# truth wears no mask, bows at no human shbint. shiks natmm place nor apllaust: she only asks a hearing. 

Por Publisher's Announcements, Terms, Ete, See Page ic


## HAUNTED.

Tumar.
And uow I nimist hink
Some spiritual erature waits on the.
Hilhouses Hathol (1ses).
The spirit woid around this werth et sense Fioats like an atmosphere.

Lune thlow

Methinks when twhight sethes e'm The busy walls of men. And stilled is trame's roar.
Methinks that I iom haturet ben.
From ont the fitaming come to me Tigue, shadowy forms that rise In olden drapery,
Before my wonder-stricken ges.
The great of cevery are are there. The sens of art and rhy me. And sone whose temples wear
Green hares in despite of time.
Gue cones in purple robes, whose fees Are erossed with silken homes: And one I spy whose swet.
Stal face is cloquent of wrongs,
One seems to be an eher king. Upon whose brow is st A bumishet, glitterity And diamoni-stindded coromet.
Another stands in sackeloth eriy, With mutilated thumb And eyeballs torn away,
That speak full well of marty rlom.
And there is one in coat of mail, With glossy llaxen beard, And oheeks so blanched and pale
T eannot choose, but shrimk ateared.
Fir women, too, of matchless grate. Some gold, some raven-haired, In flowing gowns of lace,
These silent vigils oft have shared.
1 know not who they are, these slight. Gnecrtain shades that seem Like visions of the night.
Fncountered bui in trance or drean.
I know not why they come, nor whence But in their sight I feel A subtle intluever
Orer every nerve and sinew sten.
Dy some strange conjury they stie Wifer fancies in my breast. Like those the worshiper On Delphi's sacred steep possessed.
I know them not, except the one Who wears the Empire dressA gauzy thing of lawn
That illy screens her shapeliness.

Fingirthelf th viv irmits quite,
Her ilegy sarments tall
like some bhuer ny or thah

## Vpom a morbe havehtmat.

Her eges Whe Hememis scimilithe,
Ifer clechs ane 3he the sest:
Hor fromem lipe ervet.
A perfime bue ble - chell wine bows,
The crownuig fiery of her lhity
Is masset in nismy a curt
On brew wilt white meth bere.

Tis she whe fivil when Frane whe Myed
In biom trwm inimy verity,
Whet IV wotom. anery.get
Struek oft her himbs ble Bashles ehtins.
Tis she whre we the mimie state
Pertresul the swi of arma.
Tle esis ofl theoritre r ries.

Tis she whe bumet the miknicht sol
Otr velitm servils that bevt
The seemts of their toll
Whom w. hate leamal to cah whet
Tis she whor. pesture nest Ifel,
Whe wears hive Cmpimares:
$I$ look wh ler as reth,
On hem as shapes of emptums.
Ant se when twiteht xtomes im rate
The muls homuts of metre
When luthers vace is stayen,
Mer ages I hnew. ne me me thete.
$\qquad$

## VIVISECTION.

Ix Ji mor A. S. W stmancy.
It is pletsing to notethat the medien fratomity ate It last willing to cone the that in experime nts nopen living animats bumers-oy fain shombl not bi inthited. We might wst content with thi- if the limi. tation were not so virinthe. Io a mpt enthusiast nothing which comuces th the tom he seeks is unneeesary. Noble as is the medieal profession, great and useful is it is the chil at which it aime and senevons and self-serpilitime to are ns members it is nevertheless the eme thut $11-$ pur-nit tomb, to make its devotees cruel.
Whoever thinks his womk the most mportant of all things will natumally berome cruel. If the healing of the body be the greateft of works then nothing that ails sneh a ciuse cin bu wonsidered ernel. Sound Chameters are of more conserivence thon somml bodies; nor are these, in the noblest sense, neeessary coneomitints of each other.

The man who in the entere of scisnce is indifferent to the sufferings of it lelphess tog will be quite likely to ctre little for piin inflieted upon a worthless tramp: it what point le muy pather and consider beyond that. suffering and life of more conscynence than experimont and learning, who enn tell?

It is unfortunate, if vivisection operations are paitless as is claimed, that the ohservation of them by disinterested spectators ind the deseription given in medical journals have crented so wrong an impression. The story is told of it noted lecturer; that to
ilhotrate his teaching he brought before his olase for -xperiment, a lwine monker.
The poov creature trembled with feit at ight of the instruments devigned for its torture and man's instrution; when the knife wits appled it shrieked and strugeted helyhessy; whoreppon the operator severed the nerves connecting with his vietim's vocal chords? thereatfer it cond only in dumb pantomine, manifest it agony.

It is cuid that muel of the thenetis which the art of medieine mipht thus have secared were lost by the impulive atton of a young lity, who sprang npon the stare chd beat the learned professor over his head whin her perash. It is impossible to preceribe save in peneth tomns to what extent vivisection may be properly eamied. This is certain: No unnecessary work of this kimd should be done. The infletion of puin for the mere purpoce of Iluetration, is always maneresaty cmelty.

No person not possesed of a keen sense of the daty of min toward all be teath him, in his power, whether man of animul, showld undertake suth experiments. Vivieetionist should act umder a full reatization of their repponsib:lity in assuming that the pe in they inHiet upon the weak will be compensated by the joy they can bring to the strone.
Finally, it is gratifying to note that the medical fraternity now concede that mnnecesmer pain shonld be aroiter. My recollection t- that iwenty rears ago. the sulferinge of the sublet were if ronsilemed, at lenat nut dismsera.

## 1 SCIENTIFIC DOGMATISM.

By Geohore Lambuner nt.
A comerpondent of Tue Jotns.n. writing from Munich, Germany, recently gave ns an aceount of a scries of sittings held by a number of scientitie nea, German, Fench and lahian, with a noted Italian nedinm. It was a series of experiments with results whed convinced the participants that they had approached a swbject worthy of serions thought and attention, even from men of scientile training. As has atwass been the case when the phenomena of mediamthip liave been fairly and honestly investigated. the profesors assembied at Milan found themselves in the Presence und face to face with facts and demonstrations that must be taken into account and treated as realities. New as the experience probably was to the majority of the ltallan professors, so convincing and umquestionable was the evidence obtained, that they did not hesitate to declare to the world, unanimously, over their personal siguatures, that lhese ocolt psychic phenomena tre deserving of recognition and fuller investigation from scientifle men. So it really scems us if this was a case that stands out as an honorable oxeeption from the course momally purswed in scientifie circles. Your corvespondent indulges the hope that this new and eminent testimony will have considerable weight upon the minds of sciemifie men in Europe, particularly in Germany, where the foremost professors at the univerities and medial men have, up to this day, preserved an attitude of apathy and indifference, or open hostility, to all peychic investigation. In illustration of this pechliar aversion your German corres-
pondent cites the remark of a professor of psychology at Munteh, whikh he mude whon asked to portere the mintes made of a siting of your torrespadent with the eane medinm. Said he: I eanot seo ony setonthe import in these alleget phowmena eren if they should prove the, and as for their fumishing poor of mother iffe, 1 have no nect of such prowt." Mow chatacteristie this uthertave : of the dogmation and superethousnoss of mathy of the oflidia representalives of somd learning." Dogmatie selentists asstume that they linow, in wilvane of experience, both what ure the limits of matame fact, and what ate the linits of the naturat fachties by which the faet is to be judged. The scientitie dogmatiot is welfed to tixal, long-establithed motes thud chathels of thought. The power of preroneelved opintons and dess dominates his mind and tyranizes hir understanding. In the system he he buth and bren identiled with all his whe thete is ibsolatels no wher, no room, for the fate and proofs of wats doper and higher spititul mathe end d-sthy, she he instinctively feels that if theer alleged facte we
 fathl defeet in his dhothtwed efont Againet Dis, personil prite nul selentitie erote exolt.
 Howing from a clearer knowletg of man's spirituat nature ard testiny. which is now heing reveatel indepemently of antiqnated mots-sors of preboluge. allox me to peote some apt you puinted whits from Epes sargeat:

We are told there are corth moral atiotimetho which are known to us thepontenty of noy howtatge of our hmmorthly, or aty thetef in Got; aml we may thank God taint the is so; the Me law it written in our beart thove all permathe bethe or. formal knowiedge. We know the honer is one thing and basenest towther that purity and ancleaness are not alke; thet sinerty is beable ami hypocrisy hatefal; witt framny, temeloy and cruelty are detestable, and genevity, sch-arvilie. and kintnes- worthy of our stem. All bhe we feel and kaow; and we know hayt it it pelthes for any sonk, even th this the, to doab vertuktise the these.

But does spiritutism a browtotge of one he mortality-add nothing to thich fere? It whe this much at lent: It icheter that theo great moral distinctions are the abintu provery of the mate that ther terive their ccrnal authonty from the divine light within u-: that they are the serminal principle of oar future contition whother it bo high or low, glad or disma, tondige to goot or toonil; and thas by shiftine the phtiem of exletene from Its little basis of threescore ond ten yeurs, ant giving it the vantage ground of eternty, Spicituatsin rereals to us the trie woith of a humen soul ond the finestimable importance of making its conditions, its sympathies, its moral tendencies and its estimste of the life to come, all right and operative in the present brief stage of its immortat cateor,
Professor Wundt, of the Leipsic University, hat expressed his aversion to everything conneeted with the staly of occult psychical phenomena on varions occasions. In a recent publication we ate toll he draws a comparison like this: Ono devoted to the pursuit of natural science knows of no reatm of stady other than that grand wond of a Kepler, a Newton, ete, but when he hears people jabber siont some puny little wond of imps, elfs and gohlins in which these occulists pretend to wake their revewrehe, be exprionces a feeling of horvor and aiscust.: To be sure this is an opinion as is an opinion. I can't say just how the devolees of ocentism In Germany would reply to this. To a thoroughgoing Spiritaulish occultion, theosophy and the fike are detached segments of a larger cirele, hatt-way houses on the roal to spiritun knowletwe where the trath is being side-tratied. Rational spiritualism knows no elf or goblins, there is nothing uncanny about it; it deals with nutural facts, those which prove continued individual, persomil existener and development under natural litw and secorting to individual effort and adaptabity.

As the infotion of the mieroscope has revaled to ns the worid of the mimitaly litte, the existence of which was unsuppeted hy us; and as the telestope has reveated on the myride of worlds, the existence of whith we suppected just as litte -so the -pint-commoitations of the presint thy are reveat ing to to the extiture of in invisibe, super-sensuons werd that suround us on all sifes, that is inces samly in contart with on, and that takes part, imknown to th. in ereything we do.
Graeseo, his.

## ANCIENT EGYPTIAN AND MODERN CHRISTIAN

 BELIEFS.
## in Whmis Osma.

In O.
11
In my fonme mper 1 show ed the chose parated hetween the batic dortine of the thost anflent layp. tha unt Chivinn migion systems; mening there hy, the Givek. Roman Cathole and Protetant Anreltes. Auy one whe lete visited Reypt, ant rounded by the monitis in munterles monunents.
 and action of : peophe who history is therein wcumbd, ean ere, by numbtakithe evidence, the origin of Cintitianity. Bern the habite mat castome of the antive of lohey portay many ohearactortios from which many of we sethture incidents and blemorics we dorived. Albungh theanthoship of the gompls and it mey be the other books as weh is mbaown and forerer tikely to remain so there is tithe coubt but that the rat anthors wore menber of a more or Hess secret owder whoer hethpurtor- were nt Alexandia deing the catist c numies of the Christinn eri, ant who were well reten in alt the wisdom of the Eeyptians. It way the kmowhlge of whit that gncom system equmber in its mpstien state that enWhat them to vorother in at improved form the -belfots amp min foctrine- of the theient Legptian ortem, by sho ofthing other anme for hiore ned by the feptions. The rowded alteged incitents in the sepel naratives are the same that hat been known For some the thonamf gears at least to the worshipersand wathe or the olter system.
Whe miem Keptians wer meeminently at we hefors peppe sme they had no notions of being saved or juthed as fiey tomen it hy faith in heir loc. that or flogmatio teathons or bellefs - but they lived sh the nfter teath they omb pers the ovien of the judghent in the Hall of Two Triths, and be pronombed listined by the great God Orinis who was the stpreme jutire of the then. This hope, which underlied all their actions in secular, as well tis retigious life was their motor in life, and sutainer in denth. Gwod morals and righteons living acoudhig tu their standad wat the outeone, which made them a religions people. The mide of their kinge into the neighbering states for booty and slaves, as well as for the lest of compest, may be thought a -etofl wginst their mom lity; hut the history of Chisthaity is not free from this fom hots mad even inour own lighly favored whuty, how many centuries have depred sinee it was thought no crime to steal a man, yet sleep stealing was a crime the penaty of which was leath? Then, ns now, wealth and position were powertul factors in teathe with the momorith of the defnet and with the Ka of the departed man or wonm. Insteat of payers for the soul as used by the Roman Catholise in the Cliristian system- the Egeptane preconted oforings of the best that the votary conld sive for the the of the Ka, or liberted spinit. who clained to be "devoted to Oinis. Another form was, "the Osition," as appled to the decetsod who was suypesed to have been made like mito Osins: anl in one form or other this was the prevailang custom down to the end of the Osiritn religion. Even the powerfil hierathy of Thehes, supported by rovilty who formed the priesthood of Amion kathe king of the god mowding to their elaim - cond not cradicate this deep sented atfection for the worthip and reverence to the Supreme God Osiris which was perpetnated from to Nem, then theient times. This is proved by the wnst munher of funereal comes,
containing prayers and ofterings which have beon found in great abundance in the neighborhood of Thebes.
Mr. Petrie gives copies of the inseriptions on 107 of these with interpotations by Mr. Grimh. TheopenIng formula in moat common tise is- Devoted to Osiris," and then follows the prayer or olforing, giving the name ocetpation, and position of the votary, either hh, luer own, or thit of the deceased. I give a few as Mustrations:
"hoyal offering to Ositis, Lord of the West, may he give the sweet breath of the north wind for the Ka of the Serbe Renu.
say, I tam devoted to heo Owis. I am devered to thee. Amm." (Name of defunct.)

- Hoyal oftering to Oimis Lom of etevity bythief of police
Frequently the prayer, etf., is omitted - put taken as understood and only the mate ind the of the durotee, or defmet is named, streh as "Devoted to Osirts chief of the priests of Amen, An-ti-na-rep.

For the ka or the chief prophet of Aiah, neforath, justifed, in perce. The withow, the chantress of Amen, neter-hempt: justifed (trae viced) in peace."
All them and vathy more, ne the conivalents of our nodem gave stones, hat ate more exprestive of their pona belief in the actual state of their aeceased relative in the futars wond and life. Connecthg these with thel now well known chanacteristics, we may not refard them ne empty compliments, but as the exprossion of thele deep seated reliyions beliefs, hopes and appiations.
The doctrine of future rewards and puntshment for deets done in the body, is a cardinat one ond formed the ineentive to a the of morality and rectitude. Many of the mommental uscriptions bear testimony to this; whe the the techs of the king, priest, or noble, ts the cre may be, are emmerated, is a reminder to the got, or gods, whose offpring they were chimed to be, that verve vendered to them in earthly life shonld be rewarad by a mpid transit through the intervening states in the underwom, specitied under the toms 'lows of the night,' and a speedy entrane into the presence of Osiris, by whom they anticipated to be recelved with royal honors and made like unto himbelf. It the geaemly acecpled belief of ectesistical chititus, not excephing "evanyelical" ones, ts not the sume or similar lines, then the modern profesion of trelicfs are meaningles. In all, and through all. the exaltation of the personally was the paranom thought and desire, and thein notions of future happines were grounded on the continuation of the grod thirss of this life. Servitude by retainers, domesties and slives was to be the lot of the base born there as here and thas instead of hoping to become ministering angels to the requirenents of others, they weve to be the ministered mio; and thus the kit's of their servants and subject if they were allowed to have any - were considered beneath notice, and whose only rahe consisted in their serviees renderel. This explains the Ki chamber and its the in the tomples attached to the pyramides: and why the real or suppoed kit of the deceased ling became the object of worship. Possessed of despotie power they were so inflated by vaity, they were "given over to belice a lie," and as a got made manifest in thesh, they exaltat themselves at the expense of the debasement of others by whom they were sitrounded, and demandeत̆ their rocognition and worship as a god. But the chicf point of interest is to know how they gained the knowledge of the spiritual body, or ha as they termed it. We know that the anctent Lgyptians were not ignorant of psychology; for their monunents and writiags ahound with testimony to this fact; for when the ceciestistical eystem was formulated what is termed "magicil" nsages and ineantations in connection with the present and fatuve life were insoparable from their rites and ceremoniats in the act of worthip. Astrologers atso were as essentiat ts the priesthood, for in all state and religions procesions the "horoseoper" occtpied a prominent position. The fimmense number of amulets, wom as charms in life to ward of danger from enemies seen and unseon, and deposited with the mortal remains
after death, save employmeut to an immense number of artificers whose trade interests were as dear to them as to the sh, ersmiths who fabrieated the offerings at the shrine of the Ephesitu Diank, and thus we see how personal "vested interests" were associated with ceclesiastienl requirements. Mren as now, these rested interests were opposed to the liberation of the human mind from the therldom of kingerift and priesterift; and then as now - in strictly (atholie countries - the Church and State were inseparable; for priest and king are the governing power that will brook no opposition nor resistance to their chins: and for the litity to duw a distinetion between the secular amd spiritum is tabooed th heresy deserving severe pmishment.
It were hate to eredit the heltets of the ancient Eerptians in referenee to the Kis, and its fature destiny as speculative only; for we have villence- if trathfilly recorded if the appearanee of the so-ealled spirits of the deceased to those who were in mortal condtions. For instance in . The Instrmetions of King Amenemha 1. to his son Csertesen I.' (12th. dyn. 2700 B. C.) the deceased king gave miviee as to grovermment, and tells his son how le had met his death by assasimation, and finishes his discouse by saying 'I cm a spirit" (see heeords of the Pist. Vol. II., p. 11.) An inseription on the cotlin of Monel-tel-tep (in British Musetm) states that the Ka of the deeeased, a priest of Osinis, hat passed the ordeal of the judgment seene, and was now in the Elysian fietds. from whence he cond retimn and visit his hody, into whith he could re-enter permanently at the appointen time." On a papyrte in the louvre (laris) is qiven the experiences of the lis of a deceaced laty called Inioer. It is illustmated by irawings showing the Kit hovering over the mumnitied boly: and finishes with the peryer to the great gol O-int, "May Iaceomplish all my transormations, and power be criven me by which I may ro wherever I willimnd all my substance transformed into thy glorions likoness." swh instances may be muttipited bot the-e oxe suthciont - 10 those who ean read between the lines - to show that spinit commmion, in serent forms, wa not maknown to the votales of that uncient religious system.
We have delineated tie beliefs on which the O.irth religion whe based, and we have now some historial evidence as to the onteone of such bellefs. There thousand years were to clapse between death and resurection of the body; and within the lest fom years several royal ind priestly bodies have been diseovered, some of them pertaining to the kings of the great eighteenth and nineteenth dyna-lies: whose bodies were embained overs, om years ago, but the Ka, or spirit which was projected from the bodies has not returned to elaim and re-enter thom, and this be-lief-which formed the most important part of their artheles of faith-has been demonstrated beyond question to have been baseless. Of the others, we cannot of coture prononnee so deviledly, but from what ean be gathered from the narmtions of some who have entered the futwre life and testificd of what they saw and experienced, we shall he justified in saying that they ulso "must go by the hoard" and be pronounced equally buselers.
If this be tree in regurd to the parent system what of its offsping the Christian system of thought and beliefs? Is the God Jehovah and his son tesus, any more actual thon the god Osiris and his son Horus? and have any christian Ka's over returned to tell of the actuality of their heaven and hell? Until scientifie proof ean be aflorded, the probnbility -1 would venture to say the certainty-is, that the amticles of faith on which Christianity is bused liss no more real or substantial fondation than Osiriauity, which for more than four thousand yeas supplied comfort and religion to millions of people who composes the ancient Egyptian nation.
The awakening process has begun dmongst the Protestant sections especially; and unless the hands of time ean be turncd biek, and the spiritual evolntion in human ineotility and intellectuality strangled and stamped out, it must go on till the struggle for liberty and truth versus (ecelesiastical) bondage and speculative beliefs, so deeply involved with personal vested interests, ends in the emancipation of the hu-
man mind from ignomace by the tequivenent of the knowledge concernhes the here and hereafter. All who value the assertion of the human bitherigh will join in speel the time:

To be comined.


## A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

Be Antmis Howfos

## IV.

If instent of following ont the mystertons $\quad$ ont Chimoricel follis of sombambinstie chairvoyince secont stigh whi like athentities, the philosophets and investigators who followed bid connmed them setres to statying the betwel somatio phenoment batly presonted to theif notice, we -homl have hat hyphotism on a stientite hasi- jut a ventury emide, and who knows whit developments in physiologicel pyychology we might not heve pesvied by this time. But it lat to go theough it- eomere of ignorunes tut superstition so that when we obtathed it in its purity We should mprentint. 11 .

It remaincd to Morme. to tide the bumels fron the saints and disproce the power of the decils in producing di-etss.


1. A responsive infleme exist- bet hem the hearmity bodies, the eamh ami mimeted boiles.
 to atmit of a vicimu, buomproghly -ohthe, mul mat umbly suseeptite of metiving, proparatine and rom-
 this bimbenee,
A. This recipuond metion ts satere to melhamiral laws, with which tre tre not at yet aetmatnted.
2. Altemute chter-routh from the achion wheh muy he considered a- flus mul rethes.

This whis i- mote or los- wenemil, nore or liss spech, shom ow ber conpmund, secondinc to the net bure of the catres whim determine it.
6. It is hy thie ivtim, the most mitereal whith oceurs in nuture, fhat the exercise of betive whations
 and their constitiont purt.
7. The properties of mutter mal of organie stbtince depend on this atime.
8. The animil body sypmencos the attemative effeets of the ugent, wht it is mivecty athecten by its in-inutition into the suh tames of the neves.
9. Propemies ure dispaych, minlogon- to those of the maguet, partictumy in the humen boit. In whteh diserse and opposite pole $\rightarrow$ me Mikewios to be distinghished, tho these may be commoniented, changet. destroyed and re-ontereed. Evon the phenomena of declination may be nibervet.
10. This properts of the homme hoty whith tenders it susceptible of the imhemes of the heaventy bodies and of the recimeed of those which environ it, manifests its amatogy with the mogret and this has decided me to atopn the town mimal magnetism.
11. The action and virtue of inimal narnetisfn thus chameterined may the commaniented to other animate or inanimate boities. Itoth these clisses of bodies vary, however in theie shseeptibility.
12. This attion ame vitue mey be strengthened and aiffused by sueh budies.
13. Experiments show thit there is a aitusion of matter, subtle enough to penetwite all bodies without any considerable lose of energy.
11. Its ation takes Hites at a remote distance without the aid of any intermediny substance.
15. It is, like light, increased and reflected by mir. rors.
16. It is commonieated, propageted and increased by sound.
17. This magnetie virthe may be ancomuiated, concentrated and trinspouted.
18. I have said that mimated bodies are not all equally susceptible; in a few instances they have sueh an opposite property that their presence is onough to destroy all the effects of magnetism upon other hodies.
19. This opposite virtue likewise penetrates all bodies; it may also be commmiteated, propagated, recunulated, concentrated and transformed, reflected by mirrors and propagated by sound. This does not meroly constitnte a negative, but a positive opposite rirtuc.
20. The marnet, whether natural or artificial, is Hise other hodies susceptible of animal magnetism and cren of the opposite virtue; in neither ease does its action on tire ami on the neede mulerge any change, mat this shows that the mineiple of mimat magnet ism aiffers essentially from mineral magnetism.
21. This system sheds new hight unon the nature of lie and of lisht, as well as on the theory of attraction, the aud reflis, of the magnet and af eles trieity.
22. If teaches us hat the mugnet and amifieial Gectricity have whil reppect to diseases, properties common and a hos of other agents presented to us by nature and that if the use of these has been at temed by some ueful eswlts, thes are the to ani mal magnetimn
23. These fuct-s how, in uccombance with the practhet rule 1 am whot to establish, that this principle whl cwe 年setses dreetly and other diseases indi octly.
24. By 1t- aid the physician is enlightened as to the use of mediehe and may renter its action more perfect and he em provohe and divect stutary erives, 0 is complutely to control them.
2n. In conmanicating my method, I shall, be a bew theory of matter, demonstrate the universal Wility of the principle I seek to establish.
26. Possessel of this knowledge, the physichan may judge with cerbinity of the origin, nature and proures of diseases, howover eompliented they may be, he may hinder their terelopment and aecomplish hini cure withont exposing the patient to dangerons the tronblesome consequences. Irrespective of age, enperament and sex. Even women in a state of mernowey and dmity pmoturition, may reap the same dvantuge.
27. This Aoctrine will tually enable the physician to secide mon the health of every individual and of the presence of the diseases to which he may be exmaced. In the way the art of healing may he brought to absolute perfection.

## HOW THE HEAVENS ARE FORMED.

Be Pmo-Vehits

I offer to Time Jurnsin's reateres two "communications" whieh have been received from the beyond and which are diverse from those alreaty published. Dithough beating the same title as above, they were given on two separate ogensions, and in their publicafion hey should mpear-TI separate issues of Tus Jocenal.
One of your vecords from which your present sys tem of thought whd life is derived, opens thus: :In be beginming, the Rohm creato the bear an he envth," and immediately following it states that "the enth was willout form and void."
If the carth had no form, and if the place where it hould be, if created, was a void, where is, or was he arth which was stated to have been created?
I need scareely remind you that the recorder of that are who wrote that aceount of creation, was not Writhy or thmking of what you know as the siderea and planetary heavens, nor yet of the material or phy fical earth or globe on which you now have your con cions betmg and life; but he ginzed a certan knowl edge that was in his possession, which has a very direct bearing upon the question propounded by the in reference to whitt was tormed the "astrological in refer

## hart.

Tou will perceive at once that the "creation" there spoken of does not refer to external objects, but to internal subjects and states, and it is with these that I am about to deal, and I have come unon the scene to open out these subjects-not in fullness, but such as your prerent power of comprehension will be able to take in, and in some measime understand. It is a field with a vista so rast that no mortal could penetrate its extent; but I will give so much as will waken within you the desire-not only to gain the knowledge, but to enter into the consclousness of the life-power that is contained within the knowledge pertining to the interior stater und spheres desi $g$
nated the "henvens and the carth." I shall only use the earlier record reforved to as a basis for your own thoughts to rest mpon; and from that base you will be led into in interiority, where ye yourselves will come in contact-not with the things that are not
seen by the external eye of the personality, but with seen by the external eye of the personality, but with
that whieh alore can be vewed from within. The that whieh alore ean be viewed from within. The
question of "within and withont," we know is a most question of "within and withont," we know is a most
perplexing problem to the extenal personality who perplexing problem to the external personality who
exclaims: 1 ean see the various objects by which 1 exclaims: 1 ean see the various objects by which 1
am surounded, and by the power of that sight 1 itm am surrounded, and by the power of that sight 1 inn
quite conscious that they ane acthally there. But quite conscious that they we acthaty there,
how am 1 to look within? What and where is the within into which 1 ean look?' and what is there to see if perchance $I$ could do such a feat as to look within?"
This question must be solved ere yon can advathe one step, ere you are able to clew-not the objective phenomena, but the subjective from which the objective is outborn and to which the external appenrmees comespond. I an quite aware that the external man regards the objeets outside himself is atwalities. which they in truth are to him, and he vegards the subjective as umreal and non-actual; bul I need not tell gou that the reality and true actuality is in that domain which the extemal personality regatds as unformed, unreal and incomprehensible. Not so, when viewed from our side aml standpoint for we see that that which is objective to the extemal eye is nothing more and nothing less, than the ultimation and re-presentation of that which had passed through the inner organism which is enetsed within the external personality, The external num is only igning room the outward sumpoundag-, ys the desimn to be ultimated in objective form is to be foumd "within."
When we use the term "within' understand what we mean thereby? The "within" of wheh tre are speaking, or internility, if so yon will, is peopled by beings as objective, retl, mut acture may I will say. far more so, than tho
selves are surrounded.
The one known to you and who frequenty ministers to you is the "Most Hustrious One" even when in embodied conditions grasped the thought, hut then in embodied comditions grasped the thought, hat then he was not able to clothe, or infil the thought with
life, and that was within the external organim. life, and that was within the external orgmima.
There is a somewhat which is tapable of receiving. Dhere is $n$ somewhat which is tapable of receivings responding to, and in some measare of re-actine the
"life-power," which he temed "influx."
"Life-power," which he termed "influx."
The "within" can be seen by the inner eye whinh does not see by the reflection from objective seenery as the external eye does tnd it is this "innertse" cin look upon that which is alone risible to itselt. But. who, or what, sees by means of the intermal opic? You respond, "It is the man who rees; and so it is in very trath to your external view, but it is the angel within the man that uses the finet mant oye;
and it is that specife part of the homan consitudion and it is that specifie part of the human constitution
or organism as you conceive of it, that comes into con orgeionsmess and more or less into contact with that degree of life which is manifested in the beinge from whom the influx comes and when sufticiently devel. oped the man has power to behold the angel: This is the prelude by which you will be embled in sone measure to comprehend what follows.
The records which are now being prepared hirough your instrumentality, contain no such terms is "In the Beginning;" for we know nothing of a "beginning," tund stitl less do we know of in ending. But you have been informed that there is a beginning or commencement, and an end or completion, to every state of conscious life and being through which the atom of life passes, from an illimitable past to an equally illimitable future. These "states" of conscious life and being have been beautifully and graphically delineated in your heming and these vatying states constitute what the present recorder has taluated as the astrologieal chart.
The heavens which are supposed to be the first that were made, or created, are the states through which the atom passes in what has been deseribed as the "descending" scale of life and it is when it findsitself altimated upon an external earth that it then real. lzes that the "earth" is made or creuted; and this scious and is able for him or herself to cernize the surroundings in which such find themselves, Beattiful as is the earth, or state meant by "earth.d the consciousness of being in that state is indefinitely enwhen in itsenjoyments over what ithad ent phe the atom passed ere it arrived at the "earth" state. Thus the earth became a heaven in anticipation while in the prior condition of being and the realization came when the atom formed itself therein. Viewed from your present position and by your present selfaconsciousness, the heaven which is anticipated by all in like condition is the next following state into which the atom of life will be ushered after disrobing itself the atom of life will be ushered after disrobing itself protector as well as the means, or medium, whereby it
becmme conseions of tis own being and sumpondings while in the ewchi stike. A, this eheth state proved
to be the befome antieinted lieaven, while the conTo be the befory amticipated lieaven, while the con-
seionsuese wis in that stite, even so will it continue sutusuese was in that stitt, even so will, it continue
to be tis the sime atom of life passes from stato to state in the "arending" sente. This process will cominue not to the end. for there is no such thing its an end, but for a fitare that no mortat, nor yet immortal sin lithmm. There is not a state beyond which the atom of lifs, contining the humen principle, camot po . Sieing that the objects which form your extemal surromidings yieh nothing that I can utilize to re-preent, woen to your innersolves, the actublities ant ratities whith pertain to the inmer states and splures uxterior enough when once arrived thereti 1 enn only speak of that whieh is, fos as you atin the knowtotige, you will bring with you the conselonshes that will realia both the subjective and objectiv.
I need not syeak to you of the fallitey which I per ceive materlics, vome rimious schools of thought or so-called relhimus systoms, viz. that their hetven of or fature is a lowitity into whith certain privileged With that they pieture to thomselves an lleal amd like all ideats of the extermal personality, it will be foumd that there "ilets' ate taols the subjective fillations eration of the myregate personullies who have been, whe ae smi who will be the inhabiters of rour extemal rath
Here 1 mitst ask vim for the moment to look within your onv orzanthis. Yan are well aware that hose orgatioms tue compured of many parts. etheh part of which lite it- own spreitie finction or work. To which of the parts trmposing the organism, con you apyly the emmegpian of enpertopity or exaltation
abore the others and mat the wis the crown of the abore the others tht sty that it wis the crown of the
wholes? If stich it comegtion canot be shbtantiated in faet when applied to the organism of a man, whit becomes of it when with at wider applination to the great, or genud man of your earth, and the still Grater mum of your. plametary and solar noiverse? like the lidol, which bim hern concelved of ts of the reatization of the lient Got, but which has to give place to the thing of ITe, has to so with the externa personality to he monuee found in actuality and which him no reality in it-etf, even so the fancied heaven of the extermal peromality passer away and there is no moer phace for it. Why? Beause when the persomality tomes intor the stite of indiviluality. where realitics, an diverse from tupeatunes are known, it the gramd whole of which it formed a unitary part.
The question now cones, how mor the heavens made, or mented, is yon says and again, who made Hom? Thete see is momy heavens as there are emths. When we spath of amhis, we are not referriny to phyrea glohes, but of that speefife state in which the atom of luman life has its consclonsnes white in physienl embendicd conditions.

It in the ultration of those atoms, who from some gortion of the mant man are drawn to the province re rentor if you will. to that intemit state to whieh whe part of the cirthly organism convesponds, and which they, in the argrerate formed the extemal Pepresentation of. After the depurture from em-
budied conditions on the earth. they are attreted to bodicd conditions on the earth. they are attroted to the specile purt of the erand man of the muer spheres
which supplies their own life guality or chameter Which supplies their own life quality or chatacteristic, and the ugrregation of sueh atoms menifests in
unity and yet in viriety the spceific mwand-life quality unity and yet in variety the specifie grand-life quality of that part, or province, pertaining to the grand life of the whole in the tridons states and spheres of what to yon, is the word of spirits. It is the interchange of thonght imt action that develops the conselousness and makes the sumomalings pertaining to that state.
This then is thetr hement This then is Wheir heaven! But these heavens are not permanent. They pross away to the atom when it is being attuteted wo still move internal state of being. The ideal of the fiture heaven is that those who onter therein will be ministered tinto, and that they will find their bapphes and enjoyment in the face-to-face worshiy of some great one in personal shape and
form. But it is not by beinr ministered unto, and abform. But it is not by heing ministered unto, and absupply the life of : hearen that is to endure forever.
Take one of the corpusenles that travels through the arterial system of your own organism. Endow it, in thought, with it life of its own-which it hasis almow it in its tomse brough that system it retums to the organ from whieh it started on its course, flled with a greater power by virtue of its passage and contact with the virions members that compose the external organism. Even so is it with the atom of human life, with its apparent differentiation and self-consciousness all its own. It is by virtue of its passare throurl all thestates and conditions, from its projection from its own center throurh what you term the hells on the hewens, it matters not which. that it returns home to the centre from which it started on its career, with tullness of knowledge, ind
a fullness of power, gained by its journey through all thene vitying states, conditions and spheres.
Such then, Oh, beloved ones: is the realization not of the idea of the personality, bat of the ideal of the nner and true man.
The loftiest ideal of the heaven that awnits you, and which it is possible for me to place beforev $n$, is a tate of eonscious being, in which nuconscions passvity is replaced by consclons activity: not the activit wheh us is pictured by the externil man, but it is th ction into which the eonsctousness of atom enter viz., of the receiving and giving out that which mani osts the powers and betuty of its own form, and which whole has developed a form of beative and power of its ows specile life form of buty and monotony is ung. is it which is experienced by so muy have exhansted the enigument and the life of the hate exhat they hure yeal and. poal or iden the wo oat or ldea. The trie hea on is a state that you dea of a mertect equilibium ill is one to which you distur , manifestation is the perfection, beanty and majesty of one grand hamonious whole
Because our power of perception enables us to trace the life eurrent which supplies the externat human embodied atom with life and conselousness, we know hat the extermanzed atom or personality-which ha: been so clcarly illustruted to you-claims for itself he power. if not to make its own future heaven, it does claim the power 10 enter the heaven which its own ldea has made rand created, and to which it ooks forward as a reward for what it has, or has not done; but we declare that the oxternal personality has no power but what it recelves from within, and when the power to receivels exhausted, and the power to give ont has passed away from that tate, such power is indrawn and taken up by the onscionsness by which it hat its being eqen while in the extemal personality.

## PSYCHICAL EXPERIENCE IN MEDICINE.

## By Dn. M. L. Honarook

Not unfrequently the siek experience psychient phenomena of a very remerlable character. If they could be collected and put on vecord, it would make a valuable contribution to the literature of this subject. Du Prel in his philosophy of mysticism has a chapter, "The Somnambulis as a Plysicinn" which is full of erest. As a rule, howower, physicians disregard hem. I hure a goodly number of cases in my own observation tind one in my own personal experience, which seems to me to point to the fact thet they hould not all be relegatel to the realm of hallucination or delnsion-thongly some of them may be pat here. Whether the explanation of the phenomenon be due to one subliminal conselousness. or to the presence of spixitual heings is a question 1 will not here attempt to discuss, though I have my opinion I simply wish now to present the case of Mr. Van Horn whom I have known for a long time. He gave ne the story some months ago and I have indreed him to write it out for the Psychical Society and also to allow me to publish it as I have it from his hands. Mr. Van Hom was a friend of Mr. Bundy, and believes he experienee was purely th interposition of spiritual intervention in his behali. Some physictans to whom 1 have shown it think it was a case of hallucination or delusion. The Pysehical Society experts will probaby try to explain it by subliminal conscionsness. Meanwhile the case will interest the readers of Tme Rehigh-Pminosommeah Jounsil and I present it to hem with pleasure and perhaps at some fhture time 1 mey give mother case or two.

104, West 29 mi Stheer, New Yohk, October 20,1892 .
Dr. R. Hownson, secreting of the Soelety for Psychical Research-DEAn Sn: At the reguest of on friend, Dr. M. L. Holbrook, of this etty, I send you he following aceount of a personal experience whe. in made a profound and hstimy impression upon monsid eribly and his corvinced me of the ever presence of an impersonal intelligence (or perhaps personal which has us always in its keeping, and whieh may be appealed to, for light on all subjects appertaining to our future weltare, could we but apmroach it in a proper spirit. Should I ever have the pleasure of a personal interview with you, I should like to give you
the deductions I have made, and the conclusions have arrived at from what follows:

In the eally spring of 1882 , I was one of the contrectors in the construction of Temple (ourt (a large oftiee building in New Yotk); having a number of
men employed ( fond it necessury to give it my permen employed 1 fonnd it necessury to give it my persevere cold, whieh mipidy developed pnewmonit ill serere cold, known to ny peregyed pnemmona. All the remedies known to my physician, and to others chaiming to know what to do in stheh a erisis, were Whed without avail. 1 felt myrelf rapidly sinking and surrendered the world with all its belongings, placent mysel entirely in he hamis of the powers 1 have formulated my appeal in words, it womld have 1 have formulated my appeal in words, it would have Geen somew hat hige his: "Mou manown inteligence, personal and impersonal, having an interest in me, wone to my aid. I was in bed and alone. I have no recollection of losing my consciontentss. ImmediEtely a nolse similar in sonnd to the rushing of wind through the rirgimg of a seser lio storm was going hrough my head. It listed but a woment, When a man moved his odtef coat or way and hat and placed them on a chat stathine near, then stepped to the bedside, sayiug as he dif so. "I have been sent to help you, amd at once begrn to make passes over my body. The manipulation listed about live minutes. Upon me the effeet was most exhilatating. I attempted to rise up in bed and discorered 1 war in a noet profuse perspis iation, a condition whiel all the efforts of the physidith, aided by my wife, hat falled to moduce. Mipresence seemed to stimulite my brain and lmmediThely 1 began to question him in this wise sir, I should like to know the modns opemand of this performanee. I know gou the not at spirit in youe spiritwat boty, is it would then be ont of the yuestion for you to come ta eontact with my physieal one. Are
you snblective, and to yon intuenee me after the you subjective, and to yon intuene me ater the mamer of at mesmeric sabjects Am 1 mesmerizat or
nsyohologized, or can it be thit you are a spitit in dose previmity to the emth? ? fll me, six, how it is fonef' The value of this merative is not so much in my rapid recorem, Brother Hour-on, wonderful is that was, as in the answer which rame. Looking it the most tenderly thi sympathetically, he snid most inpresively " Yon ean never understent intelfectuuly how it isdone. The intelleet cataot compor hend spiritual laws.' His mamer ami worls sileneed me in that direction. I then askel, - Did you ever live on this earthe" "Yes." Where? "In Philadetphat. "What was you nome?' With a sareastie and at the some time limmows smile, he answered. II belonged to one of the tirst fammes." He then added, "Yon we better, son will reeover. I am
through. Me walked to the chair on which he hat placed his wrap. theew it orev his urm, put his hat on his head and left the room ly the door he had entered it, and in a perfeetly naturel way. Just then my wife came into the room, and I cried out to her "Has the doctor gone?" Immediately realizing that he could nut have been visible to her. I told her the story and was so free from pain and so tranquilized that almost while telling it I dropped into a sleep that lasted the entire nirht. The next day I whe entirely withon path. but ts a prestationary metsure rematned in the house for twenty-four hours, after which I went about my busincss as usual.

Futernally yours
M. L. Van Honx.

Roeky Chest.
Sbenetiny of rime Sucieiy fon Porcimate Re. centuch Dean Sus: I take great pleame in corroh orating the aecount of my husbands ron
I remember perfectly well the indiden I remember perfectly well the incidents referred to. as they mate tu impression upon ne not easily effaced.
Of course I nid not sce the spimit or apparition which gppomed to him and so sucee-stully relieved him although I entered the wom immodiately afterward.

In our rooms at the time there were three persons; my husband, myself and a female servant.

The onter doors to one apartments were securoly locked, and there was not the least possible ehane for any one to enter without my knowledge, or to go into my husband's room without my seeing them.

Very respeetfully yours,
Sarail W. Van Hons.
Fainfield, Conn., November 3, 92.
124 West 47 In Smeret, New Yonk,
Dr. Hoderns, Secretary Sweiety of Isyehical Re-reareh-Dear Sin: I recall the fact of having been called to see Mr. M. L. Van Horn professionally in the early spring of 1882 , and leaving him in the evening in 4 critical condition. On calling the next day I was much suhprised to find him himost entirely business as usual

He did not, at thet time montion to me stnylhines thout his lisyehmed expericter, for the reseon, tot
doubt. that he knew me fo be suet a foubter in stich matters.

Your mmix.

1. A. Giss.


 to Mbr. Fin Horns stme I womble sy thent when I aw
 treme congestion of the lany- whel 1 thousht woole certainly develoy into phenumouits. On mathing the
 pericnec at the thos, nop to I know now execptthy What he told nes. 1 omy know that in the omineat course of crents 1 expetell to ser lim down will prenmonia.

Yome tmity.
T. A. Give.

Frov Dhe. Hominioom (lin letter of Nov. 1., 1swg) In my interview wilf It. Vim Jom conerming
 Tons:
eace.

He states that he har het one or two prychith es periences bofore. On one oechrion thelhy the way in a hattle, he was abuit th stog tmin furform some oftice to a soldier who had beet killel it his -ide wmit he heard a volec from the nit mitybus. If rom to that yon will be killed." On out bther weasion in a Bettle, or rather at it- beginning, be reotribed semer
 tud emm
fionsly.
None, heweter, of these aspowienere Were so re mathable or prodney it as purmment at impmestion at the one related in hi- totter In reated to the ty ped. It wat of a methom of medium - t , shemt fort vears of are, and he lerd the heapibe of a mes felan


 Th, strehas at man of folimemetet wonh wete. He thes not remember how his erey hobed, but his skin worWay resemble ony friend we sw, futintater, of. person



1 asked Miv, Yim hom hoy ber workel ovee him s is to prodnce the etley mul he wom thought the nutions which may be fieseribel thus: The appatition made passes with hoth hatis from the hetal stagh down the front of the lioty to netaty the feet, these whs no roughnes abont them. He ertimates thet his continned about tiwe mimites it - thted in his let not of a phantom which ome sam see flomoh. If



To all his I moy atd thet Mi. Yan Hom In a smon witnese destrots of
he understinds it.
M. L. Wom minouk.

## REINCARNATION.

B) IL. L. (Immont.

The few fiets giten us in supper of refinementien are frail and feeble, lot weve biry momerons anm strong one fiths to -re mueh propet of riod results following such in bellet.
There is something drestifuly depreecing in this Cista of one earth life followed by mother and so on in nhmost endess ronlimity. To the matomty of those who spend it long life on this Mhe the litter years are frill of wearimess and the cnd is luoked iovward to with eqremess. The pietron of the proligat apmeats to humanity as no minempation bhomy ever will. There the father listens to meet his son with overtowing love, welrome, smi forgivenes. We heth not a sound of puminhment or the decitability of at polonged stay imid the hogs. It is sulteicat for the father that the son is hred of hoy seriety and longs for home.
Thus it is that Christ; words penetrate wherever presented. They ro from the father's herit to the child heart. He syoke at hever man -pokn, atide "key" to umlock them
Are we not wise in cherihhing this rospel of hope, peace and joy taught us hy the greatest of maliat mas? Can theosophy yidd ns anything is mood much less better? I trow not.

## HERBERT SPENCER.

Hewher spencor, the great philosopher, is, writes A-rntribntor to "Lippineott's Magazine," a profoundly hahthemed man, of midaling height, considerably rommet at the shonlless, with a firm month, sof ry eros, and pinky-whime neeers the broadehth frock ont, low-mestan sill ammesto theck comat and ore tethere of longrigo. D.epite the immense burden of letuming whel he cames, he is cimmbaty modest hat the enenties of roices, and is aboot feminine in manter He ha tow thecerandareventy, and stater out in life te a civil encineer, with a deate to make temuation at a mathematletia. He is unnarriod, aud net but fos intimatr persontil frieves. It is pelated Hen lir doetor onee fuld him that in was not mood for nelt it man as he to are atone, as his solitary meals wete nit in be matred by thinkiur too much on deep sulyect-, nom arlvised lim to stay for a while in som wimding-henter, where the dimmer-tible tatk in some oubdigehonte, where the dimmer-tabs talk would be we that mut shy loug. It came to his enos that the hearent lady whowe sent ba nevt to himat table was a sit diappuintment. A fitiond riski her how she liked the boatdinthmus; conld she recommend it? .Oh, yr. 1 thmi 1 ean," she rephled; shat there is a Mr. Spencer whe thintes that he knows about soience and philosoply. I have coptect him every night!. He fres quictly among his books in an old-fashioned hones in Reqent - Park, mit dines ont often, senerally
 of nmueement. Comic opera is his delieht. He finds if it un ontet to his luctbrations upon the data of ethics. For lie is still a seritible ghition for wook, unt is ut linesobliged to sumpend in mental applien ion to werks, heing completely powtrated by nerv ion tor hetks, heing tomphetely mostmated by nerv
 On momella. Healso varies about th cotple of little ime heeomes amoy and whenever eonver-ition aroon Wim heromes amoying the takes them ont and put hont him. If , wos the lifeloner frioud of chate Vito Not, the has known thl the celemities of the day Wet. Hke (arlyle, he hat persitently dectined all aca Betate of bher hemors, and he is the bete noise of the Butergay collector, whove excase for existence he lees bot set, Though miversally conced ed to be the meatest thinker in the womla, he is not widely read, As le pays lut litie nttention to his literary style, and Teqtennly writes in :an fucomprehensible vein. So hit, Howath his beoss have been tramstated inte Polsh, Grokk, Chinese, and other uncongeniat ensewr, hey do not cover the cost of publication, to Sy nothing of the protit supposed to be left for the mithm. In fact, he hardly makes enough to support hi-syle of extreme simplicity: yet, withal, life io very Persint to him. He relates with preat gusto of a etter be received not long since from a publisher in the far Wet, asking how mueh he would take for the exclnsine right to pubhish his poem "The Fierie Tmene" in the Inited Stites.

Turne is a burial veform association in New York whith hat tmatertaken to abolish customs which. it Thith, are "intremehed in the rererent observance of couturics." The atms of the asoctation are "to sware simple funenal services; to promote inexpen-
sine fuments for meh and poor wike; to discourage exeestive di-play of howers, but not their moderate ase; to tiveounge the use of all emblems which suryest pmegm notions of death; to secure burials direetly in the soil and prohibit the nee of valts and cemented praves; to discoumge the wearing of crape, specinlly of cmpe veils; to preach the doctrine that the Ghistian should not be mourned for as lost, but considered as vidor over death; and so, in the rites attemdine the disposal of his hody, and in the subsegtent life of those who are left in sorrow. there Should be the light and glory of the sospel" The a-sociation has issied a pamphlet setting forth it- ambs. Kspecially me the present modes of hurial mononned objectionable by the burial reform assoclation on the ground that the workings of natare are interepped hy falluve to bring the dead directly in comtact with the gromnd. Natural deray is arrestch, and the dead in their strong collins become at memace to the heath of the living. The assoctition moposes that the dead shall be pateed in perishable colfins, which otter no revistance to decomposition, while suffieiently strong for the purposes of transportation. The ofticers of the association ares President, Bishoy Men'y (. Potter: Sceretary, Rev. B. F. De Cosfa, Treanmer Rev. S. M. Jaekson,

If the ruine of a temple inspire melancholy, why Guall not the ruins of a great soul allect me so still more? There we men full of colossal relics, hike the enth itself. In their deep hearts, already grown cold, lie fossil llowers, of a faiver period; they resemble northerm roeks, on whieh tare

## EVOLUTION

Evolution is a faet. It means that there has been process of change in which there has been continuity of life, that the higher forms have been ovolved from the lower ones, the higher intelligencies from those more simple. In a genemal way evolution Was believed and taught twenty-five centuries ago. It has been held by many in every age from the days of the Ionian philosophers until now. A popular fiden that evolution is a theory wheh originated with Darwin is wholly without foundation. The Vestiges of Creation" (which was written by Robert Chambers, a Spiritualist) preceded Darwin's "Origin of Species" several rears. Cherson wats an advocate of evolation ifty years ago. Exolution was taught by Darwin's grandfather, Emamms Darwin, both in his prose and poetical works. It was taught by Geoffrey St. Huate in opposition to the teachings of Cuvier. Lamarek had very definite idens of evolution and his work had seientific value, there heing to-day a tendeney to go back to some of his chamacteristie riows in regard to the subject. Goethe lind a delinite idea of evolution, including the development of man from animal forms of life below him. The claim. therefore, that Darwin or that anybody else in the latt half of the present century first gave to the werl the conception of evolution is without any basis in fact. Durwin's contribution to the theory of evolution was the principle of natural selection. Thi even was also discovered by Whatace, and, indeed, wat taught before either Dirwin or Wallace was born; but to Darwin belongs the great eredit of havIng clearly discerned the principle and supported it by an array of evidence such ts conld have heen commanded by no other man, either in his time or hefore he lived. Darwin, also, tha nome than any other man to discover facts and to bing together prook in support of the coneeption of evolution, which before him had been, to a considerable extent, misnstained by scientitic proof well veritied.
There are those who today still call in question the reality of evolution, claiming that if is mere hypothesis, unsupported by facts and not in aceord with what is known of hmman hi-tory. It is, however, mostly a question of knowletge and not morely of opinion. It is all very well for mero theorizers and speculists, who have no knowletge of sclence to deny evolution and to sthstitute for it some mere fancy of their own, hut those who are competent to form x judrment upon this stbjeet concur in the view that life on this planet his been differentiated und evolvad, the higher from the lower forms, the complex from the more simple. There is a mast amount of evidence cumulative in its nature, and the argument for evolution amounts almost to a positive demonstra tion. The faets of embryology, the facts of homology, the facts in regard to rudimentary stracture, all combine to prove the theory of evolution. Even pateontology, which a fow years ago was cited against the theory, now contirms it; for many of the alleged "missing links" have been discovered and others are being found from year to year in such numbers as to destroy the foree of the objections urred arainst the theory on this ground. There is not an argument worthy of the name which can be adulued against the conception of the evolution of the higher from the lower meranic structure. All the evidence that the case admits of in the presel $t$ state of knowledge roes to sustain the theory. There is not a leading roilogist living who does not accept evolation in some form or other. It is tuught in colleges and universities, where a fow years ago it was rank heresy. The idea is not only universal tmong men of selence. It has pervaded general literature and works of fietion and art, books of travel; in fact. Iterary productions of almost every chass, if not written from the standpoint of evolution are more or less dominated by the idea and the method. For profesised liberals or Spiritualists under these circumstances to manifest a reactionary spirit by denying evolution in the manner in which such opposition has been seen in some of our journuls, is to furnish illustrations of intellectual atavism or degeneracy. Spiritualism in its
inception espoused evolution in opposition to all theories of speetal ercation and ambitrary production. The writings of nearly all the emblier exponents of Spiritualism are merked in common by this one doctrine, hat the preant forms of life have been derived from lower ones ly a procoss of developnent and that the lower and wen the lowest forms gane into existence hya ponoss as naturat as that by which a seed germmat-, to day or an organism grows today.
Of eourse, ther is it -pivitur as well as a material side to evolution. Erolmion is a process. The word indicates how present form- of life have come into being. It low not explain the reatom why, now exphain the moderying mincipo. Donbtless many who have enemaget the theory of evolntion have ignored the spixitut principle which vivilies every form and withoat whict there conld be no prowth mud evolution, no change. The process has been in tecordanee with law, and the haw has been the expression of that Cnivosal Being. of which all material forms are hut phemomenal manifotations. The evolathon of mind hat gene on correspondingly with the evolution of organie strmeture. This hat led materi alists to tissume the fipmotenee of mind upon body but there is no sheh lependence. We only know mind and material fom as concomitants and evidemty the bodly structure is an expression of that which is deeper and move abiling, the real livibe being. When an attempt is made to ascertain the origin of the indiviltat mind. af vourse there in ththe cloe than spevalation: for whether it he as-umed that the buman spirit is a spot trom the mathte, thet it has existed in an lmaividalized (or mindividumized) form from all etpmity mul will exist to all eternity
 porarily to matoril combitions, wil persist fred from them. whatryer be assmed or chamed, there ath be no actart poef in myart to the stigiet thad men will teach shech thewis on these pints as ate mot in harmony with their sidaction or prediactions. What we do know with wemonable eertainty is the conclusion arived at by the scientife methom, that this earth was one hicapable of sopporting life, that Hie appeared hith and in its loweot forms, and that tince then there bat heon a continual deseloment, the huher fims cominy later nath man appeared to crown the entire work. Now exolution does not maifest itself by prokuing heing- higher than man, but by raising him to pretter intelloonal and nomi heights. To crolution, now in the demain of the haman mind, Uher is particelly no end.

## THE CONTEST ABOUT SPIRITUALISM AT MLLAN

Cafl but Prel hat in the theomber momber of Pey chisehe Studien a loug artiele on the "Contert about spiritism," at Milat of wheh we have aleend publifhed several aroont. We have only room for som extracts; As to Ensipis, the medimu says: Luemph is a rether smath, but well proputioned. lively, shirg Italian women of ahout thity-five geats of agc, whe ont eduction in the seleoks. She is mamiod met without children. mit it may he memioned that ete has adopted two optans, the speaks in her nommal condition the Neapolitan diatert, but when in a namee a eorrect lulaty. In demenor there is nothing which would oreation surpicion; on the rontrary, she herself insists on shel measares at will litensily the evidential force of the phenomena. Of the jommal istic attacks of which she was the object she hat anfortunately becone awate and it unfavorably atfected the conditions of gool seanees, and since the find result was thes as a whole entirely sitisfactory, it speakwell for the modial powere of kusapia." He further says that the materialization of the head was only observable ty Schiaparell throurh his sense of tometh. but materiahzation of hands was mueh betier aceomphished and observed not ouly by sense of tonch bit of sight.
One ciremintanec is worthy of notiee: -Finally the active hand boume atoo visible, and indeed with considerable frequency, especially in the opening of the
curtain over the head of the medium, where the folds of the curtain on both sides of her hetd formed a tritugular space. On one of these oceasions the closed tist of a chidds ham was laid on the head of the medium and then opened rising the fingers, so that we saw the tinner portion of the hand. The modian had never in other sittings, made the at tompt to sit hefore the atinct and was therefore curous to sce the hand hersel. But as she furned round to see it she was advised by a stroke on the face that John (the control) did not wish it. As Sehiamareli aho, in order better to observe the hand which had again become visible widened the opening in the cur thin, this hand came scratching over his hand. This opposition to close staring already obsersed in Spiritmalistic semees may be explained by the fact that the human eye, from which th is well krown magnetic effects proceed, perhans operates unfavorably evil eye, sonewhat in the mamer of the gaze of a smake on a bird, or with "Occhio mal" of the Italians who ascribe to the gaze an fujurions magnetism. More difficult explanation, however, is the remonstrance against silent and anxious waiting. We heard several times in our sitings, througb the alphabet of rap the requipement to talk with one another in a livoly fastion."
The attempts to obtain cents of the materinized hatd falled but the buckel containing water was taised fron the cabinet and placed on the table before the sitters. A photograph was taken hovever of the hand materialized above the heat of the medium the hands of the medium at the time being held on her knee ty ber two neightors. The appeanence of the thas on the pate ean be ateounted for only on the theory of "Anmism or Spiritsm," but one hand had hen visible which was lager than the hand of
 Animism is yery improbable.
The bringing of variots atiches was now aceompishel moder circtustances oxcluing the idea of its being the work of the nedium, by any nechanical means at least.
Dr. Bu Prel closes his observations on these serice of remakable stances by saying that whatever nay be the onteome of the case of Lusapia, spiritism has hitherto made progress in spite of the opposition of the learned and of those who worship them, and will go on making progres. Spiritism of to-day is atready : sigorous youth, in comparion with the clifa he wat when table-tipping eane into vogue. Plenomena have heen crowing in clevation and the thanke for this should be rendered in part certainly to our gponents who through thet objections gave impulse to ever new modes of prowf. In the farther elevation of phonemena it will more and more appear that we in this domain have not to do with wonters merely, but with a physics and a prychology as yet unknown, thortate with phenonent conformable to law. The revogution of the conformity to law in the near futre wil wres from the opponent, the argument that spifitualistic phononena compel as to a very undignitica itea of the spirits and of their setivity, which objection rests an mitorchenge now apparent of a Imitel physical conditon and limited spiriteal environment.
The recounition of spiritistic phenomena further furnishes a surer gatanty that spirtism in its developmont will beome more and more a science: for only from themomena conformate to lat is a selence spectaly conceivable. This process however can tind no other conelnion than that in the next eentury everybody will believe in spinitism.

## THE FUTURE BELIEF.

In Sphinx for December last appears a selection from the porthmons writings of Hellenbach enthled. The Future belief Again," in which he de clave that: The beite of the next centary will in its chief points the:

1. Birth and death of the haman being are nothing but a chage in the point of vies (or mode of view). 2. The motir for the change lies in the interest in the development of our charater and our capacities.
2. This development makes necessary a corresponding meastre of sufferings, hibors and experlences, whiel may he etrected morestowly or more tripialy.
3. There to conequenty no murichteonsess in the wotld bectuse sutfering and lator whe changed the a transcondental caphit and every one beromes what te makes himself.
4. The life of the homm being is in a cetain sense antecedenty conditioned, beatse he romes into the wolle with a speethe bent arfing from his own education or that frumshed by others nem hene in view of this bent ate instinctively.
5. The humen being has the most lively interest in ohtaining for inmsel and other all posible ethich, intelletrab, and physimi development.
6. No act, ne though, is lost. Aetion and omission to wet in every indindan are hecisive for ones ethighl and intollectuat worth and tronsprent for all time.

## A PROPOSED UNION OF SPIRITUALISTS IN EUROPE.

A. Bowver in La Paix Universthe a spipitiat miper publihhed at Lyons. France, of recent date, prefaces a project of a federation ant spinthatists proposed by J. Boners with m exmet aped to lay avide prejndice for Komdecisn and onite to form . The Universat Fatertion of Contemperar P-ycholog.."
"Far" stre the writer, "it exaety twine the objeetof our hboes that is to ay the study nf the sonk and its spirival manifotations of all shates. Let us Gnite witer the baner to wowh tuether in the invetisation of treth and som shat herene thoteronscions of the why of one exitences thit we hall how how
 sibe by basine our conduct on arthets of faith, freety dibensed and aceepted the the contience, and the Khighom of God will wer soon desent hom the earth. It mut not he forgoten," he -ars, "that kitdecte spintisu is in fact only the s ocont phate of the mokern urelations and it- wipts ane far from being in the majority: that the cralle of what we Fremeh call spiritism is not Franee, or Farops, Dut Ameries. and that its firs beptimal mame Modem spintanism had made the tow of the wobld scremp yeard before Allm Kadee of whon wo are fuoty pmont began lis immense work.

To form a univeral felemtom havhy its mison detre we must count on all elements, bit we must not without beins partial aceept mother the term spiritism than modern Spintuathme for we have no more right to ask our eher bother of free Amerta to renounce the term modern Spititualism then they would have to ask us to give up the wod spiritim" for modem spiritualism.

In all things, and especialy in pitelism, if we pat ourselves at the heights of the doctrine fot ts be independent, large and liferal. Lot ne adope into our rinks all ldeas and all schools. Let us bing to us men of hear who will not fear seavel amd morlaim the trath, no matter whence it comes. Hive we not a very striking example. The Crookes, the Gibiers and so many others have never been willing to vall themselves spititists yet they have done more in favor of the doetrine than all the Kartecists of the second hour: these are some of the reasons whieh ourht to occasion rellections as they we of genmmi interest; the unity of aim ought to bring mity of means.

## PSYCHICAL SCIENCE CONGRESS NOTES.

The Kxecutive Committee is in reesipt of a very courteons and complimentary letter from the President of the Vereinigung Sphinx of Betlin, Cermany, Her Edward Schlochater, who learns of the Congress through the pages of Psychische Stutien, and hesires forther information, whim the Committee give him with ploasure.
Her schlochater informs us that if it please God he will be in Chicaro during the sessions of the Psytheat Congress. Ite is kind enough to transmit a publieation of the society over which he so ably presides, and requests the Committee to make the com-
pliments of the member of splitix to the spintmalists of Amerim, This bie Commithec to with
 melliun of eonscenter of the fibmy wercta,

The distingishet pormblit ond athem who setter the following htter i- pe ham thene hown th rent
 of The Secthat Rovies, ith awh pater mbr livhet weeky to Lomben:
1.oxmox, Deremher 19.1892.
 patefnly constots of the honor you Chamitto has done me in electing ne a nember of the Diviooty Council.
I cordhaly spmpathio with all grovenemes th the direction of pychitel restaph, wardioss ot whether or not I may appow of thei yantenk hat of pro. ceture, or he ahe to smberthe to thet cobchumes.
 Wood.

$$
\begin{aligned}
& \text { Gratimitr an fretemate: } \\
& \text { H. Struthe hom. }
\end{aligned}
$$

Wene glat to mation that satemin B. Kmus
 become a membe of the Aithery beest Me
 Etel in prychish pmoleme and thererenty the





 Committe:



 mod in Chisaso.
 burbib in my hathe wat to frether the oboter of


 mud to be decired.

Vhey truly fows

Wnown M wherer : 1 we
 the invitation to in omes a monter of the dateoty Counch whin 1 ser pt with platare hoping that in
 Thave leeply at howe

Vies bely sotis:
Hinete. Retr-her.
11e Wher 11 smameres,

 ored by your invitition to heome a member of bio Alvisory Comell. In full meote whil the nim mut methods of the P-yehicat cheme Congess, 1 im hapy to be enpolled as one cmane the teat of pow great clond of withese-s.

Juns Homes
Beazere lindo, in la hatemidad Cmiveral, a Spiritist paper mablehed in Matrid, spain, stys: The last (Spiritist) Congren tiphtend our whations and it is well to take atrantage of the feebing and theis awakened to do something to prove the trith fulness of our doctrines. Meritorions us ate scientifis stadies, philosoptiest disquistions and the lalas of propagand, in whith we are neine our force, still all this is useless in itself as agatinst enthroned ervors and the miserable system everywhere triumphamt For every tree which we destroy, thes are phantel a hundred, young and thxuriant, poitive (eredbound) religions, and liey threaten to ower the eath with those fruits which lumt the haar of hmanity. This means that Catholieism controls and gorerns in
the schools: that the fesulte bre extendiug woder shm provet or oher their power over clacation; that folwhoot th athic jeeresson of the woll and that in opite of at se cat do th is the yosition of the amfortunte Dumid. we ter in now. On grotest thes. mer inst thet. L to coev to the virgin soul of youth theremet trathintwo of the prion whilh now corpats the concorene tra wo sty this not though why ha toe ane partellen ocloot, bet simply for humante. ... We we proc to be suep, but the greattal povers che int wontit th sent of money, bat in but of crutge, she in terowate of the fact how
 the grover whe is he who dimmet Providence, Whow fithote potcot bwaty and ghines in history: berahe hot far win to wo thetare the extwace of Gou and remoliza his hats, . . Athough we vanul et whals the wenth of cheote we can mod
 Whater twe thon rembinthel contwh. He then

 Wert couts to be pormed to whath there ents. It wit lo wod that the sthation in spith is the wecerse
 Wtime te to te wevtul tron the suyevision of the Cwict: leer the inn to to prevest the Cithotic Wheth trate whtibite contol of the phble schon anton.

Numb ch the whith wothy fato ma painthet

 Chat hather bs complmentel as fallow: This un








 Fin ther that siteon getrs bhe lie pebli hel this Shetwheren mouthy be when the hat alway rep-

 "A krel henced women" who wrings shonl be anttor revona.
 Conter with the stothing ection Haphines th


 fot onfoy that whim thet he constaered as, for then st thete of happites tan-enitig all our
 pety for hamitos is there ghtithe to the rery
 beghar of the moet avere and rate sthon to deny fint. the eomithen, thore th, and there whe for all
 for the whikethet what wort of thoes condemned to Whe cotrave sopmat" -o the dewerthe sheol the Romon Chaveh, M, Miver -ays bolds that existence there is peferahe th munthation or nom-xistence.

Sha the Gutu Cist Kentik. Lorat You cannt wh thewrmper is Glawer, a eity of 700,000 people. or why other nesergy artete on samhe. Dhe you cau se more denticmues, mote rmitinism, more
 anone any other eprat number of people in this wort. We were thre monhs in the great city of Paris, with it $2,000,600$ of poople, where the Exposition was mehed every smathy and newspapers thad Other nethl avomatione go on on the streets on Sanday hike any other das. Yot in the three months in Paris we sav but one inturicated mon, and he didn't fook like a Fronchma. And in the three hours of a Sumay in Glaspow we sat more drukkentes and rullantm of hoth men and women than we thought existed on thi- globe-

－ETHER RAY APPARATUS．
To the EDrone 1 have reefived from Professor I．Deinhart，of Munich，Bar varia，the description，in German，of a de－ certain therapentic purposes，The Amer－ cettain therapeutic purposes，The Amer－
cian agents of Protessor Korschet，whose icam agents of Protessor horscheit，whose
uddress I do not give，beciuse I do not wish this note to be regarded as an atver－ tisement，have also curnished me with one of the machines，requesting me to test it
for myself．This I have done to some for myself．This I have dome to some extent－phough to satisfy me that some smgular influence proceds from the ap－ paratus，the nature of which 1 do not of which I cannot pretend to judge．To of which ramnol pretend to judge．To Keeley＇s motor．The inventor chims，as I understand，that his machine servis to collect or con entrate wases of the lum－ iniferous ether，and to direct their sivify－ ing energy in a sort of spray or bundle of rays，upon the organism of a debilitated or diseased person，with excellent restori－
tive or curative eftect periments I have made with the tachine periments have mane win the nathine Sn my owa berson，and in the person or ing that some effect is produed that is neither imazinary nor due to uneonselous suge stion．I therefore conceive that Professor Korschelt＇s inventiondeserves to be fully und fairly tested，and thave no hesitation in thus ealling attention to its alleged usefulness，which wouk be very
rreat，if is performance should any where near its clams．That these claims have been male in entire mond taith，there is ng quest on，though I tont know Professor korschelt，hor hoes he
know that I have penced these lines know that l have penued these lines．I believe the invention was quite fully de－ seribed a fey months ago by Mr．Stuimmon Moses，in Light，U．O
Wasfinton，

## MEDIUMSHIP

To rite Fbroure In respons，to the questions in the issue of the shri
inst，relative to mediumshin，I would offer the following：
1．Those which characterize the ureat budy of the human family，sinct ath in a
certain sense and degree，are medimistic certain sense and degree，are medinmistie．
2．A similar answer to the ome siven to 2．A similar answer to the one given to
question No． 1 may sultice in this case． question No． 1 may su

## 3．Yery decidedy so，I think

4．Yes finvorably or otherwise necomd－ ing to the general tendency of the char－
acter of the individual，whether morat or immoral．This answer mat refuire at explamtion，which I woula offer by say－ ing：In my experience in and observations of spirit control， 1 thonght I discovered． as early as 1866, twenty six years ago．
that＇the influence＂tended to run the sub． that＂the influenee＂tended to run the sub－ ject of of his or her heels，so to speak． That is to say，if it person tends to be－ lent．And the sime is true if the subject tends to malevolence．Amp this the me－ dium becomes the subfect of an the me－ tional influence that may tach him that grandest of lessons，＂Know thyselt，＂ And this，of itself，was enough to make me feel that such experience was buth te sirable and benefferal
5．Io a very considerable degree． first as if is for one individual to conses the exact conceptions of his mind to that of another through worls as the sigus of Iteas．
reli．None，that I know of，that may be relied unon is infallible us the truth not thus malies dis wisers to bethe truth null thus mhies us wiser and 9．None（it it be true that there is valuable truths have been revenlel to my mind，and doubtless so to miny others since the advent of modern Spiritualism
truths hitherto unknown to such as I．
10．I think so：since each individual intelligence is an integral part of＂the receiving and always giving ont of itselt： but whose proportions and perfections are such as to be incomprehensible excent as it reveals itself to and in the individual； as in the case of Jesus of Nazereth，for
instance，whose measure may be，and
doubtless is possible to each tud every in－ dividual intelligence in its proper fity
own order，＂Christ the lirst ruit
11．I think not．
12．Highly so， 1 himh
13．I think not，exeept that hs＂what ever is，is right＂or＂for the best． and unswerving interrity in the menetion and uwswervin
and the sitters．
15．This question involves at great teal． As for mediams bring＂set apirt for spirit manifestatious，＂that is done by the con－ trolling inttuence when to takes poss of cum manifests through him or her． As to an indorsement of sumb，their private and phblic charater，as evinced should noed or want．
Is to orgemization among simtitualists if is a subject that I do not kow that I am capmble of dealing with wisely，hut am impresscl with the Justurss athe wis－ dom of the insioms＂In mione there is strength，＂Thited we stant，but divited we fall．
onzaides，Texis．

## THE PRINCIPLE OF GOOD．

To TIme Firmos：I wish to express the philosephy of life
There is as universal aml quenal prin－ ciple of gont or God，permenting the mui－
verse，and al individat organie comdi－ verse，and all individate organe conds tions are sparks or cmanations of cerm life and recelve their supply of lif－forees
from the universul reservon． Ind the wiversa reserton．
fidual lite，whether mincrat，ver hat animal or humeth lift is in axpersion ath individut groul or liod，and in that s＋nse Gint beomiss a perconil（inf as pressed by each moliviluat entits，and the
combined finite indivikit frellirenes combinef linit：lidivintal mollirgues compeses the infinte inthlisente of（ioi，
Every expression from hle fovest to the Every experssion from the fowst fo the
hirhest germ of mivither lif．lies its knowledere or God within netessery oo development，growth mut happimes，ant
instedd of priny or burine fowers of sme imagingy far a way Geif we will，of fect preator stom by mblifing ami stereh． oping the Guid within us，mod ndetcoring
 edge within us，and by so dyint minh
one highest aspinations and lueome heamhy，strung and beantifut yersmath lies．The reason we are not so is we dre
looking for something nutsile of cure selves to hed our infirmities and sive is from the realls of vroug－font s．$^{2}$

Mermincerfor，Pat
SPIRITS THAT GAVE GOOD MANL FESTATIONS
To tus Eirton，The Mystery of he Wizard Clip，by Rev．Joseph M．Fenotti， al investigat ors of should be retut by book was pub ished in 1879 ，The secme of the mystery was in Smilifield or Mill－ dleway，since called（hip，in luferson The nime of
She name of the man at whose hense those manifestations took phae was Adana
Livingston．He was born in Pemasylvaia of Duich descemt and wis a lamhern by profession．He moved to Jirgivis in or about the sear 1 1in．
A short time after his sentius in Vir－ ginia，he was much disturbed by in me known person that hatunted his house． His property was destroged，his 1, mo was burmt，his catlle all died，his c outhes were
all cut to pieces，his beds burm or cut all cut to pieces，his beds butm，or cuts
chumps of fire were thrist mato the bels． The pates anil ail the crockery were therown upen the flom，inf what wis us－ tonishing，eversthing that was cul was cut in such a manner that thry eould not geteren a small patch that comble be of thy serviee（the things being cut in lorm of a hatf moon）；b．ots，sathes，ete．were cut in pieces．
Three men came from Winchester in it，if it were the devil himself；but as som it，if it were the devil himself；but as somp
as they entered the house，a large stone was scen to procevo from the flreplame that Whirl around upon the foor upwart of missed；upon which the gentlemen sumaker away．Mr．Livingston then applitd to three conjurers，who gave some herbs and
book and a ridule wostoh the tevil but book and a ridile wo catch the thevi，but into a slop jar the coovered with the ridille． The book was a Church of England prayer－ book． which he thought he climbed a high hill，
but with much dificulty，at the top of Which was a beautiful church，and in 14 a Gatholic priest dressed in sacretotal robes， and some one told him，this is the man who wher jom．
After this（his troubles still continuing）， his wife persuaded him to send for a Cath olie priest，which he did，but the priest appeared much persuasiom he weut，blesse some water，and sprinifed it about the house，ufter which the noise and tronble ceasod．
Mr．Liviurston was bien convertel to He Catholie faith，tud after he had mass heard a voice frequently shw a light and him in the strerument of peunce hum in the sactament of penance and structed them in every part of the Gath olic religion，and that thorough：as ap pated by their converstion．if is also eqtain that no human person instructed them and they had no books in the house and had besides very lithe education in the English tungue．
＂A red flannel shirtor the anthor quotes． by Aunt Susiu Piet to the Burrens，Perry by Aunt susim Piet to the Barrens，Perry
county，Missour，a long time siace and left there．
A hand was marken，stretched out，leav－ ing the strip tuburned that remained be－
tween the figers．I know the lady well twen the figers．I know the lady well （she was a girl hem）who was ironing the
clothing at Mr．Liviugston＇s at the time． clothing at Mr．Liviugston＇s ut the time． The voice had made them rise three
bimes in the night to pray for the dead； bimes in the night to pray for the dead； but the thought passed through ，fla
matiden＇s heal，that the souls could hav matiens head，that the souls conid have anyhow the thing was exaggeratel，＇when to：the shirt was smatched from her，athd the ham impressed on it
she had tide me of it often．She died in 1808.
Later still in the book is amoted．＂My mother was often faswerd with super
natural visititous．She was told whie natura visitatous．She was told while knethy in church to prepare and make
her last confession．She fad so．that thit Fither Confessor of it so，then the home to mo house emit stive the chillten her hast farewol．She then mule all her urraurments，heve she was to be buried， ets．That same erening she was laken in，and thet on the thire tay from the wamiug which had bet given her by the suint of her own mother
Amether fiterestine quatation is this： One day as they were sprating the linen
on the rrass，it was then away tom thin slant，and for three weoks nowine then sern of 11．Well，after many pavers for in thuse days that was serions loss，they whe both stanthig by an wen window
aut vats their himen，nicely folded and and saw their timen，nicely folded and betachet，on hev bush
The last quotation 1 shatl make is his： ＂hemp one lat at at lea bary in Martins－ brs，me edd Presbyternan haty who wis dy the party，ford hre company that hav： ou at luyineston＇s，to satisfy her euriosity she wht to livingstin＇s house．
Howerer
However，before enterng，she took her wey black sik chy of her heat，wrupped it up in her silk landkerchief，and put it
in her preket．to sawe it from beine in her
clippes．
After a while she stemped out arain to go home，and having lpawn the haniker－
chict out of her pocket and opened it she found her cap cut un into narrow rib－
The book is quite smad，inchuling an ovituary nuviee of Father Finoti．It is not mite 50 pazes．I do not know what it costs．but dombt its costing in re than a dollar，if it costs that much．
or burtowed from Catholie librabis phers， or hartowed from Catholie librarics． Virginit，raders of Tue vominy，who know anything atome this Cliptown mys－ tory，they wil plense write what hey omprs a Roman Catholie reader．

M．1，W．

## A DREAM CAME TRUE．

To THE Emron：The following was related to me by a lady of my açuain－ times who I amsure is worthy of erdance．
I write it here from notes taken at the time ste gave me the aecount．
＂Iust about one year before I was mar ried I dreamed one might of being in a
room which had three doors and five room which had three atoors ind five har，and while standing therein a smath cutlin was brought in and the corise of a babe was placel in it．Somn a lady rather below medium height came in wearing a
large shawl folded so the fringes neariy tonched the floor

In her hathd she had a weath or llow ors which she placel upon the colln，wne while viewing the corpse，she pointigg at
it said：What a pretty mark．The it said：What，a prety mark，The dream tas repe the tor dillerent nigh Tremm was repated four difterent nights． we moved to anether town and into house the fac simile of the one seen in my dream ＂The litle one born several month after passed to the higher life at the ag of ton weeks．I was standing in the room with the fipe windows when the coffin wis brought in and the copse lay in it；then who should come in but the Jady of my
dream attired just as I had seen ber and rream athired just as 1 had sfen her，and
litying the wreath upon the coltm，pointed to the corpse and said，What ：pome wit mark，referting to a bright red bith mark uton the back of the hamd a com plete repetition of ny Aream．
The frem was three years or more he core the event occurred．Was it simply
coincidence：I think not．E．S．B． Bouldera，Colo

## CURING A COLD．

The following is the andvice given by i prominent doctor for getting rid of a xold When the tirst symptoms manitest them－
selves is the fime for action，int this should consist of a hot mustard foot thath before goine to bed and a hot draught of milk．The covering of the body should be linen and wool，the former in the wa of the sheet and the latter in the blankei No attempt to get ny an active sweating should be made．The foot－bath and the wawn drink will give a sense of warmith had fachitate the matural excretion of ma－ terms which shoud phss away by the
skin，and in any effort to aggravate this sill，be not only superthous，but harm－ Will be not ony shmerbous，but harm－
ful．The blanket should never be worn next to the night robe，and should not be so thick as to confine the air next to the bols．It is，Indeed，uften advisable to preserve a rertin annombt of weight wer The loins，and to have the shoulters pros tected from the extman surrowndings in general，the last measure is not to be it susceptibility to take to itself every thing that could possibly effect it to its detriment．L，ung liseases belong to seass－ tive persons，and may or may not be the
sequence of a cold．The majority of them，however，ean be taced to impru－ dence in dress and exposure．Paeumonia flourisy and consumption are partners of and back．and the colds，which might stop at the throat by a little prodeace，are their apprentices．If you have uncon selonsly contracted a cold and want to get relief from it，you must，in the first place avoid too much modication．A properly clad skin and a clear digestion ought it shorten the life of a cold．If a little
comfort can be secured by wearing a light comman can be heed durine indoor hours covering on the head during fudoor hours
it should be respected．Ventitaion of apmrtments comes in for a slight amount of attention，and it shemld be sumpient to furnish fresh air and not to produce car－ rents which can be apprecitited．Nothing is more fallacious than the belef that
health is promoted and life prolonged by uir in excess，and this is proved by tomb－ stones．There are a few grood remedies
whieh apual tu us as matters of tradition Our rind promts used them with ottoct tud we minht follow their example with out iniur．One of these is sissiafras ted， another is boneset ta and another is semat tea．Wach has its office，and emch is of ralue in its pecultar line，and at the same
tine is hampes．New York Ledger．

Briner leoximo tells a good story on school in Uhath，and asked a lithle cirl it slic knew who Cbrist was．She replied：
＂O，yes，sir，he was a man．＂Fearing ＂O，yes，sir，he was a man．＂Fearing Christ was more human than divine，
Brshop Leonard asked her what lind of a man he was mad i G irist was amything was a gool man．

Tue reforms we really neel are not so mach good legistation as the repeal of bat laws．The one that is worst for the work－
ingmen，thourh they do that which permits the whole power of government to be used to protect the does not occupy or use．－Cincinnai Golden Rule．


CURING HABIT How shall It habit break's Is you gathered, you must As sou yinded, now refuse. Till they bimi us meck and wrist. Threal by threat the pattent ham Threat by thread the patient ham
thut untwine tre free we ctaud. As we builded, stone by stone, We must toil unhelped, atone, rill the will is overthrown. But renember, as we try, Wading in, the strean grow decp Towards the enter's downward swem. Bachward turn, each stephshore Shatower is than that before. Ah. the precions years we waste Leveling what we raised in histe boing what must be andon lire content or love be won: Kite-borme threals till hines are pussed And habit mids the bridue at last - Iony burne oriehin.

## WILLARD HALL.

Willard Hall in the Woman's Temple Wus thrown open to the publie Sunday. The formal dedication wili not take phace
until spring on the return of Miss Willard until spring on the return of Miss Willard
and Lady Somerset from Fagland. Prac* tical work has, however, begun. Erace Sunday afternoon at three óclock some prominent speaker will contuct gospel temperance neetings and there will be a Monday service every lay during the yarr. These tre the regular services atreaty phaned for; there win be many others. as there is a demand and opportunity for
them. Here all the prominent tomperane bhem, Fere all the prominent temperane heard. It will be a grand rendezvous for all women workers.
Willard Hall is convemently located on the grotind floor of the Whoman's Temple, corner of La Salle und Monroe streets. It has its own private encrance at the northwest corner of the buliding on Jonroe
street. A richly carved granite sable surmounts a broad arched doorway. In the center of the gable's fice is the Thion's coat of arms, beneath, a scroll inscribed with the words "Willard Hall," A loug corridor of French and Italian marbles leads to the Hull. The first few feet next the street are eovered with tablets on which are inscribed the namus of the various states of the Union in recognition
of their assistance in builane the of their assistance in building the are inscribed the names of all the local unions that contributed $\$ 100$ or more. Another characteristic feature will bea coldwater fountain designed by Carl RohlSmith.
The room as it was handed over by the Architeds, Burnham and Root, to the decorator Willam Prettyman, has been
metamorphosed to such an extent that recmetamorphosed to such an extent that rec-
ognition is impossible. It was an hercuognition is impossible, It was an hercucharged it most successfully. There is now presented to the public a very beautiful auditorium with a seating capacity of nearly 600 . Among its striking features will be the thirteen memorial windows de-
signed by Walter Crane, the English arsigned by Walter Crane, the English ar-
tist. Six designs have already been aptist. Si
proved.
proved.
The rostrum is richly constructed of marble, back of it on either side of a marble portal are two mural paintings by
Walter Crane. They are intended to symbolize the motives, aims, and methods of the Woman's Ohristian Temperance Union. At Mrs. Carse's suggestion, Mercy and Justice are portrayed on the one sile and Purity and Temperance on the other. On either side of the rostrum are to be placed marble busts of Mrs. Carse and Miss Willard, although
proval of both.
The names of all individuals who have contributed 100 or more to the bunling are moscribed on panels in the frieze, One
panel has been omitted and here has been placed the Whittier clock, so called because designed and placed to honor the poet, who lent his pen to aid in the cause of temperance.
Willard Hall
will beone of the most entirely completed, will beone of the most unique and beautiful
gathering places in Chicago. A fair esti-

Thate of its cost a completion is \$20,000. Too much cannot be sakd in lumise if
he indefatigible work of Mrs. Garse. through whose efforts the Vomuts Temple and Willard HaM have beome realities. There is no ther building in
Chicaro from an srehitecturat puin of Chicago from an architecturat pint in
view than the Woman's Temple and in its view than the Woman's Temple nut in its
grandeur is stands a ftime momumn 10
 Willard and Mes. Mathin 13. Cursevant their co-workers.

Tue woman's Iterald of Whehnd pub hishess an interview whin Miss Frames $W$ Vit terest in Wher to aquestion as by her in कomersets, she says: "I am hemet and sont for the sultrage I joinel it in $15: 6$ ind I have stool a ercut deal in conseguence. Laty Henry is the bravst of the brive, she never blinks athing she has owet taken
un, but soes boldy forward. whe has up, but goes boldly forward. she has
done spiendid serviee for the ctuse in done splendid serviec for the ctuse in
America. You see hard work atm frequent America, Yousee hard work ath, frequent
falture have tanghe us yeterans the meessity of the suffrage if we are to will min cause. When Greek meets Greel, then comes the tug of war, and we womun must mett our Greek with the billots $\mathbf{t h}$ hant we are to be regarded as fors wormit bibu stee. A freat deat has buen saine but but woman will bless and brightere every phe she enters, and she will chter every phee no institution custom or pirty will survin that does not weleome her fresmer and
her power. Each contury fais its test. This test will be applied to us by the per phe of the twentieth. The ninetienth get tury had for its test, the smfrimehis num of man and the exaltation of wonten, the
twonteth will have for its test tho cufrat twoutieth will have for its lest thy whfram chisem.
man."
Mis. Dhe Lawhexcs, of (ambither. Englaud, read an interesting bure bem the chicago Branch of the Combelint meting. Mrs. Lawrone uryed the eol lige women to takea mere artive muerest in political and municiphtahios and math their influence felt. Our Enulish sistor have set us a gom example; lit Amertem women, college women of not, show thit though possibly hitom, their futperst strong when oner aronsed, Miss Pratt, the University of Calfornia, rat a chas forevful paber, on The Possibiz I Won College Influencs. In interestine ilis College folbuenes, An interesting olis
cossion followed, particinted in by man of the members. mmemy others suell well $^{2}$ known women as Mrs. H. M. Whmarth Mrs. Bessie Bradwell Helmer, mil Mis Rebecea S . Riee, The Ghicaro brameh has voted seor for the Fellowshty Fome
 House for a year. They nte whe con gratulated on begiming the new yrar wit
such open hearts find pockethomk. suen open hearts and fifty enthusitstie women mu be relled upon to make a gowt slowin throughout the ytar.

Tire British Medied Association has re cently expunged from its constitition the member of this Association." The opb sition was great, but the bronder mint carried the day and. now woman ratik
among the members of this worth among the members of this wirly re-
nowned and highy conservative assoelinowned
tion.
A miniature Vnited States govemment has been formed at the Universily of Chicago, in which the men and women stu deurs are to take equal mart.

The Nationat Wonmin's sufraze Ison Conven will hold its "wenty-tifth Ambit ary 15-10.

Owing to financial embarrassment the frm which for some years has done the printing and press work of Twe hovesm. has suspended business-temporarity at least-compeling changes which explitins the delay in issuing and mailing.

WhinamP Lhemincott, of Bonapary lowa; passed to the higher life Dicembe 13th after a brief illness in his eighty eighth year. Mr. Lippincott was born near Woodbury, N. I., and emigrated to Van Buren county, Lowa Ierritory, in
find he cutered of the covernment until his denth. He was for many yats an sub seriber to Time lockenab. Mr. Liphineot was an intullgent, welt real man, an as sociat and sumporter of Abher Knolamd furing that gentleman's solvecace of frephoupht, but for many yeats a firm beiever in the phinosophy of spirt balism
 asgo his week for Sin Dingo, Culfuruta whim she will spmel a few woeks thotinn anl enipging the beatiful winter weathe of thet rexim with her friends. She will or heatmi at 20:2 E stret. Mrs. Eitreds work in psyohometry has bean vary ered table and we are chal to recommend her Ohbesubseribers of The Jounsal in that inv. Ithow Mrs EVirel was for west whl recration and hoes not rexped to do much work mpychonetry, stil we hop she will be able to do somethine for th Giemls shere, Oh her retum she whl stom 4t Los Augeles. San Francisto, Denver ad possiby oher points, but now she rows direety through to san Diero.

Dif. I. Y. Ihimues, om of the sibserib
as fo Gim locnex. from its eatiestheys recontly punsed th the herler life at the nye bece of vight - four yems.

Mn. I. 1. I I N Nextia inn, or the Chl

 in reare to is contents as foliows:
I have to thank sen for the buper in


 valmber at piper. Jutge Hitommansamb
 pate with 11 . I am it matematist is vo Wre whi fi. I imy it mathatist asgon Brexvatom of the hath at a shghty at feront angle. The artice by Iht Estelk Cronch is the woft of an mitsuthy able mibis. It wats in the comprbution of hie Tithany Uat 1 pobitet. His Oferissiono He law at rratitithon wis so torcetn n Tolent the to chature the phystent terms, Hoory to invetshn mith birection rspect-
 byeltes of he the linhe chind we mas pobi man Tiftar fuates to ins. lewhel I Lords detimiton ef charity ts, in my opinion, thmos too vatrel. but the while art: ciermsorss ised nitut strong expession of fath and the netive principe of fate is eomsolation. The pape on tle whole ervenly obliged to yof for it.


As Large
monht sores on my bor litte bes, sieks: ingant tisgosting. They
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## WAS ABRAHAM LINCOLN A SPRITTUALIST?

Curious Revelations From the Life of a Trance Medium.

By Mis. Nettie Colburn Maynari.
Mhstrated with pertratis, num a frontimptere of hicoli trom canuenter' nelethated pubhnk. In this nurrative Mrs. Maynard telly of har early Fre, and the diseovery of her medfumatip, and inktim. Beginning with chapter VII., Mrs, Mhyuari ecounts her frst meethy and seance with Preslfurther bith and followe it up with accounts on cturng sone at the whte louse.
II belfeve that Mr. LDineolh was satistien and con Inced that the conmumtcations he recelved through Mrs. Mayurd ungeath. frs. Maymurd hage an.
iam not prepared $t$ giris orgamsmi. she certnint controis this youn edge of the fucts communcated to ne. Mrs Maynard tellsa waln, strathitforward etory seances for Mr. Iinco's, and that he was atronaly mpressed by what hesar tand heard no intellyent versen can thobt: after reaning this book. The publisher deelares that he has not spared care, research or expenes in vertiving Mrs. Maynarra tectarenthat he -stakes his reputation on the rald thy of the contenis.
Coth-tomat, sit pares price, 51.5 For vite, wholegale avd retail, bs Tun nexigo-

ETHICAL RELIGION.
B WhLAM M Sinthe;
 meat cratusis.
 What a Mowh acthe Is there a Hmber Lav? tre in Sthes; The soth lient Mhe myht; oral woraty; on some Features Seds of our Time: Gond Friday from a Modern xadpunt; The Suctess ant Fallure of Protestan St; Why Cotmamism thils to Satisfy; The Bas: Pra Trie Basts of keligious Union

Fum sufe Wholegie and retal, at the Religre
pafturliiul Withoul Pall.
सalteq by M. L. Hobrow, M. D., Vator, Anthi
 York Mehical Colloge, for Women,
The dimionty har been mot tu the what to say, ba to dethe what to onit. It is peiteved that a leatis Int est, mon has heendecerbed; a co struative. pastory and preventlve trainting, pathe Price stiou.

## GIILS B. STEBBHIS'S MOPYS

After Dogmatic Theolog, What?
MATERIALISM, OR A SPIRITUAL PHILOSC PHY AND NATURAL RELIGION.

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BOOK REVIEWS

Why Goremment At AII. A Mhilo sophical Extmination of the Principle of Human fovernment, involving an Amatysis of the Constituents of Societ Purposes of all Human Associatiou. By Wiliam H. Yan Ormm. Chiengo. Chartes 11. Kerr \& Co. 1892.

This work, a though the Htle womld in dieate that it is devoted entirely to a decense of anarchism is mainly given to the liseassion of cconomie, muastra, educia Gomal and cogmate subjects. The views ble leyeth able length under the head of "Henrs (ontradictions." The author regaris he single tax as inadequate, illog he single tax as inadequate, illog socialism comes in for its share of reatment. A whole chapher is devoted to exposing the fallacies of Carl Marx. An other is occupied with pointing out the Visionary scleme of Edward Bellamy, The fallacies of Proudhon and his schoo receive another ohapter. Social palia-
ives are discussed and the methods of reives are discussed and the methods of reThe motive of human netion, the object of human life, the purpose and condition of soelety, the derelopment of indivilua chameter, property, hborty, thureh ant state-int these are discussel through : hundred pages or more, Then fohtirws a considerave origin and tentenchs. he seope and fane of rovernment to public euterprise and to crime, its nuture and cause and reatomes the "remos," which consists in the bolition of the haw. which it is belteved by the zuthor is praeticable and desirabie. He thinks it woult have a rood eftret up on publie order, that it wouk momote the would help the develoment of fudfidua hatad help the develomment of hedividua gostion and every phase of the socia thestion.
The wopk is well written. and shows a great dut of caretul study and thought. Its strong point consists in its disclosure of the evils and abuses of rovernment, of the greed of eapital, ete. Its weak point s its failure to show that government can Ge or ought la be abolished, but hery Mr. fan Ornum tats, wherenozmount of inAs Godwin said can possibly smeved he existence of government is the indis reasable necessity for it. It is not possi ble for men to live permanently in a social state without some form of goverment which grows naturally dnd necessarly out of the reguirements of society. If all men were perfect, it ench man were a law unto himsel,, here trictive bovernment but there or restrictive government. but a mance and the areams of girts, sovera nent is and nways will be an absolute hecessity. It is the measure of man's dis tance from the ideal, from that periect so cial state in which every individual shat to that which is right of his own accort and in which there shall be no disposition Mr Encroach npon the rizhts of others eal ralue in its clear percertion of the vils of our sovernmental mid industriat systems and will have a good effect in calling attention to them and pertatys in helping to correct them.

The story of The Germum lllut. A school Reader for the sixth and seventh Gardes, by Mary E. Burt, Member of the CLiterary tandmarks" "Brownine Komen , The Wort's I Browning New York: Eningham, Maynart \& Co. 71 Broadway and 67 and 60 East Nimt st. Pp. 114, Price, 50 cents
White the book is intended for boys and sirls, it will prove very interesting to chil-
aren of a larger arow dren of a larger growth, The anthor tell
in a simple quint style, well adruted in a simple, quaint style, well ndapted to
young readers, the story of the lhine-gold, obtained by the misehievous Loki from the warf Andvari, of how Siegtried finds the sieeping Brumhild of fire the meting of Siegried and Kriemhilda, the woong of Brunhildat the quarrels of the rival queens, the death of Stegtried and the revenge of Kriembilda Carlyle says "The story of the 'Horned Germans" and he commends the zeal with

Which learned professors lecture on th praiseworthy view to initiate the firman youth into a love for hheir futhertand." anm the anthor thinks that as this legemu is the crabodiment of German and lenee of English spurt, it is wel for American youth to acguant themselves with heir Tentonit legaey. In the second chapter a pirt o wise the translution by Jonaik Bireh from Lachman's compilation has beet fol owed. The nuthor hlso pives in the book arious stories related to the myth of 1 frin hild including that of Proserpine, Phoobus Apollo and Perscus. There is an at, pendix, giving pronmeiation and mesmin, showing the intluence of the Nibethengen lied through Wagner
The book is woll goten up, whth th ap propriate design on the cover, and shem which add to its attractiveness to vauth readers.

## MAGAZINES

Belfords Maganine is improvime tual meed now an excellent magazine. The ood lif mamber has for Thumes. Lieut Perey W. Thompsod of the V. S. Irmy ontributes an. Mustrated paper on "Th British Army." +The Crow Chilut Buriai, is an illustrated urtiele by Nivin Cumphroy, Sydenham, Willitr Arm Who Made the West." Nellie Bontle Sine bons has a very beatuiful hitle puem en ithel "Cowards All." "The Ownerot the Jity Bird Mime, "s a story by Lewis In. Crance, The editors discuss the - Viear
 comdal," "Barbata Dering amp the Com Chicato. - The Sockat Leoombith Bhek. hicago.-The Social Economist, Immp ppening paper by the editor is on :onit Dening payse by the witor is
hich are the . oy Kemper Bococh, The hadividuat an, the State, by William R., Mat, "mi Gekey. 34 Lnton Stuare List. Ni turk has it very aturactive till. of at tents. It is certamly an up-tiodate som ber if this most thoroughly ative mari fine. It has a brilliant ilhust rated chatese er sketch of Presudent Diaz and the Iexican people and conntry, written in the Gity of Mexieo, Another article of mies
est is in rerari to the treatment inventoi at the Pasture Institute for immenvition gitinst Asiatic cholera. There is aiso mofusely hlustrated article on the hatio esuits of the t niversity stace there is an ttractive little sketch of F . Marion (raw ford, the novelist. The number comatis mearly one hundrea illustrations, many of Which are atmirable new porirates of men and womeh, in whom there is wid- spreth interest-luternational Joumat of Ethics
for fanmary is a strong number. Prof Franklin II. Giddings, Bryn Mawr, has : paper on the $\because$ Ethics of Social Irozress. Will the Romans Degenerate:" is a ythes iom Alscussed by Mary Limily Gise lat
orofessor in Wens College Prot Whater Gunningham, Trinity College, Canbridare considers "Politieal Income and Prectica Life: Riehard II, Meyer, Bh. U. UniCersity of Gerim., fiscusses Therman Characterasikeffected in the National Life brilliant papers. There are twenty or and brimant papers. there are tweny or mor cism of Herbert Spencer's "Trinciples of Ethies." This is necidedly the nblest magazine of its kind, if indeed, one of it kind has hitherto appeared, ever puh ished, and it is very ereditable to the. Siciety for Bhical Culture, $\$ 2.50$ per year Iwernational Journal of Ethics, 118 Sown winth street, Philadelpha, - The From frontispiece a picture of The odore Parker In the same work there is a good sketeh b the editor of this distinguished representu Joslyn Gage relighens thought, Matild cle entitled "Infldel vs. Christian Invenions." Rev. E. I'. Adams has an article nituled., The Sermon on the Mount Cham pricles by the literary department ar win. Ira H. Wilson and others. II. I. Grren. Buffalo, New Yrk.-The Chris and Lizzie W. Charles, editors, has num ber of interesting und suggestive contribu
tions and editorials. The first paper is by

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 was demp for hur comfort. Thumstes, the 1*th, at s rechech in the wviting, olo paswal Miner ame Mhs Tumer by the betherh, In fill possessim of her sanses th the las, but
 cavery, ahmoneh trmbly toh of ber wat condtion.
Formmately sle was ambort hiwl Gut hevotet triends. Yesterdyy uthenoon in funem smrs we tonk pheer in the heted parlors, wheh were tilly Thomes I whe son. in whose batue bethmes sle wis much interestel, gobe lirst ant Polix SMler fur in finely apprecintive worls. whech touched every leart. Mr. Davilson wis touched every heart. Mr: Davinson wis
much moved by his own omentions. the very hate persome intrecourse wifh his asender friend combur up fiesh in his heart. I sath a frw wobts of her atrobeq ness anl oloquate as a speaker ha the "matys days" of the miti-slavery mone nentand the frimets passal by the conlin to ser the catm laces swet and noby bettifut, as though the passing spinit hiet bet its messige of petue on the sint features. In two hours the body was on its way to Rochester, N. X. In eare of Hr. ami Mrs. Fulter to be burisi in the beantime Nonnt Hope Cenetry beside her father. Myron Holley, boneath the smid monurmem rected over his grewe by the thous ands of perny contributions of the pioneer
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Mrs. Inme Wamben of Mates, Monme whmy, Ser Yurk, passed from senth lite Guntay s, 1 sot, white vishtuy her comsin, Mis, Mberies Folhansbes, in Chicero. The
 Pre and fonm her facultes unitumed. she withe combly inm longingly for the The moment that wotht pernit her to int the lesta wos whose yersence was a waty bo bier as she matem the contimes of mbetaity. Their camethker buters had beto muifested themeh het mon melitmShip durthe ties surs of yigrimage. Finend servies wore held at he home of
 Frithy fermen, fambey it, At the res guest of the thectaed worls bething her fioth and chacucter were smben by Emma Wirlosen Warme after whelh Rev. H. W. Thomas uthewt some hears promptes Thenghts. Never that the last rites seem Trev trom fungen aloom and tobe wher were opytuprite to the close of sheh a Were opy byriate to the close of such a
Wir. The faithm: voyager hat suehored in it known lharbor. Her remains were Dome mos watt for burial in Monut Hope empery. Rombester. Siw York, where the lint of ber himshat, one a pominent citon al Momme commy, his rested simer 1 si:.

Aecommve toa nisputeh from sylvania, Gumant Marsly V. fifles, a colored woman were serenty vears of agr, started th schem for the first time this month. Whin timer bucket and speling-book in Fame she geos nhoug wilh pichaninnies to the litue loy selyet in the woods to pore wer the mysternes of the arb-abs. Marshy Wwass has bem a great loser of the Bible anl her wject in goine to school now, she ghs. is Hat it may ail her in studying the then ant thus helpher on to glors. This fathml oht som will set there ne doubt mil have a from sett tom.

1. P. Me.mantien, Pomhat, Gregon, writs that he attended Une Charch of the Surit in that city at a mootheg comblacted by Mrs. Flom A. Brown, a medium and unpirationm spelker whose home is in Porlinil. Nummous iests, he sitys, were fiven anong which was independent slate writing "which was under the watchful yes of $u$ commities of four coufirmed skepties" who suld Mrs. Brown thd not and conm nut do what was hone under the comlitions: the tests were given betore the humtrels of pouple in bright electric light.

At the close of Mr. Vuderwood's lecture In Cincinuti, list Studay, the Vnitarian ininister, Mr. Coyle, made some concurring remarks which were followed by shor
speehes from Spiritualists, theosophists speches from spirithalists, theosophist nul others. There was in the views ad-
vineed substantial agreement on the subject of the lecture, "Religion from the Standpoint of Science.

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