Optic: The Blue and Gray Series. Cloth, illuminated cover, \$1.50.

Wit and Humor: Their Use and Abuse. By William Mathews, LL. D. Chicago: S. C. Griggs & Co. Cloth, \$1.50.

Jewish Mythology as applied to the coming of the Messiah. By Thos. F. Page. Laconia, N. H.: Published by the author.

Report of the officers of the State Prison of Vermont for 1887-88. Rutland, Vt.: The Tuttle Co.

A Strange Conflict. By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Paper, 50 cents.

A Strange People. By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Paper, 50 cents.

Famous Women.

It is a significant fact that most of the women who have achieved fame in art, literature, or "affairs" have enjoyed vigorous health. This shows that the mind is never capable of the severe and sustained exertion that creative work, unless the body is at its best. The woman who aspires to fill an exalted place among her associates, must be free from nervous debility and female weaknesses. Dr. Pierce's Favorite Prescription will banish these parasites, and furnish for those who feel depressed and heart sick, it is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. Also a study of the subject has been to present a record of facts bearing on one form only of psychic phenomena. Price, paper cover, 50 cents.

Home-circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, "What is Spiritism?" "What is Man?" "Organization of the Spirit-Body; Matter, Space, Time." Price, 50 cents.

The Watska Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Ventum. Also a study of all stages of American citizens. The Inter-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, postpaid.

Poems From the Life Beyond and within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindustan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired verses from the spirit land. Cloth, price, \$1.50, postpaid.

Progress from Poverty. This is a review and criticism of Henry George's "Progress and Poverty and Protection and Free Trade." Price, cloth, 50 cents, paper 25 cts.

What is Scrofula

It is that impurity in the blood, which accumulates in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness and deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it. How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by druggists, \$1; six for \$5. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

MEDIUMSHIP.

CHAPTER OF EXPERIENCES. By MRS. MARRI M. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christ in accordance with Spiritual laws and the Law of Karma. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price \$4 per hundred; \$3.50 for 50; \$1 for 13, and 10 cent per dozen. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE SAVAGE WAY.

How the Indian Treats an Injury—Old Time Methods.

The savage is emphatically the child of nature. He lives close to nature, his only education is gained in nature's school.

When the Indian receives an injury, he does not seek a cure in mineral poisons, but binds on the simple leaf, administers the herbal tea, and, with nature's aid, commences natural recovery. Our rugged ancestors, who witnessed the wilderness, built their uncouth but comfortable Log Cabins and started the clearings in the woods, which in time became the broad, fertile fields of the farmer, found in roots and herbs, that lay close at hand most potent remedies for all their common ailments. It was only in very serious cases they sent for old "saddle-bags" with their physic, which quite as often killed as cured.

Later day society has wandered too far away from nature, in every way, for its own good. Our grandfathers and grandmothers lived wholesome, purer, better, healthier, more natural lives than we do. Their minds were not filled with noxious isms, nor their bodies saturated with poisonous drugs. Is it not time to make a change, to return to the simple vegetable preparations of our grandmothers, which contained the power and potency of nature as remedial agents, and in all the ordinary ailments were efficacious, at least harmless? All these remedies are carefully prepared from recipes which were found, after long investigation, to have been those most successfully used by our grandmothers of olden time. They are the simple, vegetable, efficacious remedies of Log Cabin days.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office. The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, price 10 cents each.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. Also a study of the subject has been to present a record of facts bearing on one form only of psychic phenomena. Price, paper cover, 50 cents.

Home-circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, "What is Spiritism?" "What is Man?" "Organization of the Spirit-Body; Matter, Space, Time." Price, 50 cents.

The Watska Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Ventum. Also a study of all stages of American citizens. The Inter-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, postpaid.

Poems From the Life Beyond and within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindustan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired verses from the spirit land. Cloth, price, \$1.50, postpaid.

Progress from Poverty. This is a review and criticism of Henry George's "Progress and Poverty and Protection and Free Trade." Price, cloth, 50 cents, paper 25 cts.

BAUER UNsurpassed in Tone and Durability. Sold at Manufacturer's Prices for Cash or on Terms to Suit Purchaser. 156 and 158 Wabash Avenue, JULIUS BAUER & CO.

OPIMUM. Habit. The Dr. J. L. Stephens remedy never fails and no other treatment ever cures. EAST AND WEST Correspondence Address Allen C. Mason, 45 to 49 Randolph Street, Chicago, Ill.

A SOLID 9 PER CENT. For annum first-mortgage Real Estate. Loans National Bank. EAST AND WEST Correspondence Address Allen C. Mason, 45 to 49 Randolph Street, Chicago, Ill.

JUDICIOUS AND PERSISTENT Advertising has always proven successful. Before placing any Newspaper Advertising consult LORD & THOMAS, ADVERTISING AGENTS, 45 to 49 Randolph Street, CHICAGO.

The Unitarian.

REV. J. T. SUNDERLAND, EDITOR. Will be sent to new readers for examination. Three Months For 10 Cents. Address: THE UNITARIAN, Ann Arbor, Mich. "Most excellent" Dr. H. W. Thomas, Chicago. "By all odds the best Religious Monthly in the United States."—Unitarian Record

MELLIN'S FOOD. FOR INFANTS AND INVALIDS. The only perfect substitute for Mother's milk. Invaluable in Cholera Infantum and Teething. A pre-digested food for Dyspepsia, Consumptives, Convalescents. Perfect nutrient in all Wasting Diseases. Requires no cooking. Our Book, "The Care and Feeding of Infants," mailed free.

DOLIBER, GOODALE & CO., BOSTON, MASS. Just published, 12 Articles on Practical Polity Being by FANNY FORT, the greatest of all American writers on Polity for Market and POULTRY FOR PROFIT. Tells how she cleared \$49 on 100 Light Fralans in one year; about a meehan village lot; refers to her 60-acre poultry farm on which she CLEARS \$1,500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed them. Price \$2. Stamps taken. Address: DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

LAND Corn Belt IN THE IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA. Selected with great care by experienced men. Well provided with water, near railway. Every acre fertile, soil good for settlement. Offered for sale on easy terms, at low prices and with clear title. by FREDERIKSEN & CO., 181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

Suggestive Outline BIBLE STUDIES AND BIBLE READINGS. By JOHN H. ELLIOTT, Author (with S. E. Riggs) of Notes and Suggestions for Bible Readings. TOPICS in this book in relation to the Bible are discussed such as: George F. Pentecost, Horatio Bonar, Henry Morehouse, George O. Needham, D. L. Moody, D. W. Whittle, J. H. Brooks, A. J. Gordon, William Lincoln, H. C. Vinton, Chas. A. Whittelsey, R. C. Morse, L. W. Mumhall, &c., &c., &c.

Great Reduction in Price! SPECIAL IMPORTATION. Spirit Workers Home Circle HANDSOME DEMY 8VO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years, By MORELL THEOBALD, F. C. A., of London, England. A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English bound edition can be supplied in America. The book is a large 12mo of 310 pages handsomely printed on fine heavy paper from new type with fancy initial letters and copper ornaments. The original price was \$2.40, postpaid. It is now reduced to \$1.50, postpaid. A rare opportunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena. For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, JOHN C. BUNNY Proprietor.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on Chicago, New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Sandolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

(Vol. 4) No. 44, October 27, 1888.

Ingersoll and His Imitators.

Without doubt Ingersoll is an original genius. There are many kinds of originality. That of Ingersoll is originality of expression, of phraseology. His religious thought, for instance, is old and common place, the thought that the Boston Investigator has been giving its readers for half a century, but the language in which he reproduces this thought is his own, and it has a boldness, directness and simple beauty and eloquence which invest it with interest for thousands for whom, if presented in ordinary language, it would have no attraction. Ingersoll enters religious discussion with wit, irony, sarcasm, comical illustrations, with sentiment and pathos, with poetry and eloquence. He has never contributed an original thought to literature, but he has taken the thoughts of others and put them in a language which gives them to ordinary minds the semblance of originality of ideas as well as of expression. Ingersoll's intellectual range is limited, with no power of abstraction, and is incapable of making large generalizations. He thinks in images and expresses himself in word pictures. His thoughts are simple as his language. He can understand Paley's "Age of Reason," but not Spencer's "First Principles"; he can appreciate Burns' poetry, but not Kant's "Critique of Pure Reason." His thought is surface thought, within the comprehension of average minds, while his feelings are aglow with heat and give to his words interest and force.

Some of his orations or portions of them will long be read, not because of their thought, but of their rhetorical beauty of expression, pathos and eloquence. Some of his earliest writings are the best, because they are the most natural, the most direct, the freest from imitation and affectation. In some of his later essays and orations there is such an evident attempt to give them the measure and rhythm of verse, that their effect is impaired. An able critic says: "Dickens' style in dealing with peculiarly sensational incidents wherein he seemed to mingle prose with poetry in a sort of congested blank verse is effective enough in that particular kind of literature, but it does not bear imitation. The real beauty of many of Col. Ingersoll's most pathetic compositions has been greatly marred by an evident imitation of this style. He is so much of a man, and in many respects so original, that it seems surprising that he should betray such a weakness. Real, wholesome, manly eloquence, expressed in a direct, wholesome and manly way, will stir the soul more surely and effectively than if it is cut up in mandrin, metrical sentences, interspersed with elegiacs." The critic, continuing, speaks of this style of composition as "peculiarly adapted to the narration of the imaginary death of little children or love-sick maidens in sentimental novels," and adds rather severely, "It is a weakness of some novices with the pen to give full play to their sentiment or their emotions upon the slightest provocation. In the offices of well conducted journals these effeminate tyros are figuratively speaking, taken by the ear and taught practical journalism in a way that sometimes makes them retire behind the door and weep over the hardships of this world. Surviving in print, especially in dealing with current events of the day, is always disgusting to the ordinary, practical every day reader."

Despite his deficiencies and defects, Ingersoll possesses the merit of originality, which consists mainly in simplicity and pictures-

queness of expression. As a thinker on abstract subjects he is a child. As a wit, as a coiner of phrases, as a popular orator, he ranks among the first of his class. The best evidence of this is the number of his imitators, who naturally imitate unwittingly, his weaknesses rather than his really original work. Scores of lecturers and hundreds of writers are trying to commend themselves to the public by employing as far as they can Ingersoll's style,—his wit, his extravagance of statement, his dogmatism, his pathos and poetry, his uniqueness of expression. They generally succeed only in revealing their own superficiality, ignorance and weakness. "Genius," said Emerson, "is always the enemy of genius by over-imitation. The English divines have Shakespeareanized now for centuries." The weak young poet who imagines he is second only to Shakespeare, succeeds best in imitating that which is of the least value in the greatest of all poets. Whatever there is good in his writings is simply to substantiate reproduction of the master's thought and phraseology.

If one steps into a Liberal meeting where disciples of Ingersoll hold forth, he is pretty sure to hear declamation, in the style, as far as possible, but without the individuality or wit or spirit of the original. One quotation must suffice here to illustrate the truth of what we state.

At Courtlandt Palmer's funeral, Dr. R. Heber Newton spoke after Ingersoll had given his oration, a few words of praise for the dead. This was done by request of the wife of the deceased that he would speak with Mr. Palmer's consent expressed before his death. But one of Ingersoll's disciples goes into hysterics and imitates Ingersoll's lyrical style, his "congested" blank verse, in the following ridiculous manner:

"Hypocrisy he leathed. And yethere, kneeling beside his bier, is one who believes he is damned—an everlasting convict for his unbelief—or else this cleptomaniac is a mouthing hypocrite, who does the service of a master's nod, which he himself discards and holds as naught, except as it may serve to lash into subservience the weaklings of the pack. A hypocrite at Courtlandt Palmer's grave, babbling of Gods and of a future life, is a greater insult to the memory of that truthful man than one who truly thinks that he is lost, who sees no loophole for the good and great by which his creed may yield, or stretch, or break, to cover all mankind and set at naught his very deity. There is no middle ground. "He is a hypocrite and sells his soul for place, or to his mind, his friend and brother is lost forever, to himself and us, and but deserves the whip and lash, the scourge and thumbscrew of a world of pain, where angry throes and grief and desire join in endless devility. There is no middle ground.

"The Christian creeds are true and our loved one is damned, or they are false and hold their million dupes by fraud and prejudice such as good men scorn and Courtlandt Palmer loathed. There is no middle ground.

"This preacher, mouthing over Courtlandt Palmer dead, is but an insult to the name of friend. Integrity of mind must damn him, if not his heart but damn himself. In either case he is not fit to stand erect by Courtlandt Palmer's grave, nor kneel thereat—except in shame and grief for his unworthiness to touch the steps of him who elapses within. My heart is all too full to write as I would wish. There are no words at present at my command to give the gorge of indignation force and scope. How dare a Christian wag his tongue at such a time and place as this, and read a service which holds only threats above the lifeless form of one he called his friend? Can impudence and cruelty add one graph to this?"

The author of this precious piece of composition, from which these concluding passages are taken, is a liberal lecturer and writer, whose highest literary ambition is apparently to follow Ingersoll in thought and style; and so there are thousands who, when they speak or write, consciously or unconsciously, reproduce Ingersoll in their strained and inartistic way and imagine that they have genius akin to that of the man under whose psychological influence they feel and act, think and write and speak. George Chainey who was led to abandon preaching after hearing Ingersoll, for two or three years was a worshiper and imitator of the brilliant orator and wit from whom he drew his illustrations, style and inspiration until he came under the psychological influence of a siren, whom he called the "mother of his soul," and for whom he abandoned wife and children. He compared Ingersoll with Shakespeare, and Ingersoll, keenly susceptible to flattery, returned the compliment by certifying that Chainey was one of the greatest thinkers on this planet. Of course the weaklings who try to become second Ingersolls have but a short career, indeed but few of them attract more than a passing notice, but for the while they enjoy their worship and their rhetorical and oratorical performance as much as the Christian zealot enjoys praise and adoration of his Savior.

On the first page of a liberal paper of late date, one of these worshipers has a "Tribute to Col. Ingersoll," which begins as follows: "Grandest of all the ancient heroes dead—grandest of all the poets living—grandest than the world in which he lives, is Robert G. Ingersoll!" A few more sentences will show how thoroughly this writer is psychologized: "When he passes to the valley of the shadow, there will be none to fill his place; none like him to battle for the weak against the strong. None regret more than I that he is growing ripe with years. ... His loving life will soon be run and the grandest man of the grandest century will be laid to rest on mother nature's bosom, where the summer's zephyrs whisper, where the golden sunbeams smile, where solemn trees in benediction hold their outstretched arms, and where the stars watch. ... The devil will get an overdose of science and the first thing the church knows, he will be dead. Christian sympathy will bathe with tears his cold, pallid cheeks; Christian hands will strew his casket with immortal flowers, and tenderly, reverentially, deposit his hallowed dust in the empty sepulchre of Christ!"

One cannot take up a liberal paper without seeing articles written like the above in imitation of Ingersoll's style and manner. Of course they lack the genuine ring, but some of them like the extracts we have given, are enough like the original to enable one to see

the influence under which the articles are written. The result is a great deal of weak writing, wordy but without points, without clear or solid thought, occupies space which should be devoted to something sensible and instructive. This Ingersoll craze among even the class of liberals who are the most influenced by him will have its run, and disappear; at present it is at its height and serves to illustrate the influence of a single mind, not only in changing convictions, but in forming a popular ideal of style and taste, and making one personality dominant over multitudes. Ingersoll has helped many to think; let them not remain where his thought leaves them, but advance beyond, acknowledging his worth, without being dwarfed by his limitations. Higginson says, "Every great religious personality first helps the world and then hinders it." This is true to some extent of every genius. It is those lacking individuality chiefly who are narrowed and imprisoned by imitation of some other man. The courageous, independent soul rises above such influences and asserts himself, and not another.

A highly appreciative audience greeted Mr. Dawbarn at Avenue Hall, 157 22nd Street, last Sunday. He always has something new and original to say, and he says it well. In his after "lecture upon "True Manhood" Mr. Dawbarn showed the grand powers that inhere to humanity, and that man has actually built barriers to bar his own progress. By illustrations from natural history and scientific discoveries he proved, first, the real limitations to mortal progress that belong to life; and then pointed out and denounced the artificial limitations erected by man himself. The lecture sparkled with happy hits, and led the deeply interested audience, step by step, to the demonstrated conclusion that without modern Spiritualism manhood must remain far below its own possibilities. The evening lecture was a most profound and scientific demonstration that human immortality and spirit return are founded on natural law. Much that has seemed mysterious in spirit control of mortal mediums becomes quite plain under such explanation; and many a question by the perplexed investigator will never again be asked by those who listened to Mr. Dawbarn's lecture. Whilst we call it profound and scientific, it was at the same time a tale told with a charming simplicity that delighted the attentive audience. Next Sunday is the last of Mr. Dawbarn's present engagement. He will lecture upon "The Future of Modern Spiritualism" in the afternoon, and in the evening his subject will be "Universal Law." Those not present will have lost an intellectual feast.

"The Universal Exposition of 1889, at Paris, promises to be one of the largest and most successful of the world's fairs held in recent years. Elaborate arrangements for the reception and display of the exhibits are well under way, and unusual facilities both for the transportation of goods from this country and their care are assured. The French government extended a formal invitation to the United States to take part in the exposition. The invitation was accepted by a joint resolution of the Senate and House of Representatives, and the Governors of the several States and Territories were requested to invite the people to assist in the proper representation of the products of American industry and of the natural resources of the country. The President was directed to appoint a commissioner-general and an assistant commissioner-general, to make all of the arrangements for exhibits and represent the government at the exposition. The Commissioners have established their headquarters in the Mills Building, 35 Wall St., New York City, and are now busily engaged receiving applications and perfecting the details for a complete representation. The exposition will open May 5th and close October 31st, 1889, and there will be no charge for space occupied by exhibitors. The commission will forward and return all articles received free of freight charges. Goods of exhibitors who are unable to go to Paris or send representatives, will be cared for free of all expense, except that of unpacking and repacking. There will be no duties to pay except on goods that are sold or consumed. The French regulations state that all objects exhibited will be protected against piracy of inventions or designs.

Dr. James Martineau, the ablest and best known living Unitarian minister, in a recent address given at the English National Conference of Unitarians, advised the Unitarian Churches in England to adopt the Presbyterian Order and revive the old name of "English Presbyterians." It should be remembered that most of the English Unitarian congregations sprang from the English Presbyterians. The change now proposed is in the interests of the ministry of the denomination. "A sustentation fund," "presbyteries," and "general assembly" over all, form a part of the plan. The management of the fund and the admission of persons to the ministry would be subject to what Dr. Martineau calls "the English Presbyterian General Assembly." Rev. Brooke Herford, the English Unitarian minister now preaching in Boston, commenting in the Unitarian Review, on the scheme says: "That any such plan, if adopted and carried out, would strengthen our churches and help to elevate the ministerial standard, there can be little doubt." But Mr. Herford thinks it impracticable. If it were not, he could doubtless, with the ecclesiastical proclivities he relied upon to give it the weight of his influence. Dr. Martineau is now an old man whose religious conservatism is not in ac-

cord with the progressive religious thought of this generation. We are glad that there is no prospect of a Unitarian hierarchy in this country, and there is probably little danger that one will be organized in England, great as Dr. Martineau's influence has been in the past.

Rev. Dr. Woodrow, the clergyman who taught evolution to the students in the Presbyterian Theological Seminary at Columbia, S. C., and was removed and made Professor elsewhere, has gained a decided victory. The Seminary students were forbidden by the trustees, under pain of expulsion, to attend his lectures. The Presbyterian Synod in its late session, Oct. 17th, by a vote of 73 to 45 condemned this action, and decided not to confirm the election of two Seminary Professors until next year. Two vacancies on the seminary board of directors were to be filled, and two anti-Woodrow men were defeated and two Woodrow evolutionists elected. This triple victory does not settle the matter, as the Synods of Georgia, Florida and Alabama will have to fight over and a division of the church may come. It would seem that Southern Presbyterians are evolving beyond their old and narrow dogmas. Move on, brethren, Spiritualism stands in the distance, and your march is that way.

Androgynous George has finally worked his way as far east as New York, where he is foraging for provisions and recruits to his "Order of the Sacred Heart." At the friendly suggestion of Mr. A. B. French the speckled pulpiteer essayed to fill a vacant date at Cassadaga, but even the very elastic conscience of that Management couldn't quite stand such a dose and he was snubbed. He however succeeded in supplying Mr. French's place at Hazlett Park Camp. The "Mother of his soul," having been left to shift for herself, is making a still hunt for prairie chickens in Minnesota. It is astonishing what fervid saints a rapid youth and blasé old woman do make when they graduate from the connubial state. George Chainey as a private citizen trying to live down his follies would be entitled to sympathy and respect, but as one who essays to teach the public morals and religion he is only entitled to pitying contempt.

It cannot be denied that Lord Baltimore's institutions at the outset were deserving of all praise. But it is a historical mistake to imagine that Maryland was a Roman Catholic community for a long period. As early as 1639 occurred a revolution which put Protestantism in the ascendancy. "On the 1st of August, [1639]," says Scarf, in his Chronicles of Baltimore, "the government of the province was seized by the Protestants without bloodshed, and they put an end to the Roman Catholic rule and domination." (P. 26.) In 1717, we find an act of the colonial legislature, imposing an additional duty of twenty shillings on all Irish servants, being Papists, to prevent the growth of popery by the importation of too many of them into the province, and also twenty shillings per poll on all negroes." (P. 16.) Still later, in 1723, there was a statute providing the punishment of boring the tongue and branding the forehead of any person who should deny the doctrine of the trinity. (P. 17.)

The President of the Bay State Sugar Company at Boston, states that the company has made an "economic business arrangement" in order to "reduce the proportion of sugar to the consumption." Now the fact is the refinery of the company was shut down by order of the trustees of the sugar trust in order to lessen production and so keep up prices at such figures as the trust chooses to exact. "Economic business arrangement" is a new phrase for a combination and conspiracy against the public for the purpose of escaping the effects of fair competition, while enjoying the advantages of the high sugar tariff. Many workmen are thrown out of employment, and of course higher prices for sugar will follow. How long must the people submit to spoliation and robbery by men who are united under the name of trusts to make themselves suddenly rich by defrauding the public?

A Linnæan Monument Association has been formed in Chicago to raise funds and make arrangement for the erection in Lincoln Park, of a fitting monument to the illustrious Swedish botanist. Linnæus was one of the great men of science, and he belongs to every country and to all future ages; but the fact is quite compatible with that pride of race and ancestry which has moved our fellow citizens of the Norseland to honor their famous countryman with a memorial in an environment which he would have admired and where the people as they visit the public gardens can contemplate the character of the great Swede.

"Dr." Keeler, the manufacturer of alleged spirit photographs, is in town looking over the field. Whether he finds a gold mine or a police court will depend upon his ability to sustain his claim and demonstrate it to people free from emotional insanity. The town now has a two-penny "spirit" photographer, the insignificance of whose trade has alone saved him from trouble so far; but it won't do to tolerate two of the trade at the same time, unless one deals in genuine goods.

The Rev. J. L. Soudler of Jersey City takes a materialistic view of Heaven. He says: "The Bible says there is a river in Heaven, and I firmly believe that there will be swimming and yachting there too. We as spirits will ride on horseback there, too."

Maggie's "Big Toe."

New York must have its weekly sensation. Talmage, J. L. Sullivan, Diss De Barr, Mrs. Wells, "Prof." Hermann and Washington Irving Bishop having become chesnuts, the genius of its sensation mongers is put to the test and proves equal to the trial. The psychology, physiology and anatomy of Maggie Fox have been public property for a generation, but Dr. C. M. Richmond and his allies in their extremity seized upon her big toe as being of sufficient size and strength to knock Spiritualism "higher than a kite," as was said to have been done with Beecher's "Life Christ," some years ago by Tilton. The grand tongue-and-toe exhibit took place last Sunday evening and as a sensation was a success.

The high-low-tariff anything-for-spoils Tribune of this city, edited and managed by Joseph Medill and his son-in-law Patterson who is the son of a Presbyterian D. D., published in its Monday morning issue a lengthy telegraphic account of the performance under the following heading: -

"Mrs. Fox Kane's Big Toe. It serves to interest a large audience in New York. The Founders of Spiritualism Exposing the Fraud they Originated in 1848—One of the Noted Sisters shows how Spirit-Rappings are Produced by Throwing a Little Enthusiasm into her Great Toe—A Strange Spectacle—The Audience Excited."

The following excerpts are republished from the Tribune's account:

When Mrs. Kane appeared on the stage she was greeted with cheers and hisses. She put on her glasses, curtsied to the audience, and read slowly and in a voice trembling with emotion her confession. Her sister, Kate Fox, sat in a box with John A. Stevens, and applauded.

"That I have been mainly instrumental in perpetrating the fraud of Spiritualism upon a too credulous public, many of you already know. It is the greatest sorrow of my life. When I began the deception I was too young to know right from wrong. I hope God Almighty will forgive me and those who are silly enough to believe in Spiritualism."

Dr. C. M. Richmond, who is managing the expose, invited doctors to come upon the stage. Three doctors knelt down, took hold of Mrs. Kane's big toe, and assumed a grave air. They then declared that they could hear rappings which were produced by the toe. Mrs. Kane finally stood up to let the audience hear. As she remained motionless loud, distinct rappings were heard, now in the files, now behind the scenes, now in the gallery.

The dispatch closes with the stereotyped paragraph which with little variation has been appended to hundreds of newspaper accounts of attacks on Spiritualism. It was the general opinion of people who were in the Academy to-night that the confession of the two founders of Spiritualism and the complete exposure of the tricks of mediums end this form of swindling, and that it can never recover from the crushing blow. The Spiritualists in the audience almost frothed at the mouth with rage as they left the building, and muttered furious threats against their foe.

Of course every body will readily understand that a debauched wreck of a woman can easily manipulate her big toe so as to produce "loud and distinct rappings in the files, behind the scenes, and in the galleries." Any ordinary toe could do that much; such an experienced one as Maggie's must be, ought to have been reported as having produced rappings heard distinctly on Brooklyn Heights, over in Jersey City, and to have frightened Talmage and his faithful henchman, Dr. Tucker, medium and clairvoyant, into a spasm of candor. Some such account as that would have been worthy of the dignity and character both of the reporter and the toe, and worth wiring to Chicago.

The JOURNAL gave its rationale of this latest venture of the "Fox Girls" last week, and need not now repeat it. That Spiritualists will learn a lesson from it which they will remember, is the hope of the JOURNAL. Had the long-time teachings of the JOURNAL been heeded, no such disgraceful performance would have been possible. When spiritualists learn to demand a high moral standard in mediums and scientific conditions in the exhibition of the phenomena; when they cease to condone and tolerate the immorality and mendacity of mediums, then will such weak creatures as these "Fox Sisters" cease to be regarded by the public as representatives of Spiritualism. Have not the Spiritualists of New York City and the country generally had about lessons enough? Is it not about time that people calling themselves reputable and sensible should cease to consort with mendacious, dissipated and tricky mediums however great may be their psychic and medial powers? These Fox women are no worse and no better than many others who are now petted and feted and defended; and who when it serves their purpose will turn upon their present followers and spurn them with equal contempt, and fully as robust mendacity. The only safe road is that which the JOURNAL has for years pointed out in language not to be misunderstood.

"Long John" Wentworth, who finished an eventful career last week, was the best known citizen of Chicago. He was six feet and three inches tall and large in proportion. His intellectual strength and business ability, were very marked and he died leaving a large fortune, innumerable acquaintances and very few friends.

"Twilight," the paper projected by Dr. H. F. Merrill as a means of transmitting messages received from spirits, through his mediumship, to their friends on earth, has made its appearance, and fully meets the expectations of those who have looked for its coming. It contains thirteen messages from a like number of ex-carated spirits, and gives the names of those from whom messages will appear in the November number. We wish the paper a success commensurate with the great work it has to do, and which this issue gives assurance of its being able to accomplish.—Banner of Light.

That this man Merrill was detected in gross deception at the Lookout Mountain camp in July last and looked off the grounds by the management, seems not to be remembered by our aged contemporary.

From the People. INFORMATION ON VARIOUS SUBJECTS. The Consolations of a Rational Religion.

The following impromptu poem formed the conclusion of a lecture on the above theme, delivered at Metropolitan Temple, San Francisco, Cal., Sept. 9th, 1888, by Elizabeth Lowe Watson.—ED. JOURNAL. Judge not your life by th' little part...

ALMOST EVERYBODY SWEARS. Careless Expressions Which are Really Invocations of the Deity—Bad Taste.

When we come to think of it, almost everybody swears. Not a downright up and up, most out of body swear, but a sure and some sort of a makeshift for an oath...

Mr. Laurence Oliphant. On the eve of going to press we learn that Mr. Laurence Oliphant is progressing very favorably. There have been some paragraphs published which have given reasonable satisfaction to Mr. Oliphant and his friends...

For the Religio-Philosophical Journal. THE WARNING. A Rumbling Sound Foreshadows a Death!

Through a garden bright with late blossoming flowers, a middle-aged matron slowly sauntered. With no intent to labor, yet so used to industry...

An Imaginary B. H.

A short time ago while attending an exhibition given by a noted professor of mesmerism, I observed a remarkable phenomenon occur...

The Phantom Horseman.

The story of the phantom horseman was always first related by the companion of Frank James, Jesse James. Frank was always the least superstitious of the men who rode with the celebrated rangers...

A Genuine Haunted House.

That some houses are really haunted—that is, disturbed by spirits—there can be no doubt. In Denver, it is claimed that there is such a house on Holiday street...

The Fun Caused by an Imported Rabbi.

The Chicago Tribune gives an interesting sketch of the antics of an imported Rabbi in New York City, which illustrates the condition of the modern Jews...

The Phantom Ship.

For the first time this year the "Phantom Ship" has been sighted off Block Island. The peculiarity of this appearance consists in its always being seen at various points, with the same results in the way of description...

Notes and Extracts on Miscellaneous Subjects.

There will be a national exhibition in Palermo 1891. Generally apart from religion, said Horace Bushnell, "is but another name for a way in sin?" The British Columbia sealing fleet this year caught but 19,038 skins...

A Blow at Mormonism.

It is well that Mormonism, one of the twin-relics of barbarism, has received its death blow at the hands of the Supreme Court of Utah, which, Oct. 5th, entered final judgment and decree in the case of the United States against the Mormon Church...

A Peculiar Phenomenon.

A peculiar phenomenon has been discovered in Laurens County, South Carolina. On the side of a steep hill a section of land about two acres in extent has apparently dropped about four feet below the surface of the surrounding land...

Notes and Extracts on Miscellaneous Subjects.

There will be a national exhibition in Palermo 1891. Generally apart from religion, said Horace Bushnell, "is but another name for a way in sin?" The British Columbia sealing fleet this year caught but 19,038 skins...

A Curious Surprise.

On the 15th of August, 1888, I was living in Clinton county, Mich. I had a brother visiting me. He had been dressing for a party and came down stairs. We were intending to go out together and to leave the house alone...

Clairvoyant Experience.

One of our public workers thus writes:—"I don't know what kind of clairvoyance mine is; but by a swimming effort of will on my part, this higher sight is opened. By a reverse effort it is closed again, so that I need see nothing unless I wish it. If a piece of dark cloth (more especially velvet) be hung out in the open air on a sunny day, by standing a certain distance away, and opening the spiritual sight, it appears transparent to me. Many curious things take place in the unfolding of these powers, but I feel them to be all working for one glorious end..."

A WOMAN.

O, dwarfed and wronged and staid with I Behold! thou art a woman still. And, by that sacred name and dear, I bid thy better self appear.

A Haunted School House.

The haunted school house near Verona is proving a source of terror to the inhabitants. Strange stories are told, and the Argus reports the tale of a well-known resident, who saw a strange light as though it came out of the ground, which he could not account for.

Dr. Oliver Wendell Holmes stepped into his butcher's other morning and handing the proprietor his latest bill asked what was meant by setting him with such an antiquated foul as the Dodo.

Under the simplified drill of the German army the battalions will in future learn but three formations: the double column, the deep column (four companies following each other in company columns) and the broad column.

Princess Eugenia of Sweden, who sacrificed her jewels to build a hospital on an island off the coast, where poor cripples might be nursed and healed, is regarded as insane by her family.

The Common Lot.

There is a place no love can reach, There is a time no voice can teach, There is a chain no power can break, There is a sleep no sound can wake.

Works Treating Upon the Spiritual Philosophy and the Spirit World. Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations.

The Scientific Basis of Spiritualism, by Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all spiritualists and investigators. Price, \$1.50, postpaid.

The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand is now greater than ever before.

Immortality Inherent in Nature is a poem of which the high scope and purpose may be judged by the title. Its author, Warren Sumner Barlow, was moved by high spiritual convictions in writing it.

Catarrah, Catarrah Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. F. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, Minn., advance says:

Have You Catarrah?—There is one remedy you can try without danger of burning. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrah cure.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor.

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved. —Mrs. Harriet H. Battles, South Chelmsford, Mass.

Nervous Prostration.

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla.

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

230 PURE FOR DEAF WORK

FOR ALL 830 a week and expenses n.d. samples worth \$5 and particulars free. P. O. AICKER, Augusta, Me.

Commercial Calculator.

Practical Arithmetic made easy, simple and convenient for ALL—whether proficient or deficient in figures—by this unique and wonderful work.

It bodies all the practical features found in Higher Arithmetic, Lightning Calculators, Ready Reckoners in Interest, Discount, Exchange, Weights, Log and Lumber Tables.

The book is neatly printed on finest quality of paper, elegantly bound in pocket-book form, and contains all its rules and principles, from Numeration to Mensuration are clearly stated, fully explained, and practically applied.

The Scientific Basis of Spiritualism, by Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all spiritualists and investigators. Price, \$1.50, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand is now greater than ever before.

Immortality Inherent in Nature is a poem of which the high scope and purpose may be judged by the title. Its author, Warren Sumner Barlow, was moved by high spiritual convictions in writing it.

Catarrah, Catarrah Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. F. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, Minn., advance says:

Have You Catarrah?—There is one remedy you can try without danger of burning. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrah cure.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

The Public School Question, as understood by a Catholic American citizen and a Liberal American citizen, by Bishop McQuaid and Francis Ellingwood Abbot, one hundred pages. Price, 10 cents.

How Shall We Keep Sunday? An answer in four parts. 1. Sunday in the Bible, by Charles E. Whipple. 2. Sunday in Church History, by Minor J. Savage. 3. Sunday in the Massachusetts Law, by Charles E. Brant. 4. The Workingman's Sunday, by William C. Gannett. One hundred and four pages. Price, 10 cents.

Evolution and Religion, by John Fiske. Price, 5 cents; 10 copies, 25 cents. Giordano Bruno and the Religion of His Philosophy by Free Thought by Thomas Davidson. Price, 10 cents.

An Agnostic View of the Doctrine of Vicarious Atonement, by W. H. Spencer. Price, 5 cents; 10 copies, 25 cents. Evolution in Its Relations to Evangelical Religion, by B. F. Underwood. Prof. P. A. Chubb and Prof. A. S. Gray. Price, 5 cents; 10 copies, 25 cents; 100 copies, \$1.

Messiahic Expectations, by Rabbi Solomon Schneider. I. Introductory, 5 cents; II. The Messiah's Appearance, 5 cents; III. The Carpenter's Son, 5 cents; IV. Judahism the Mother and Christianity the Daughter, 5 cents; V. A Genuine Messiah, 5 cents. The five lectures for 20 cents; ten sets for \$1.

The Proposed Christian Amendment to the Constitution of the United States. Price, 5 cents; 10 copies, 25 cents. The Scientific and Metaphysical Methods in Philosophy, as Exemplified in the problems of religion and life, by Lewis G. James. Price, 10 cents. Social Ideals, by David A. Wasson. Price, 10 cents. The Decay of the Christian Church, Its Causes and Remedies, by Rev. J. C. F. Grumbine. Price, 15 cents.

A complete set of the pamphlets named in this advertisement, including about eight hundred pages of valuable matter, will be mailed to one address on receipt of \$1; separate pamphlets mailed on receipt of price.

DANIEL AMBROSE, 45 Randolph St., Chicago.

A REVIEW OF THE Seybert Commissioners' Report OR, WHAT I SAW AT CASSADAGA LAKE BY A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "MORNING AND EVENING IN THE CHURCH," "CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. After a happy and appropriate introduction of the subject, with all the necessary explanations concerning the bequest of Mr. Seybert, the author gives in the first chapter his own letter to the Seybert Commission; Chapter II, III, and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V, treats of the Bible on Spiritualism; Chapter VI, has for its motto "In my Father's House are Many Mansions"; Chapter VII, contains a Letter on "Zollner"; Chapter VIII, gives an account of the "Zollner" incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc.; Chapter IX, contains the "Report of the London Diabolical Society," made in 1869; Chapter X, gives Professor Crooke's testimony from his "Researches in the Philosophy of Spiritism"; Chapter XI, gives further testimony from two witnesses; Chapter XII, "Summary," and the Proceedings of the Commission.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot be brought out in bold relief the puerility as well as the unfairness of the claims of the Seybert Commission; its clearness of statement, its unassuming tone, its scholarly style, its once original and forcible, its abundant wit and the sarcasm, with here and there an exquisite touch of pathos, its vigorous mental and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

12mo. cloth, pp. 244 P. 1c. \$1.25, postage free. For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PSYCHOGRAPHY.

Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date. ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS: List of Works bearing on the Subject—Preface—Introduction—Psychography in the Past; Utterances, Crookes—Personal Experiences in Private and with Public Psychics. GENERAL CORROBORATIVE EVIDENCE.

I.—That attested by the Senses— II.—From the Writing of Languages unknown to the Psychist— III.—From Special Tests which preclude previous Preparation of the Writing: I.—Tulpeurs on Psychological Phenomena; Testimony of Eminent Persons; Advice to Inquirers.

Price, paper cover, 50 cents, postpaid. For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A MAN

JAQUINQUET WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE

CHICAGO, ROCK ISLAND & PACIFIC RY

Extends West and Southwest from Kansas City and St. Joseph to NELSON, HOBORN, BELLEVILLE, CHESTER, CEDAR RAPIDS, HITCHCOCK, CALDWELL, and all points in KANSAS and SOUTHERN NEBRASKA and beyond.

The Famous Albert Lea Route In the favorite between Chicago, Rock Island, Atchison, Kansas City and Minneapolis and St. Paul. Watertown branch traverses the great "WHEAT AND DAIRY BELT"

of Northern Iowa, Southwestern Minnesota, and East Central Dakota to Watertown, Spirit Lake, Sioux Falls and many other towns and cities.

The Short Line via Seneca and Kanabeka offers superior facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply to any of our Ticket Offices or to E. S. JOHN, E. A. HOLBROOK, Gen'l. Mgrs., Gen'l. Tkt. & Pass. Agt. CHICAGO, ILL.

Notable Did Just What You Claim—One-half Box Cured Me, and I Gave a Portion of the Balance to a Friend of Mine, and He is Cured Also.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I take pleasure in writing a few lines to say that your Notobac did just what you claimed for me. I only used one-half box and it entirely cured me, and I give the balance of the box to a friend of mine, who has been using Notobac for ten years and he used about half and reported himself entirely cured. I still have a small portion of the box, which will preserve as a memento. Yours truly, T. J. BRADY.

Cured of the Tobacco Habit, and My General Health Has Been Greatly Improved. DONNELLY, Clark Co., O. Gentlemen—I take pleasure in advising you that I have used Notobac with the best result. It has not only cured me of the tobacco habit, but greatly improved my health. I also think your pills, the "Universal," the best I have ever taken.

Cheered and Smoked for Fifty Years—Notobac Cured Me and Greatly Improved My Health. E. J. GARDNER, Tipton, Mo. Gentlemen—I have used your Notobac exactly what it is recommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the past six months. Since I have used your Notobac with the assistance of your antidote, I have greatly improved in health, and am feeling better than I have for many years.

The only medicine in the world that will effectually destroy the appetite for Tobacco and eliminate the poisonous effects of the nicotine from the system. PRICE, \$1 a Box, or 5 Boxes for \$5.00. Three boxes guaranteed to cure when used according to the simple directions. For sale by druggists generally, or by direct order, on receipt of price, stamps or postal note.

Address THE UNIVERSAL REMEDY CO., Box 6, La Fayette, Indiana.

A GOOD INDELIBLE INK WON'T

is a detective on the track of dishonest washer-women and a cotton-line thief. LIVINGSTON'S INDELIBLE INK is the best ever made. The simplest, handiest, cheapest and cleanest. It never blots!

flows freely from this Glass Pen, which accommodates each order. It remains brilliant for black. No preparation or blotter. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Gets Livingston's Indelible Ink and no other ink will ever bring over. It never fades and is positively indelible. Sample bottles, enough to mark all the clothing of one family, with a Glass Pen, sent on receipt of 25 cents. Large bottles for hotels and laundry, 50 cents. Address

"RAILROAD CITY NO. 1" WASH. FREE TRADE PRICES! NO PROTECTION, NO MONOPOLIES. \$45 MACHINES ONLY \$15

We are now selling our Western Improved Sewing Machine—same as out—complete with everything attached—newly improved. It runs for 5 years for only \$15. Send for circular and see full description of this machine. R. SCULLEN & CO., 781 N. Lake St., Chicago, Ill.

TO REACH A Million Young People FOR \$40.

For \$40, cash with the order, we will insert an advertisement of 10 Lines one time in the following Papers, reaching more than 1,000,000 Young People:

YOUTH COMPANION, Boston. GOLDEN ARGOSY, New York. GOLDEN DAYS, Philadelphia. HARPERS YOUNG PEOPLE, New York. YOUNG PEOPLE'S WEEKLY, Chicago.

"Our Handy List for Shrewd Advertisers will be sent to any address on receipt of 25 cts. in stamps.

LORD & THOMAS, Newspaper Advertising 45 TO 49 RANDOLPH ST., CHICAGO.

NO-TO-BAC!

(Registered Trade Mark.) A Pleasant, Positive and Permanent GURE FOR THE TOBACCO HABIT. 10,000 CURES IN FORTY WEEKS!

WHAT IS IT? In a scientific preparation, and as a cure for the TOBACCO HABIT. IT SMOKING, SUFF-DIPPING AND CIGARETTE SMOKING IN EVERY FORM, AND A purely vegetable compound, prepared in COMPRESSED TABLET form, and does not contain a particle of anything but pure vegetable matter. It is prepared to have a direct action on the NERVE CENTERS, and to free the system of all poisonous effects induced by the use of Tobacco.

Any of the following symptoms indicate that the system is dangerously impregnated with nicotine involving a WEAKENED CONDITION OF THE NERVOUS SYSTEM, and if allowed to continue will surely lead to organic diseases of the heart, kidneys, lungs or brain.

The Marked Symptoms are that the victim feels worse in the morning, gradually improving as the day progresses; Irritable temper; Insomnia; Sleepless nights; dull, heavy ache in the head; ringing in the ears; irregular action of the heart, etc. NOTO-BAC also acts promptly upon the secretive glands of the mouth, entirely destroying the desire for Tobacco, and at the same time stimulating the nervous system, and exerting its regular and beneficial action on the entire nervous system, increasing the flow of nervous fluid, allaying irritability and restoring partially destroyed vitality by the long and excessive use of Tobacco.

It is the only medicine for the Tobacco Habit ever formulated and successfully prescribed. It possesses medicinal virtues as a Nerve Tonic and Natural Stimulant not to be found in any other remedy. It has absolutely no depressing influence, but produces healthful and refreshing results, and leaves no injurious results behind.

Thousands Have Voluntarily Written Us, Testifying to the Great Merits of NOTO-BAC! We Publish Several; Read Them, for They Are a Truthful Reproduction, Word for Word, of the Originals:

Used Tobacco Forty-five Years—The Desire Completely Eradicated. I had used tobacco for forty-five years, and would not be back in the habit again for hundreds of dollars. DENTON GEROW. Universal Remedy Co., LaFayette, Ind. Gentlemen—I received your Notobac yesterday. In reply, I will say, I intended to write you a few days ago, but being so busy, I could not find time. I have been a constant chewer of tobacco thirty-three years; catch-penny as you call it, and I thought it another of those cases where I believe in the efficacy of the drug, which I called tobacco, that I decided to send for a box of Notobac. I have used it for three days, and according to directions; now I have no desire for tobacco, and I believe in the efficacy of the drug. I have traced the bad habit of chewing tobacco, if they make it, and during the past few years, I have been a constant chewer of tobacco. I have used your Notobac medicine. Previous to my taking your medicine, I had used tobacco for many years, and without any bad effect. Yours respectfully, M. W. JORY.

Permanently Cured. "FIVE YEARS' SMOKE" I had used tobacco for five years, and was cured of the habit by the use of Notobac. I had used tobacco for five years, and was cured of the habit by the use of Notobac. I had used tobacco for five years, and was cured of the habit by the use of Notobac.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I have used your Notobac for many months, and I have no more desire for tobacco than I had before. I have used your Notobac for many months, and I have no more desire for tobacco than I had before.

Mrs. E. L. Watson's Closing Lecture of a Series.

To the Editor of the Religio-Philosophical Journal:

Last evening, the closing lecture of a series bearing a close relation to each other, was delivered by Mrs. Watson at the Temple, and although the phraseology of the text, "The Discipline of Life," did not so promise, it was, nevertheless, fully up to the standard of those that preceded it.

Commencing with the first dawn of intelligence on the planet, she traced the development of life through all its successive stages up to the crowning glory of the Creator's handiwork, man, and clearly demonstrated not only the existence of this law of discipline but the divine wisdom manifested in its operation. Way down at the bottom of the scale of being where first was felt the quickening of God's presence, its potent and benign influence extended, and not a vitalized atom but put forth its energies in the direction of progress, and reached upward toward the light of a higher existence in consequence.

The marvelous beauty and perfection of his physical organism is the result of the operation of this divine law of discipline acting in harmony with that of evolution; and as all the multitudinous forms of matter are but the expression of spiritual forces, it follows of necessity that we must judge, in part at least, of the nature of a law through the evidence thus presented. The optic nerve, delicate as it is, can nevertheless, be dissected by the surgeon's knife, but not all his skill will enable him to tell you how, as the rays of light impinge upon its sensitive retina, the varied hues adorning the face of nature are impressed upon the consciousness, through the workings of its wondrous mechanism.

No backward step has been taken; but each molecule of matter, impelled by some unseen but intelligent force behind it, has pushed its way upward toward the light of more perfect environments, until to-day the barrier between the two worlds, spiritual and material, is but a fleecy cloud, instead of the dense and sombre veil of the past through which not even a ray of hope penetrated.

From the cradle to the grave each individual of the human race feels the gentle pressure of its wise and humane guidance. The pathway, it is true, lies through dark valleys strewn with thorns and brambles that lacerate the feet and wound the heart; but beyond may be seen the green fields and the verdant hill-tops bathed in the soft light of hopeful aspiration. Wide reaches of desert must be traversed where the springs of life are dried up, and where the gaunt skeletons of grief, sorrow, misery and despair hold high carnival; but, trembling in the air, the low murmur of crystal fountains is waited for the senses, and as the eye is lifted, the sweet waters may be seen gushing from the mountain side, inviting the thirsty soul to come and lave therein.

The question is often asked: "Why, if there be an all-wise and all-powerful ruler of the universe, does he permit the existence of so much suffering and misery in the world?" And it must be confessed that if life be limited to the material plane, God's work is a lamentable failure. Viewed in the light of immortality, however, it is clearly seen that the sufferings of humanity are but the manifestations of infinite wisdom, the discipline of the soul being necessary to its continued and progressive unfolding.

The young mother seated by the bedside of her first-born dreams not of danger, and as she hums her soft lullaby, lets her thoughts run riot with pleasurable anticipations, while her busy fingers ply the needle to adorn the sleeping beauty. But, anon, her quick ear catches the sense of hurried breathing, and the first note of alarm is sounded. Anxious days and sleepless nights follow. "It cannot be," she cries, "the fate will be so cruel as to pluck from my heart the tender dower just planted there by the hand of God." She watches, oh, so keenly, and caresses the flushed cheek so tenderly; but the hand of the grim destroyer will not be put aside, and the quick pallor spreading over the wan face tells all too plainly the tale of its ruthless touch. She droops upon the pillow while the life of her child is slowly ebbing. She sees the sweet smile stealing across the white lips, and the eyes are once more open in silent recognition of her love. Hush, let no profane lip move. The mother is in the presence of death. She falls upon her knees and lays her ear upon her baby's heart. "Oh, God, my child, my child," Ah, the shaft of "discipline" has struck deeply into the joints of the soul, and who shall say now fountains of love are not sealed while her thoughts follow the spirit of her babe through the "gates ajar?"

W. D. Hoard, the Republican candidate for Governor of Wisconsin, was a peddler of fruit trees at one time in his career.

Rheumatism originates in lactic acid in the blood, which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

A HUNDRED YEARS A HERO!

How Seth Warner Won a Wife and Became Famous.

Colonel Seth Warner of Vermont, the famous hero of the Revolution, was a leading fighter for the Hampshire grants.

These titles were disputed by the State of New York, and its authorities obtained an edict of the King of England in their favor. The edict was signed by the supposed injustice. This state of things brought Colonel Seth Warner to the front. With Ethan Allen and others he actively opposed every effort of the New York state authorities to enforce possession of the lands, with Allen and others, were outlawed and a price put on their heads!

To circumvent New York, it was necessary that some one should go into that state and gain required information. Col. Warner, assuming for safety the name of "Dr. Howard," undertook this perilous and romantic journey.

While on his way home he stopped at a country inn, where an old gentleman and his daughter were storm-bound. The father fell ill and the daughter called upon Col. Warner, who, with his wide knowledge of simple remedies, successfully treated the "old man," and he finally won this devoted woman for a wife.

Such incidents were not uncommon in those years. When the doctor was not easily reached, months of sickness, and even life were often saved by some unprofessional friend versed in the use of simple herbs and roots. The health of ether settlers and their powers of endurance convince us that such medicines did only good and left no poison in the blood to work as much injury to the system as would the disease itself.

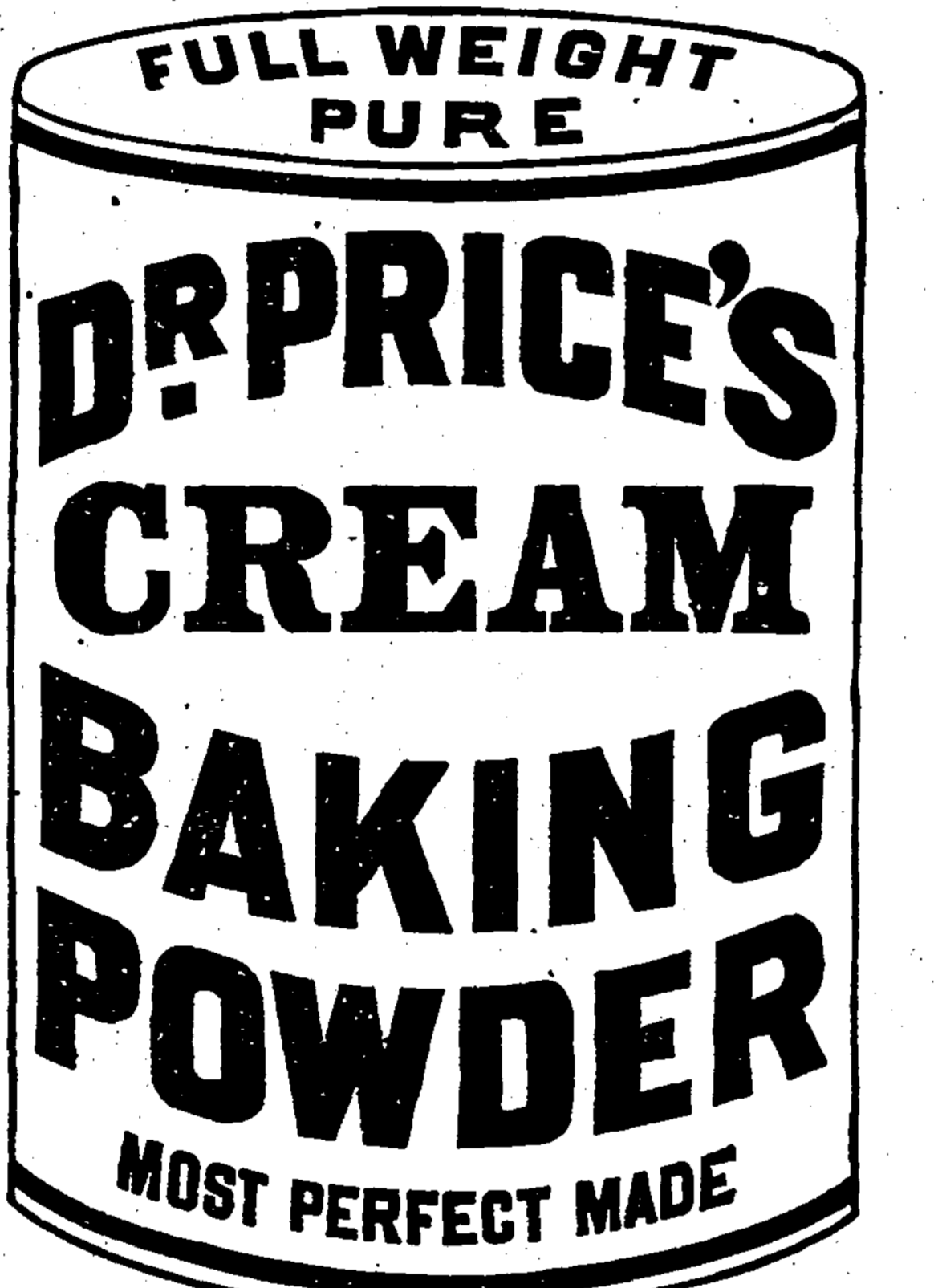
In time of peace the colonel was in constant demand for his knowledge of simple remedies and their power over disease. But it was left to another of his names of the present age to give to the public what was then used with such positive success.

Warner for over a hundred years has shared with Ethan Allen the admiration of the American people. Colonel Seth Warner belongs to a family of wide distinction; no less than eight members thereof won fame in the regular practice of medicine.

Looking to the adoption by the people of this generation of the old time simple remedies, his direct descendant, H. H. Warner, the well-known proprietor of Warner's safe cure, for many years has been experimenting with old time roots and herbs formulae, and his search having been finally rewarded with success, he gives the world the result. These recipes and formulae in other days accomplished great things because they were purely vegetable and combined simply so as to cure the disease indicated, without injury to the system. In harmony with his old time character, we learn that he proposes to call them Warner's Log Cabin remedies, using as a trademark an old-fashioned American log cabin.

We understand that he intends to put forth a "Sarsaparilla" for the blood, the sarsaparilla itself being but one of a number of simple and effective elements; "Log Cabin hops and buchu," a general stomach tonic and invigorator; "Log Cabin cough and consumption remedy;" "Warner's Log Cabin hair tonic;" a preparation for that universal disease catarrh, called "Log Cabin rose cream;" Warner's Log Cabin plasters; and "Warner's Log Cabin liver pills" which are to be used in connection with the other remedies, or independently as required.

Warner's safe remedies are already standards of the most pronounced scientific value in all parts of the world, and we have no doubt the Log Cabin remedies, for the diseases they are intended to cure, will be of equal merit, for Mr. Warner has the reputation of connecting his name with no preparation that is not meritorious.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the best Medical Universities as the Strongest Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

Who Doesn't Want a Baby

Healthy and happy? Keep the baby in health by feeding it on

RIDGE'S FOOD.

25 years of use by thousands in all parts of this country confirm these statements. WOODRICH & CO. on label.

MINNEAPOLIS, MINN.

I have two houses well rented in above city, also two very fine lots that I will sell on the most favorable terms. Any parties wanting a home, or to make a paying investment will make money by consulting with

J. HOWARD START, 45 Randolph St., Chicago, Ill.

FOR SALE AT A BARGAIN

The following described farm, about five miles from Kenosha, Wisconsin, Chicago, Ill., a 140-acre farm; 65 acres cultivated, the remainder either in timothy or wild grass; one-story house, granary, machine-house, stable, hog-house, chicken-house and corn crib on farm; also first-class well and pump.

N. E. 1/4 Sec. 18, T. 119, R. 37 west of the 5th principal meridian.

Will sell on the most favorable terms; part cash, and long time for balance. This is a rare opportunity to obtain a farm that is under a high state of cultivation, and good buildings. Must be sold at once. Address

J. HOWARD START, 45 Randolph St., Chicago, Ill.

PRE-NATAL CULTURE.

Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth.

By A. E. NEWTON.

"The best work ever written on the subject. Everybody should own, read, and be guided by its valuable suggestions."—Mrs. Dr. WINSLOW, Editor of THE AMERICAN.

"It is well and carefully and conscientiously written, and will be of service to a great many people."—Dr. HOLBROOK, Editor of HEALTH OF WOMEN.

Price, paper, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THOUGHTS FROM THE SPIRIT-WORLD

Addressed to the working classes, and written through the mediumship of Mrs. Westman Smith.

These lectures or messages (a pamphlet of 63 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be banished from among men.

They have a high moral influence, and can be said to have a beneficial influence in those who read them. Price 20 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

VALUABLE BOOKS

MUSIC-LOVERS AND MUSICIANS

A new impetus has been given within a few years to the study and production of music in America, and the demand for knowledge respecting the masters and masterpieces has given this department of literature an importance hitherto unknown.

The following books have won for themselves strong positions in the field of musical literature and should find a place on the shelves of every library.

The Standard Musical Series

Comprising THE STANDARD OPERAS, THE STANDARD ORATORIOS, THE STANDARD CANTATAS, and THE STANDARD SYMPHONIES. The four volumes in box, handsomely bound in flexible cloth, yellow edges, \$6.00; extra gilt edges, \$8.00; half calf, gilt tops, \$13.00; half morocco, gilt edges, \$15.00; full morocco, flexible gilt edges, very elegant, \$24.00. Each volume sold separately.

There are thousands of music-loving people who will be glad to have the kind of knowledge which Mr. Upton has collected for their benefit, and has cast in a clear and compact form.—R. H. STODDARD (N. Y. Mail and Express).

The Standard Symphonies

Their History, Their Music, and Their Composers. A Handbook. By George P. Upton, 12mo, 321 pages, yellow edges, \$1.50; extra gilt, gilt edges, \$2.00.

The "Standard Symphonies" is the final volume of the series of musical works which has already included "The Standard Operas," "The Standard Oratorios," and "The Standard Cantatas." Its predecessors have been devoted to vocal music in its highest forms. "The Standard Symphonies" is devoted to the highest form of instrumental music. As in his other volumes, the author has sought to present the great works of the masters in as untechnical a manner as possible, though for obvious reasons he could not divest them entirely of the terms of musical nomenclature. It has been his aim to make his work as far as possible a guide to the concert room, and to acquaint the reader concisely with the history of each symphony, the nature of its contents, and the ideas of its composer. To make them very clear, the themes of the symphonies of Beethoven, Haydn, and Mozart are musically illustrated.

The Standard Operas

Their Plots, Their Music, and Their Composers. A Handbook. By George P. Upton, 12mo, 343 pages, flexible cloth, yellow edges, \$1.50; extra gilt, gilt edges, \$2.00.

Mr. Upton's work is one simply invaluable to the general reading public. Technicalities are avoided, the aim being to give to musically uneducated lovers of the opera a clear understanding of the works they hear. No book of the year is calculated to more truly heighten enjoyment of the season of opera, and its information is valuable at all times.—The Traveller, Boston.

The Standard Oratorios

Their Stories, Their Music, and Their Composers. A Handbook. By George P. Upton, 12mo, 395 pages, flexible cloth, yellow edges, \$1.50; extra gilt, gilt edges, \$2.00.

This book contains a comprehensive view of the development of oratorio music, gives a short biography of each composer, tells the story upon which the oratorio is based, and outlines the musical forms which serve to illustrate the text. Good judgment characterizes the criticisms and the historical accuracy is especially commendable. A sketch of sacred music in America completes a work which may safely be recommended to all who are interested in the study of music.—The Home Journal, New York.

The Standard Cantatas

Their Stories, Their Music, and Their Composers. A Handbook. By George P. Upton, 12mo, 307 pages, flexible cloth, yellow edges, \$1.50; extra gilt, gilt edges, \$2.00.

Mr. Upton has done a genuine service to the cause of music and to all music lovers in the preparation of this work, and that service is none the less important, in that while wholly unassuming and untechnical, it is comprehensive, scholarly and thorough.—The Boston Post.

Woman in Music

A new book from the pen of Mr. Upton relating in any way to music is sure to be welcomed, not only by musicians, but by the general public, for he has a happy way of treating what most people consider a very dry subject in a most entertaining manner.—The Tribune, Chicago.

Music Study in Germany

By Miss Amy Fay. Tenth Edition. 12mo, 352 pages, \$1.25.

In delicacy of touch, vivacity and ease of expression, and general charm of style, these letters are models in their way.—The Graphic, New York.

Life of Wagner

Translated from the German of Louis Nohl, by George P. Upton. With portrait. 12mo, 195 pages, \$1.00.

It is a very concise biography, and gives in vigorous outline those events of the life of the long post which exercised the greatest influence upon his artistic career—his youth, his early studies, his first works, his sufferings, his disappointments, his victories. It is a story of a strong life devoted to lofty aims.—The American, Baltimore.

Life of Haydn

Translated from the German of Louis Nohl, by George P. Upton. With portrait. 12mo, 204 pages, \$1.00.

Independently of its interest, from a musical point of view, it is fascinating as a romance, from the peculiarly interesting character of the subject. The life of the Great Magician of the Hungarian land, as he was called, is itself a beautiful story, which Dr. Nohl delineates, not simply as a biographer, but as an enthusiastic friend.—The Congregationalist, Boston.

Life of Liszt

Translated from the German of Louis Nohl, by George P. Upton. With portrait. 12mo, 198 pages, \$1.00.

The intrinsic value of the work is great. Its simplicity, its minute details, its freedom from every kind of affectation, constitute in themselves most remarkable qualities. The remarkably intimate and open picture we get of Liszt surpasses any heretofore afforded. It is a charming picture—strong, simple, gracious, noble and sincere.—The Times, Chicago.

Life of Mozart

Translated from the German of Louis Nohl, by John J. Lalor. With portrait. 12mo, 286 pages, \$1.00.

"The book is something more than a mere biography, for it interprets in its own peculiar way the spirit of the composer, the work of his life, and the nature of his work. We could not desire a more complete and suggestive account of the composer's boyhood than is given by Herr Nohl. We consider it advisable for every young student in music to possess this book.—The Home Journal, Boston.

Life of Beethoven

Translated from the German of Louis Nohl, by John J. Lalor. With portrait. 12mo, 291 pages, \$1.00.

"In this book there is much for music students to linger over, and those who love to follow the great master's career will find the story of the life of the greatest of them all peculiarly fascinating. No student can fully understand the great works of musical art until he knows and can sympathize with the inner nature of the worker.—The Musical Visitor, Cincinnati.

Biographies of Musicians

Comprising LIFE OF MOZART, LIFE OF BEETHOVEN, LIFE OF HAYDN, LIFE OF WAGNER, and LIFE OF LISZT. The five volumes, with portraits, in box, \$5.00; half calf, gilt tops, \$12.50; half morocco, gilt edges, \$17.50.

"A series of biographies which ought to be on the shelves of all intelligent musical amateurs. Being written in a most readable style, they enjoy much popularity, and in this manner do much good for music in America.—The Musical World.

Sold by all booksellers, or will be sent, postpaid, to any address in the United States, Canada, or any country included in the Universal Postal Union on receipt of price by the publishers.

A PURE SOULED LIAR.

An anonymous novel. In a review from advance sheets, The Open Court says:

"A Pure Souled Liar is, for originality of plot, finished and entertaining style, and high purpose, one of the most notable books of fiction recently issued from the press. Added to this is the wonderful art of reality that pervades the book, especially in the opening chapter. This is due, we think, in part to very cunning art, and also to the circumstance of the author's complete incognito. Directness of style and sincerity of purpose characterize every page. The personnel of the story are chosen from that enticing, perplexing class, marked by aspiring souls and Bohemian instincts, the students of a modern Art Institute; thus supplying an agreeable variety to the motive and character of the average society novel, of which we are getting rather too many."

Paper, 16mo, 50 cents by mail.

DANIEL AMBROSE, 45 Randolph st., Chicago, Ill.

DR. OWEN'S BELT

FREE from any objection. Will positively cure Rheumatism, Neuralgia, Sciatica, Nervous Debility, Male and Female Complaints.

Both man and woman can be cured by same belt. Contains 10 degrees of strength. Current can be regulated like a battery, and applied to any part of the body or limbs by whole family. A Large Illustrated Pamphlet Sent FREE.

\$6 and upward.

DR. OWEN BELT CO., 191 State St., Chicago.

THE MELODIES OF LIFE

A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES.

By S. W. TUCKER.

The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them.

Board cover. Price 50 cents; postage 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE MISSING LINK

IN MODERN SPIRITUALISM.

BY A. LEAH UNDERHILL—(of the Fox Family.)

This intensely interesting work, so full of experiences and incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisters), will meet with wide spread favor, and undoubtedly attain a very large circulation.

The author says: It is not that the history of Spiritual Manifestations in this century and country has not again and again been written, but it is that the history of Spiritualism to the world; but it happens that nobody else possesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism.

One Vol., crown 8vo., cloth extra, with steel portraits of the Fox Family, and other illustrations.

Price 2.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE WAR IN HEAVEN.

By DANIEL LOTT.

This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE WAR IN HEAVEN.

By DANIEL LOTT.

This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.