VOL. XXXVII.

CHICAGO, JANUARY 24, 1885.

A ws at no human shrine, seeks neither place nor applause: she only asks a hearing.

No. 22

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

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Spiritualism-Some Difficulties With Some Suggestions.

An Address Delivered Before the London Spiritualist Alliance at St. James's Hall, Mr. Alaric A. Waits December 19th, 1884.

[Light.]

It was remarked by one of the most illustrious of English statesmen of perhaps her greatest military commander, long before the latter had fully disclosed himself, that when he discussed a matter of business with him he heard of all the difficulties first—and nothing of them afterwards. "I never met any military officer," said Mr. Pitt of Sir Arthur Wellesley," with whom it is so satisfactory to converse. He states every difficulty before he undertakes any service—but none after he has undertaken it."

The service which I have undertaken tonight is, if I may pursue the analogy, a limited portion or aspect of a combined series of operations, the first movements of which have been developed in the admirable address delivered to this Alliance on Thursday, October 23rd, by my friend, GeneralDrayson.

It is to the second stage-or some aspects of it—that I am now to address myself, and—following the illustrious example which I have adduced-primarily with its difficulties.

I shall venture to premise by assuming the acceptance by this company as a whole, of the fundamental belief upon which "the London Spiritualist Alliance" is founded, viz., that we possess adequate evidence that a means has developed itself-and I say "develoned itself "-for it was none of our seeking of establishing communication with the spiritual world or state of existence—as apart from the material—and with the denizens thereof. Those of the visitors honoring us with their company this evening who are at present only inquirers into this fundamental truth, I must resign the task of converting to other agencies, contenting myself with the conviction that, in the investigation of new truth, doubt is only belief in the embryo.

The first serious difficulty which the Spiritualist has to encounter, when he shall have overcome the initiatory difficulties of experimentalization, will be likely to proceedparadoxical as it may appear-from his be-

In consequence of the mystery inseparable from absolute ignorance, in which, until the advent of Spiritualism, everything connected with the spiritual state of existence has been enshrouded, a veneration has attached to it in the mind of man similar in character to that which has, in all ages, given an aspect of sanctity to the ordinary operations of as yet uncomprehended natural laws.

This veneration, which has become from habit and association an integral portion of the being of most of us, ceases to be reasonable, when under the divine guidance, the spiritual state immaterial has of its own accord —and I again insist upon this—of its own accord—under laws of its own, now become externally operative—invited the investigations of man. This veneration, now become superstitious, is a very serious stumblingblock in the earlier stages of spiritualistic investigation, when the new relationship established between the two states, spiritual and natural, has not been fully and adequately realized by the experimentalist.

In consequence of it, communications from spirits are, in this early stage of our progress, very apt to be received with confidence, because they are such; and a condition of mind —or rather of feeling—becomes formulated highly adverse to sensible and reasonable in-

Nor is this all. Intercourse between the two states or worlds, spiritual and natural, is regulated, we have reason to believe, by the law of affinity. Affinity may be said to be law of affinity. Affinity may be said to be spiritual propinquity. Like is near to Like. This affinity is of three orders—natural, spiritual or intellectual, celestial or moral. The communications present themselves usually in this sequence, and the earliest communi-cations received by us through these methods will therefore be likely to be in the names of those, to the arrising beloved, who have passed into the spiritual world before us, with whom we are in natural affinity; and it is apt to be felt—though we may scarcely avow it even to ourselves—to be almost impious to doubt them. At all events there is a great unwillingness to do so.

Truth wears us

I am almost ashamed to propound to such an audience the obvious truism that a com-munication of the source of which we possess no assured knowledge, can derive no confirmation whatever from the name in which it is given; but I am, nevertheless, pretty certain that there are few Spiritualists able to affirm that they have never, in the condition of mind to which I refer, been tempted to

In this frame of mind, or phase of feeling, the Spiritualist is laid open to the tempta-tions of a particular class of spirits, the most really dangerous, perhaps, of any with which it is possible for us to be infested, because these spirits possess the power of neutralizing the processes of the reason by operating, I may say, magically on the will, against whom we are warned by Swedenborg under the name of "confirming spirits;" spirits that possess a subtle power, by infasing themselves into the perceptions and will, of confirming the human being in any opinion which it is his desire to maintain, and to give to any estimate of things however errongents the age. timate of things, however erroneous, the as-

The operations of these injurious agencies are by no means confined to Spiritualists, as a very slight observation of the social, political, and theological conflicts going on around us will sufficiently testify. It is, however, the privilege of the Spiritualist and one of his first duffes to recognize and watch the permission that they should exist. What puroperations of these malefic influences and to guard against them. While I am upon the subject of spirits troublesome and injurious to the Spiritualist, I would desire to say a word of another class of spirit very active and mischievous in this relation, whom I will describe as "inflating spirits;" spirits who employ themselves in stimulating the vanity and self-esteem of the experimentalist by false or misleading statements of the great importance of the work to be done by him or her individually, and of the exalted position which he already enjoys or to which he is directed to aspire. Experienced Spiritualists will be very familiar with the operations of these gentry and the evil effects produced by them upon simple and innocent natures; but as there may be present some who may not yet have learned by experience or observation to recognize them for what they are, I have ventured to place them for a moment under the microscope.

There is assuredly no Spiritualist of whom it may not be truly said that he has a great work to accomplish; but that work, probably, has more relation to himself than others, and will most likely consist—and enough tooin the utilization of his knowledge and opportunities for the spiritualization of his own individual being.

Am I then to be understood to affirm that all communications purporting to emanate from spirits are to be received with mistrust and uspicion? I do not desire so to insinuate; but I do earnestly urge, nevertheless, that they all require to be scrupulously verified, and much more scrupulously verified than they very commonly are; verified in the light of reasonable probability; in the light of collateral circumstances-in their bearing one upon another, but above all in a careful comparison, not only of the forms of expression but of the spirit of the communication—its essential character and quality—with the mind and character of the deceased person from whom it is claimed to emanate.

Much pain would be spared to the Spiritnalist receiving the message—and sometimes to others—and much discredit be spared to the cause, if this only were more universally recognized and obeyed than it very common

My own observation and experience would lead me to say that, in the first instance, these communications are very usually genuine; and it is probable that, whatever serious examination they receive at the hands of a large number of experimentalists, will be applied in these early stages, and be omitted later when they are most needed. In Spiritualism. as in morals, it is when Reason has been luiled to rest and Feeling has assumed her throne, that temptation—which is only a word for trial—is likely to present itself. Having verified our earlier communications to the best of our ability, we are likely to receive those which follow with an unreasoning confidence. Discrepancies, when they present themselves—which they will-are disregarded or plausibly accounted for. We become accustomed to the communications-

and use is very risky in the presence of danger; we recur to them from habit-which is only a word for form-we seek in them a perfunctory consolation and support, for which we should more wisely look for the more truly spiritual direction of our not unaided instincts and reflection, and in the result they

accredited often by the most dear and venerated names, which no sophistries of our own phantasy, however aided by confirming spirits, can enable us to accept as true.

I say, well is it that these falsities chould present themselves to arouse our reason and

awaken reflection. We are now introduced to the second diffi-culty of spiritualistic investigation, and this arises, very naturally, from a reaction from the first. Our first difficulty, as I have said, will have been likely to proceed from incon-siderate belief; our second will arise from equally irrational and inconsiderate disbelief.

Unless we shall continue determined to wrap ourselves up in delusion, in which case we are likely to be awakened by some sudden and unlooked-for catastrophe, we are apt to be seized now with unreasonable dismay. We forget the experiences which we have verified, and the satisfactory evidence by which they have been established; we mistrust as unreasonably as we have confided; we turn and flee in a disgraceful paric.

Now is the time for us to emulate the example of a gallant attaché to a foreign embassy, of whom a friend was telling me the other day, who, when nearing his first fence on his first day's experiences of an English hunting field, was heard to address himself in the following words: "Allons, Joubert, du courage, mon ami, du courage.

The communications which we are now unable to accept as true, in any sense in which we must suppose it to be intended that we should understand them, range themselves more or less under two classes.

The first and most obvious class of these perplexing communications is of objectless ind deliberate falsehoods. So aimless and so deliberate are these, because at the same these are material symbols, if I may so extime persistent and capable of being readily identified for what they are, that we may be is immaterial. It is an alphabet of ideas, led to consider whether there may not be some specific object at the back of them—some underlying beneficent purpose in the permission that they should exist. What pur
"What are I light and I language. But these are material symbols, if I may so extended for what they are, that we may be is immaterial. It is an alphabet of ideas, wherein the thing signified by the word is to be deduced by a process of analogy. I will give an illustration.

"What are I lassendeds. But these are material symbols, if I may so extended for what they are. I have a material symbols, if I may so extended for what they are. I have a may be in the specific object at the back of them—be deduced by a process of analogy. I will give an illustration. pose? To display to us, perhaps, the important fundamental axiom that it is not the mission of Spiritualism to tell us Truths, but to teach us Truth.

If a man desires a new region wherein to prospect for gold, in which he is to find the precious metal already minted into sover-eigns for his pocket, without the trouble of crushing the quartz, it is not in this direc-

tion that he must look to find it. Let us consider for a moment what would be the effect upon us, as rational beings, if all communications made to us from the spiritual world of state could be accepted by us as invariably true. We should be led to seek in them a solution of all the problems of life-for direction in every action-for comfort in every need. The effect of this would be pecessarily and unavoidably a gradual and finally entire suspension of the operations of Reason; to intromit us into a condition of worse than second childhood; and finally to leave us in a state of being in which the processes of Intellect no longer needed. the powers of mind needful to them would wholly disappear from disuse, or leave behind them only rudimentary intellectual appendages from which the scientific investigator of the future would be able to detect and display the nobler origin from which we shall

Lying spiritual messages are the natural corrollary of indiscriminating and irrational belief, and very thankful, as I have said, may we be for them, for they are blessings in dis-

guise. I now come to the second class of which I have spoken, of communications from spirits which we are often unable at first to dissociate from the class of communications artfully and deliberately false and made with intention to deceive

This class of communication is not made with an intention to deceive, but with quite a different object; but the messages are false

or unintelligible from a literal standpoint. Firstly, there are those in order to understand which we must place ourselves in the position of an inhabitant of the spiritual world—a person in the spiritual state addressing a denizen of this world. This method is adopted probably to spiritualize our ideas, and qualify us for real spiritual intercommunion. The language of this world represents now different ideas. The word "death," for example, lands itself to much misconception when employed in spiritual communications of this order; and generally words expressing, to our comprehension, ideas derived from time and space, which have no existence in the world or state spiritual. "Three things," says Swedenborg, "of the literal sense perish when the spiritual sense is evolved—Space—Time—and Person.'

This difference of standpoint glving rise to "confusion of tongues" between the spiritual and natural states, is very nobly summarized in the following lines of a great metaphysical poet, now too little read--Cowlev:

"Angels who live, and know what 'tis to be, Who all the nonsense of our language see, Who speak things, and our words their indrawn picture

who speak trings, and out would make the scorn
When we, by a foolish figure, say—
Behold an old man dead; then they
speak properly and cry, 'Behold a man child born.'" Passing from this earlier category of spiritual communications not capable of being regarded as true in the literal sense, but yet true, we come to a class of communications

tering, or have entered, or it is sought to pre-pare us for entering, the state or world spiritual; and our progress in it is determined by our willingness and capacity to study and comprehend them. Great assistance in doing this, I may here observe, may be obtained by a study of the "Laws of Correspondence," as laid down by Swedenborg, whose experiences as a medium are to the intellectual Spiritualist simply invaluable.

We now enter upon a third difficulty to be encountered by the Spiritualist, the difficulty which must always arise where persons converse with those speaking a different lan-

The inhabitants of a nation adjacent to our borders, who dwell on the border land, will understand our language and be able, more or less, to make themselves understood in it to us; but, as we make our way into the interior of the country, it is by its language and not ours that communication must be maintained. So it is with spiritual com-munications. On our first entry upon them the communicating spirit will be able to ac-commodate itself to our existing knowledge and methods; but as we progress into the interior-and if we do not so progress we need not trouble ourselves to set out on this journey at all--we must enlarge our knowledge and submit ourselves to their laws.

The language of the spiritual state, world, or order proper, is a language of symbols. It is not more so, in fact, than the language of the world material, for what are the letters must remain ignorant of language. But

Spiritualist of a more experienced friend, "when the spirit enjoins me to swallow the church door key?" "Obey the spirit," was the answer. "Open out to yourself an entrance into the spiritual state by entering into some formal religious communion. It is probably this that your nature needs at the moment, and perhaps all need.'

While given without any warning that they are to be understood otherwise than literally, communications given in this order are wholly and absolutely figurative, and are intended to be so received: therefore we may ask ourselves, why is no warning given of this change of stand-point, when the communication given is, for the first time, designed to be understood spiritually, so as to protect us from error? The reason for this, I think, is that it is a law as infrangible as natural laws, that when we enter this more spiritual state or order, we must derive our instruction from experience and not from oral teaching.

It is so, of course, largely in the natural world, when we pass from childhood to manhood and womanhood.

I have said that the law of affinity, natural, spiritual or intellectual, moral or celestial, seems to govern spiritual communications; and that they present themselves usualy in this order. I say usually because I believe this to be the natural order and most frequently observed, but Spiritualism in its present state as a science has not reached the stage of dogmatic assertion, and lends itself little to being pigeon-holed in the narrow cell of any individual experience and

observation. However this may be, the class of communcations from spirits of which I am now speaking, belong to the order or degree of spiritual affinity which I have termed spiritual or intellectual. They proceed, so to speak, from our intellectual relations in the world or state spiritual.

As our earlier intercourse with spirits will have been designed, we may believe, to afford us comfort by responding to our natural emotions, so those which now present themselves are similarly designed. I think, to afford comfort by a different—I will not say higher, but different—process, viz., by stimulating, and then satisfying the intellectual appetites. In this connection I may be allowed to point out that that Holy Spirit which we are invited to seek as the realization and consummation of spiritual progress, is described to us as The Comforter, and also The Leader into Truth. "It shall lead you into all truth," showing, I think, that it is from the intellectual examination of spiritual things that we are to look for real and abidng comfort in the difficulties and perplexiies of existence

While, therefore, I have been anxious to be illowed to caution my brother and sister Spiritualists against the temptations of indiscriminate and superstitious belief, I would with equal earnestness press upon them to examine thoroughly, in every aspect, and from every stand-point, intellectually and imaginatively, all such communications before dismissing them as false. I say emphatically, imaginatively; and this brings me to the last and most comprehensive difficulty in our intercourse with the spiritual state-most comprehensive because it is the alpha and omega of its difficulties, because it includes all the others; and this is want of are very apt to contract and enervate the true, we come to a class of communications includes all the others; and this is want of mind which it is their real mission to invig- not intended to be received by us literally, imagination on the part of the Spiritualist, orate and enlarge. But, whether we be wise not merely to be accounted for by differences and an indisposition to employ it.

It would seem to be a very prevalent opinion that imagination is a faculty or gift intended to be employed solely by poets, writers of novels, and such fanciful persons, for the diversion of humanity; that it is the mortal adversary of reason and ever to be mistrusted and discountenanced by all sensible folk. Some there are, I believe, who regard it as one of the mediæval theologians regarded poetry—as the devil's wine. That it should be of utility for any practical purpose of life seems never to have entered into the mind to conceive of many sensible and truth-prizing persons. It is supposed by some eminent men-who ought to know better-to be identical with fancy-Phantsie-Phantasy-to which it bears no nearer relationship what-

soever than that which the substance bears to the shadow, or the light to the darkness.

What, then, is this faculty, and what are its uses in investigating and forming a judgment want the phonomena of Spinitrans. ment upon the phenomena of Spiritualism? It is the faculty or sense—for it is just as much a real sense as sight or touch-whereby " the invisible things from the beginning are clearly seen—being understood by the things that are made." It is, therefore, "the evidence of things unseen," and the only evi-dence possible of such things whereby, building upon reason and experience, we are enabled to realize a knowledge whereunto reason and experience are too limited to attain.

So far from furnishing only dreams to the

poet and combinations to the novelist, it is the fons et origo of every original idea, mor-al, mental, or mechanical, that has ever furthered the progress of humanity, and the slowness of that progress is attributable solely to the lack of its exercise. So far from of the alphabet but symbols, wholly without intelligible significance until the system of symbology represented by them is understood? If we will not learn our alphabet we from being identifiable with phantasy, it is the very substance of what is real; to epitomize it in a word, it is Insight.

In displaying what it is, I have, perhaps,

sufficiently indicated its use and purpose in the investigation of the phenomena of Spiritualism. But it is well to be fortified in such matters by a more authoritative experience than our own, and I will venture, therefore, to invoke in support of my arguments in favor of the uses of imagination in the investigation of spiritual phenomena, the testimony of a witness, not a poet or novelist, and, assuredly, not a Spiritualist, to its value in the cognate investigations of the phenomena of matter. I am quoting-it is lawful for us to be taught by our adversariesan essay on "The Scientific Use of Imagina-tion," by Professor Tyndall. Its use is thus defined by this distinguished writer: "To take you beyond the boundary of mere observation into regions where things are intellectually discerned. But how are those hidden things to be revealed? Philosophers may be right in affirming that we cannot transcend experience, but we can, at all events, carry it a long way from its origin. Urged to the attempt by sensible phenomena, we find ourselves gifted with the power of forming mental images of the ultra-sensible; and by this power, when duly chastened and controlled, we can lighten the darkness which surrounds the world of sense.'

To "lighten the darkness which surrounds the world of sense" is, of course, the first object of the investigation of the phenomena of the world of spirit; and I am happy to be confirmed in the methods I am earnestly commending to you for so doing, by so distinguished a scientific authority.

The difficulties of which I am discoursing are all of them merely difficulties of dark-With light they will disappear.

Cultivating and employing this faculty of insight, we shall soon cease to be capable of being deceived by communications from spirits given in the names of the loved and venerated who have passed away—in the names of men and women "of light and learning" for all time; we shall distinguish readily from the true, sentimental, or flatulent verbosities, which if we are to believe, we must believe also that the spiritual state of existence is not a state of progress, but of degen-

With its light upon other phenomena taking their origin in Spiritualism and mainly echoes and reverberations of some aspects of truth revealed by it, less coarse than those of which I have just spoken, but more dangerons, they will yield up their secrets, if

with this light upon them, not for a moment will the Spiritualist be imposed upon by the "confirming" or "inflating" spirits of those who claim an exclusive brankled. of laws regulating the destinies of human beings through countless cycles of agesclaims supported by no more satisfactory evidence than thaumaturgical phenomena, valuable and interesting on their plane as subjects of thoughtful investigation, but far too weak to bear the universe on their shoulders.

Exercising a sober and rational imagination, the Spiritualist will no longer permit his reason and intellect to be predominated by pretentious individualism, claiming a monopoly of esoteric mysteries which he is not worthy to have revealed to him. He will perceive, at once, in this light, that of truths which it is not permitted to promulgate, it cannot be needful to speak; that Esotericism, in any real sense of the word, is violated where it is proclaimed to exist; and that it may fairly be doubted to exist at all wherever ostentations proclamation is made of its ex-

istence. Some of the "difficulties" of Spiritualism I have thus essayed broadly to delineate. I Concluded on Eighth Page

For the Religio-Philosophical Journal, From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER IX.

FACTS OF SPIRIT PRESENCE AND THE INNER

Of all the varied forms of manifestation which have grown up since these early days none are more interesting or valuable than the raps, first heard and understood at Hydes ville, thirty-six years ago. Others have their value as varied confirmations, but none—save possibly slate-writing—give better tests and more beautiful proofs than the raps. Some twelve years ago my wife and myself took tea with Mrs. Underhill (Leah, oldest of

the three Fox sisters) and her husband, at their pleasant home in West Thirty-eighth Street, New York. As we sat at the tea table in the basement Leah said: "We are quiet and alone, suppose we sit and see what comes.' She rang the bell and the servant came in and cleared off the table, leaving no cloth over its top. It was an extension table, pushed together with just room for four of us to sit around it at tea and for the scance. In a moment after we were quiet, sitting under the gas light (faint yet distinct) with our hands resting on the table, came a shower of raps on the ceiling, the walls, the floor and our chairs, and the table. Our persons were patted and touched, all at the same time, not one and then another, as though invisible hands caressed us. Indescribably soft and delicate, and then distinct and emphatic, were the rising and falling waves of these thousand sounds mingling together, pulsing and thrilling through the air, coming from no one place but filling the room. For five or ten minutes this lasted and we sat quietly waiting. Soon there came from amidst these many sounds, a few more distinct, and these gradually came to be known as five raps, as well recognized as so many voices, and each known from all the others. The other sounds did not wholly cease, but would die away softly and then grow distinct, never making confusion or obstructing the hearing of these five. My father, mother and sister, and our two children, purported to give us messages and vocal or mental questions were answered with like readiness, and messages alphabetically given, Mrs. Underhill rapidly spelling out lettters and words given by the raps. For more than an hour this went on, every answer clear and correct, and the sweet play of tender emotion making all beautiful. There is no doubt in my mind of the real presence of these dear relatives, and my wife had like assurance. At last came the good by mes sages and all was silent. No pay, in money, was asked or offered, as Mrs. Underhill has never, since her present marriage, taken pay never, since her present marriage, taken pay for scances, and never sits save to gratify and help her many friends. A large book could be filled with like personal experiences, but only a few can be given. In February, 1878, I met Mrs. French of Boston, in Washington, D. C., where she was wisiting a sister. We were strangers and

visiting a sister. We were strangers and none present knew of my relatives. Some fifteen or twenty persons sat in an irregular circle, hands not joined, in the parlor, and tests were given to one after the other. I was called on nearly the last, and sat by her side under the full gas-light, she holding my left hand in her right for a short time. She then, awoke and in her normal state, described an old man, pale and a little stooping, as my father, her description being fully correct. She said she would write his name, and wrote with her finger on my open palm so plainly that a lady sitting by followed the motion of her hand and gave the name-Eldad-before I did. Mrs. French then described my sister with equal correctness, and wrote her name -Emeline—in like manner. Like descriptions and names had been given to a score of strangers present, to their satisfaction.

At Lake Pleasant Camp Meeting (Montague, Mass.,) Aug. 18th, 1878, I spoke to an audience of some two thousand or more, and J. Frank Baxter sat near me on the platform. I had only met him a moment, and had said nothing of my own history or associates. At the close of the lecture he came forward to describe spirits whom he saw. He first spoke of an old man, a Quaker, and described his white hat and cane, his aspect and ways speaking of him as a man of great weight of personal character, earnestly engaged in anti-slavery, temperance and other reforms and as having lived in Ann Arbor, Michigan, and then gave the name, Richard Glazier. He told of a visit he made some twenty-five years or more ago, to Gov. Barry of that State to ask the pardon of a criminal, and how the Governor could not grant the pardon, but the man escaped. Of such a visit I knew, but no particulars, and Mrs. Sanford of Ann Arbor came to me from the audience and said the statements were all correct. She had never met Mr. Baxter.

He then asked me if I had ever been in Farmersville, Cattaraugus County, New York. I said: "Yes." He asked: "Did you know George Howard?"

"Do you remember the soldier's funeral in the Methodist church and the large audience It was at this season, but a little earlier, at the funeral of Francis W., son of George."

I replied that it was all remembered, excepthe son's middle name and the date; these I could not give. Within a month I made inquiries and found the date of the funeral was Aug. 8th, and the son's middle initial right. In this, as in the preceding case, was a knowledge beyond my own, and Mr. Baxter knew nothing of these persons. The idea given of Richard Glazier's strong personal interest in me was also correct.

Mr. Baxter then described a large man who passed away suddenly, a person of marked mental power and great weight of character. He then turned to me earnestly and said: Do you remember what I said to you at my house about justice being done me over the other side?" This question, asked as though This question, asked as though Baxter spoke for the spirit, at once brought the scene alluded to, vividly to my mind. I asked the name, and "Ward" was given. asked the first name and Mr. Baxter said "Eber." Five years before, Eber B. Ward of Detroit had a paralytic stroke, and his life was saved for a time by the vigilant skill of his sister Emily. About a fortnight after was at his house and he laid on the lounge in the sitting room, as we talked together. No others were present, nor did I eyer tell what was said, save to my wife and his sister. He spoke of his condition, said he expected to get better, yet knew that any excitement or mistake might send him out of his bodily life any moment; that he wished to stay for reasons affecting his family and others: "As for myself." said he. "I have no special anxiety. for I shall get justice over the other side, and even if it may be hard nobody ought to shirk from it, in this world, or in any world. I am ready to meet it, there or here, and I can't see why I should be auxious about death."

All this was years before and far distant,

fresh and clear.

At Brown's Hall, Georgetown, Madison County, New York, Sept. 27th, 1878, S. P. Hoag of East Homer stood before the audience on the platform to describe spirits. He said to a lady in the audience of whom he knew little that he can be fother standing by her tle, that he saw her father standing by her, whom he described to her satisfaction. "He whom he described to her satisfaction. wants to say something to you privately. Come to me soon that he may do so." The lady went at the end of the session, and found that her father, through Mr. Hoag, wished to say that he had wronged her in some severe words used under a mistaken impression years ago, and wished to tell her of his regret

This, she told me, was true and the message was a great comfort to her. No one but herself knew the circumstance. A soldier was then described as standing beside a man in the audience, and as mortally wounded by a shot in his body. The man rose and said: "I am a total stranger. I never saw you or any one here before. I am from Pennsylvania and my brother was shot as you have described, while by my side in a battle in the late

civil war." Mr. Hoag was in the normal use of his fac-ulties, not in a trance, but is clairvoyant and a spirit-seer. He was some 50 years of age, a blacksmith by trade, of Quaker descent, and intelligent and honest. Not a public medium, but occasionally, and with some reluctance, he comes before the people in this way.

At the Lansing House, Lansing, Mich., Sunday afternoon Aug. 29th, 1880, I sat with Henry Slade—Mrs. Stebbins, myself, and two friends—around a plain table in the middle of the room, and all joining hands on the table. I sat at the right side of Mr. Slade, and had just cleaned a double slate, put in a bit of pencil, closed the slates and laid them on the table before me. Slade took them in his left hand, laid them on my arm leaning against my breast, and held them there. His other hand was on the table, and mine was laid on it, my feet were on his also, and while he sat quiet we all heard the pencil writing. When it stopped I took the slates, opened them, and found a long and intelligent message signed E. B. Ward. Manifestly it was impossible that he, or any one in the body should have written that message. Here was power and personal intelligence. I have had slate-writing with another medium, when the slate was ten feet from any person, and l cleaned it and my wife put it in place.

Years ago I was at the home of an intelli-gent family in Indiana, and told them of a spirit artist in Columbus, Ohio-G. W. Walcutt. They had never heard of him and he knew nothing of them. I did not suggest their writing him, but they did, giving the name and age and time of death of a son whose portrait they asked for. This was done after I left, and without my knowledge. Going there again in a few months they brought out their pictures—pencil sketches of two heads, two-thirds life size—and gave their experience. About ten days after sending their letter a roll came by mail in which were the two portraits, one of the son for whose likeness they asked, and another of his brother not asked for-both good likenesses. They put them on the wall of their sitting room, where they were seen and recognized at once, by the grandfather and uncle of the children, who expressed surprise at the pictures, and said they never knew of any likenesses of the children being taken. They were then told how they came. A daughter in the family, then thirteen years old, was a natural seer and would tell her mother of before she had told her mother of a boy she saw by her bed-room door, giving an accurate description of the aspect and dress of a brother who died before her birth, and of whom she never had heard what she told. As these spirit pictures were being or ened when they came from the post office this child looked earnestly over her mother's shoulder and said: "Mamma, that's the boy I saw at my bedroom door."

[To be continued.]

For the Religio-Philosophical Journal. The Kingdom of the Heavens.

Christ never said any thing about any kingdom of heaven or any Gehenna away of beyond the stars and beyond the grave, nor intimated that there are or can be any such place or places. He everywhere declares that he came to reveal to men the truth; the everpresent and omnipresent "reality of things touching God's "kingdom of the heavens, eternally over all moral and spiritual beings, every where, as necessarily and inevitably as the apposite scientific truths are forever over his mineral, vegetable and animal kingdoms on the earth. The fact that these latter truths can be made known to us only through our "animal senses," and their appropriate instruments and tests, while the former can be known only through our moral intuitions and their appropriate tests, implies no discord whatever, either between these distinct but eternally coexistent kingdoms, or any of their essential truths. The man who is truly teaching us about the spiritual kingdom, almost of necessity says nothing about any phenomenal kingdom, though compelled to use phenomenal symbols of some sort to express all his ideas; still only the fool will get stuck in the mere physical symbolism, to perish in the letter rather than to live in the spirit.

Each of these kingdoms imply a peculiar basal philosophy," a method, aim and end of its own, excluding all other possible philosophies or theories. The God or man, therefore, that undertakes to teach a religionour ever-present and eternal moral and spiritual relations and duties-without any philosophy, is simply not worth minding.

Hence, according to our records, the very first thing "our great Teacher" did was to lay down the platform, "the Petra," to be the eternal ledge-rock truths of this kingdom, and the creed of all its local "ecclesia forever, and to distinctly so designate and declare it. What peculiar power chose to call this creed and platform, so announced and sanctioned, a mere sermon, kicks it wholly out of its way, and assumes to write its own creeds in its place, it is not now import-

ant to inquire. The most rigorous analysis will show that this is one of the most methodical and most profoundly philosophical papers ever writ ten. It is no mere chaos of disconnected and worthless scrap-texts, fit only to be used as a sort of tail-piece to any theologian's readymade kite, who may chance to take a fancy to use some scraps of it. It is as Christ him-self declares, "the Petra," the ledge-rock basis, the essential truth, the only true logos law and gospel of God's eternal "kingdom of the heavens," omnipresent over all worlds and beings. It covers the whole ground of faith, allegiance and duty to either God or man, in this world or any other. It is not under the Bible, but master and lord of all

yet this weighty question brought it all back, supreme power of the United States makes our constitutional law stand out far above all its other laws, so the supreme power of Christ makes these same carefully selected and designated words of his, to stand out far above all his other words and for the same, indispensable reason. The Bible is good in its place, but as a rule of faith and duty every body knows it is at best wholly useless. Every possible diabolism or fanaticism finds an easy shelter in it; therefore Christ, first of all, gave us this "creed of the kingdom" and of the church, under which to try all possible bibles, books, creeds and men, and for eighteen centuries no foul thing has ever found shelter under it. It is the only creed he ever authorized or gave the world, and the only creed that has not proved an unmitigated curse to humanity. This creed is presented as a pure ideal of

life and duty, without threat of pain or pen-

alty, to the free choice of each individual

soul, to heed as much or as little of it as he chooses; no other power on earth is allowed to intervene either to administer or enforce it. The more he heeds it, the greater the good he gets from it, as is the case with all possible ideals and of all other truth of God. The more he neglects it, the greater his loss; and, of course, in this infinite kingdom the possible losses and gains become infinite, too, and are so symbolized and represented. Every man is bound to this creed and pledged to it, simply as a disciple wishing to learn of Christ, and of him alone; not as a Christian, either orthodox or heretical. Neither is he pledged to do or to believe even what is in this creed, farther than he himself chooses to do; much less any thing found in any other book or creed. I know this is not man's church order; but still it is Christ's order to the church of the ch and God's order. "If the son shall make you free, ye shall be free indeed." Every disciple desiring to unite with others to learn, to better hear and do, according to this creed, becomes thereby a "disciple," a "brother," under the law of this kingdom of the heavens, and only creed of Christ's true church; but in all optoids of the heaven h in all outside of it he is just as free as he was before to be baptized or not; to commune or not; to be in his own theory a Papist or Protestant, a Unitarian or Trinitarian, aptist or anti-Baptist, or whatever else he pleases, only so he desires " to hear and to do these things" commanded in this creed; and that alone makes him Christian according to Christ and his creed, even though he were nominally Pagan, Jew, Mahomedan, or Infi-del, in all else. Christ himself makes the things of this creed—not some other things—the essential test and measure of all truth, of all theologies, all creeds, books, bibles and characters.

Why then is Christendom or any Christian church at a loss for a creed? They might as well be at a loss for a sky or a sun. Is there a single moral or spiritual duty to God or man in this world or any other thinkable to us, not clearly defined and enjoined in this creed? a single moral danger against which we are not cautioned? any thinkable higher aspiration, destiny or character, to which we can aspire in this or any thinkable world? Can any man devise or suggest a broader freedom for himself and for all others? a scheme which may begin here and now, and last unchanged forever? a moral and spiritnal ideal so perfect as to be fit to stand forever, wherever God is, and yet so flexible that in any world, however debased, each soul at once realizes the spiritual good of all degrees

amiable idiots and special pleaders who pre tend to see but little difference between

Christ's creed and our other creeds. Is it possible to rally any considerable per-tion of the race around any other creed that ever was made, or ever will be? What is there in this creed, fairly translated and read, that every thoughtful civilized man does not at least wish to become true of himself and of all others? Was ever any other creed so positively and exclusively endorsed and assigned to its place and use, as such, as this creed was by Christ himself? Who, then, was ever authorized to push it aside to make room for their own creeds? calling it a mere sermon—the "sermon on the mount," they say. There would have been more appositeness and sense in calling it "The steamship on the Mount." for then every body would have seen that it was purposed to strand it; now they do not. Why should not all liberal Christians and others who love freedom, and who are in any degree emptied of their old church bigotries, rally at once simply as 'disciples," as Christ directed, around this creed of Christ alone, and take and conquer the world to him and for him, instead of trying to suborn and enslave it to some other little denominationalism or sect, Papal, Protestant or Mormon?

I have claimed to be a disciple of Christ and a believer in his creed for more than half a century. I never assented to any other creed, and never intend to, whether it be expressed or only implied, neither in this world nor any world to come. I read and interpret it and the whole bible, as the Unitarians, Universalists and the freest Christians generally do. Why should I as a disciple and believer in him and his creed, leave both, and run agog (if not amuck) to get myself dubbed a "Universalist" or a "Unitarian," or "Orthodox" or "Evangelical," or by some other heathen and outlandish name or sect, which Christ and his apostles never heard of?—all of which together have been the standing curse of Christendom for 1500 years? Cannot you and your friends contrive to save us, save the world, save Christ and his creed and kingdom of the heavens" from this ever-

asting infamy? To expect that Christ's true church and kingdom can ever come on the earth without this creed, or under any other creed, is a most childish, self-evident absurdity. Why then not accept it at once? I am a Protestant, and a disciple of Christ; my discipleship rests wholly on this creed, and whatever else in all that exists, which harmonizes with it. My protest is that the pope and ecclesiastics, and all other Christian men, past and to come, have no more right to make up for me any Bible, creed or canon of scripture, outside of this platform of the eternal kingdom, than the devil has, according to the plainest read-

ing of Christ's words as herein reported to us. If a man can get to God, Christ and heaven only by running the gauntlet of our embat-tled creeds and sects, I do not propose to take the first step that way; and if that is the only way Christ has provided for me and my fellows, I can have no respect for him, for he would have totally missed his own aim; and thinking to give men freedom, instituted on earth the most diabolical of all practical despotisms over both the soul and body. So far as our Moodys, revivalists and preachers, orthodox or heterodox, bless the country and the world, they stand fast on this Christ's platform, and they never fail to curse the world the mo-

ledge-rock basis of God's eternal kingdom; they are one and the same spirit, revealed to us by his words in the creed, and by his life, in the person of the son of God. Each apart and both together teach us only one and the same thing. The rock of our salvation is here and now, and of the moral salvation of all worlds and beings hereafter forever; of neces-sity binding on all "in the heavens," as well as all on earth (St. Math. 16). This can be said of no other creed or man. There stands the law; here stands the life; take which you please; both alike are the immovable rock of all worlds. If we needed any outside proofs the recently found "Apostolic Teachings" demonstrate that the earliest Christians based all their essentials on this creed of Christ, and made up their theories, symbolisms, ritualisms, phylacteries, dogmas and customs as they pleased, in utter ignorance of the humbuggery of our modern orthodoxies and theologies. Their policy of union under Christ's creed speedily conquered, and thus far saved the world. Our policy of division under theologies and sects soon lost it again. We are now trying to recover it. Shall we do it? There never was half as much reason or sense in throwing Christ's platform overboard to make room for the creeds and canons of ecclesiastics and sects as there would be in throwing the constitution of the United States overboard to make room for the opinions of town-meetings

Our plainest, best authenticated, and most indisputable records, wholly exonerate Christ of all these follies and imbecilities. The glory of their inception, and the curse of their progress and continuance, is wholly our What are we going to do about it? Christ has nowhere even intimated that any thing off from this platform, is either the "word of God," "the law of God," or the "Gospel of God;" and he commissioned his apostles to teach "as gospel" only "what he had taught them."

J. B. Turner. Jacksonville, Ill.

Letter from the South.

To the Editor of the Religio-Philosophical Journal: It is some time since the spirit has moved me to write anything for the Journal, yet I gladly receive its weekly visits, always hop-ing to find something that will help to has ten the advent of the "Good Time Coming," or a record of genuine progress towards the religion of true manhood and womanhood. There is a strong liberal element here in the South, and I wish I could say that it was well organized and ready for aggressive work in the field of reform, and in spreading the principles of Spiritualism. Organization, I fear, is more difficult here than in the Northern States. There are plenty of intelligent people, lawyers, doctors, merchants, and even preachers who, I have no doubt, would be glad to hear good spiritual doctrines preached, yet can only occasionally be induced to attend a lecture, lest they be seen by the reigning priesthood, or their superstitious and often ignorant followers. Of course they will not own to any such reason, but to one who has worked hard and long to help build up a rational Spiritualism, it looks very much that wav.

Judging from my own experience I am forced to conclude that the number of intelligent and philanthropic workers who are likely to co-operate with the wise and good in spirit life, in their efforts to build up a better humanity on earth, must still be limof conformity to it, however imperfect? Do any of our rival orthodox creeds gotten up to supplant it, in the least degree resemble it? I have little patience with those learned, quisition of wealth or the applause of orthogonal process of the process of the supplace of the supplace of orthogonal process of the supplace of the supplace of orthogonal process of the supplace of the supplace of orthogonal process of the supplace o dox church-goers. Since I have been here in Florida, which includes two winters and one summer, the most that has been done in this vicinity to arouse an interest in spiritual matters, has been done through the mediumship of Geo. P. Colby. He has lectured in Orange City, Enterprise, De Land and at Spirit Lake, besides giving a good many scances, which have been the means of converting or renewing the faith of quite a number of people. One intelligent and well educated man, who had been acquainted with Mr. Colby for several years, seeing him at work or at his ordinary business affairs, but never hearing him speak under spirit control, came five miles to see what he was capable of. He told me after the lecture that when Mr. Colby got up to speak he felt sorry for him, it seemed so foolish for him to get up there and try to interest his audience. He felt sure that he would break down, but after he had spoken five minutes he lost all fear of there being any failure. He said it was one of the most able discourses that he ever listened to. Many affect to despise the trance utterances of mediums, and in too many instances, where there is only partial spirit control, they are the poorest kind of nonsense. With well developed mediums controlled by advanced spirits it is far different. We cannot do without such instruments, and when they are honest and reliable, they should be kept at work and well supported. Mr. Colby's controls generally agree with other advanced seers, and if he continues in his present course, I predict for him a career of great usefulness. He has been appointed State Missionary for Florida by the Chattanooga Association, but is now on the Pacific coast lecturing and giving seances to crowded houses. Wherever he goes there is a revival of interest in Spiritualism, skeptics are converted, and many doubting and mourning hearts are made happy with the glad tidings that their friends still live. He claims no infallibility, and I am glad to say is a staunch supporter of the Religio-Philosophical Journal in its efforts to maintain a pure and honest standard of mediumship, morals and common sense. He says that while he has sometimes failed to get pay for his work, he has never lost anything from societies where the Journal was generally taken, and that he feels pretty sure of being well treated where it is in favor, which is high praise for the JOURNAL and its readers. I wonder if other speakers have had a similar experience. I sincerely hope that the American Asso

ciation of Spiritualists may be so sustained as to be able to lend a helping hand to every good work that can advance the cause for which it was organized. I am assured from the character of the men who are at its head that any power that it may be able to wield will be wisely used. By the way I do not see why there has been no attempt to organize a Winter Camp Meeting Association here in the South. Thousands of Spiritualists come to Florida every winter in search of health or pleasure, and I presume the most of them would be glad if there were some place where they could have lectures, scances and a gen-eral exchange of ideas. Many of them are already making homes here, lured by the mild and healthful climate and tropical fruits. There are plenty of fine locations where the pine woods and clear water lakes, invite the votaries of health or amusement. Where five acres of good orange grove is a small fortuneit would be both easy and profitable for those who can afford the luxury, to form a nucleus possible bibles, creeds and books; yea, and over all other words of Christ himself, most explicitly made so by himself; and as the reveals to us one and the same "petra" or cated on a beautiful lake one half mile long,

with plenty of chance for boating and fishing. I have urged him to make some move of the kind, but want of means and ability to start as he would like, have kept him from doing anything yet. GEO. W. WEBSTER. doing anything yet. Lake Helen, Fla.

Warned of His Death.

Hartford (Conn.) Correspondence New Haven Register. Relative to the death of Patrick Donnelly, a joiner, who was killed at Pratt & Whitney's shop Tuesday morning by being struck in the abdomen with a piece of planking hurled from a circular saw, the Post tells the following sterves.

ing story: For years Mr. Donnelly has been deeply engaged reading the works of many of the great authors, and frequently while at home of an evening he has read aloud for his wife. Monday night he took down from one of the shelves of his well-stocked library a poetical work. After reading several pretty selections he turned over the leaves and at last the eyes became fixed on a poem on "Death." It struck his fancy and he began the reading of it to his wife. He had not progressed very far when she stopped him with an express far when she stopped him with an earnest gesture and begged him not to read any further. The poem oppressed her. He smiled at her fears and closed the book, remarking that he would do some writing before retiring. Bidding him good-night Mrs. Donnelly left the room.

The moments followed each other until nearly an hour and a half had passed. Mr. Donnelly had nearly completed his task when he heard the kitchen-door open. Failing to hear the sound of its being closed, he came to the conclusion that it was his dog which had entered. Making a remark that he would have to teach the animal better manners, he started for the kitchen. He had barely entered the room when, lifting his eyes, he be-held something which caused him to come to a halt. There in the middle of the apartment was an old woman, clad in dark garments. and about her stooping shoulders there fell the folds of a black shawl. Her face was wan and pale and very sad. She lifted her gaunt hand and made a motion toward him, then turned, walked slowly across the floor and out through the still open door. She disappeared in the gloom, and the door swung to and closed itself, leaving Mr. Donnelly standing awe-stricken at the other end of the room. In a moment he regained his usual presence of mind and hurried to his bedroom, where his wife, who was still awake, asked him what was the trouble.

"I have seen my mother?" he said in an affrighted manner.

She tried to persuade him that he was mistaken, but he rigidly adhered to his assertion. "I thought I heard the kitchen-door open." he said, "and thinking that it was the dog, I went out to shut it. It was then I saw my mother. She was very pale and made a mo-tion toward me with her uplifted hand."

He then related the facts as above given, and appeared very much depressed. His wife endeavored to cheer him, but all to no purpose. After a short time he retired, and, as before stated, arose Tuesday morning, went to work, and fifteen minutes after com-mencing his labors, received the injury which caused his death.

The case throughout is one of unusual inerest, and will be viewed from various standpoints by many people, wholly on account of the circumstances which preceded the acci-

What Unitarianism Needs.

To the Editor of the Religio Philosophical Journal: If you would permit me to say a few words

on a subject of which I have thought much. would say that Unitarianism, after shaking off nearly, but not quite, all the fetters of inherited superstition, needs a very large influx of divine love and wisdom to make it what the times demand—a religion to lead and elevate mankind. I have not been able to discover in the majority of its disciples, any greater amount of essential religion or love than in the ranks of orthodoxy. It is freer from the cramping falsehood of theological bigotry, but it has not realized that in new truth lies the world's redemption, and that he who is a laggard in its pursuit but adds to the mass of inertia which maintains stagnation in the midst of evil.

Between the new truths of realized immorality, communion with heaven, and a new philosophy (which consigns to oblivion the mass of what has been called philosophy) and on the other hand, a cold agnosticism which loses all perception of the supernal, and covers our sky with darkest clouds. Unitarianism stands halting and irresolute. It is a doubtful question in many cases, whether its votaries shall quietly surrender all by which they are distinguished from agnostic secularists, or shall increase their spiritual fervor and clear perceptions of divine truth, and en-

ter into free communion with a higher world. Pictorially, Unitarianism appears to my fancy as an exhumed Pompeli, relieved from the ashes of antiquity, upon which the sunshine falling may reveal a sculptured beauty, but has not yet brought forth the flowers, the verdure and vineyards which would make it proper home for humanity.

But masses of men and women cannot be portrayed by a word or an epithet. There are two classes of Unitarians. Those who remind me of the walls of Pompeil, and who are developing into a compound of Phariseeism and Agnosticism, and a far superior class, who cherish fraternal love and love of truth, who are progressing in spiritual knowledge and true spirituality, and who possess the latent possibilities of a true church, which might be developed, if they were severed from the stagnant portion of their society.

Jos. Rodes Buchanan.

Among the most respectable people of Emanuel County, Ga., are the descendants of two women who, as wives, forty years ago were regarded as so worthless that one was traded by her husband for a jug of whiskey, and the other was given by her husband to the whiskey trader. The first mentioned wife must have been regarded as a bad bargain by the man who gave a jug of whiskey for her, as he traded her for a bushel of corn.

The City of Mexico has five railroads, a splendid street car system, telegraph wires to all the world, a telephone service with 700 subscribers, six daily newspapers, electric lights and the best bath houses in America.

An electrical instrument that will register the temperature of Pikes' Peak and Mount Washington in the Chief Signal Service office at Washington threatens to supersede the army of signal station men of the country.

> Horsford's Acid Phosphate. For Sick Headache.

Dr. N. S. READ, Chicago, says: "I think t is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia, and di-minished vitality."

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

COMPASSION.

About my fireside warm there gather All whom the household hearth should hold, None are abroad in the bleak weather, None tremble when the days grow cold.

Yet in the warm, rich light I shiver, As fiercely shrieks the wintry blast, And with quick tears my eyelids quiver, As hungry need goes hurrying past.

And there are sweet discourse and cheer, To speed the hours we well are able, As quick they come, quick disappear. But still my thoughts are oft forsaking

Bright guests are at my evening table,

The genial glow, the fireside filled, To watch with one I know is waking And listening for a voice now stilled.

With love my cup is overflowing, God gives me righly from his store, Above my best deserts bestowing Heaped royal fullness, running o'er. Yet turn I from the goodly measure,

To scan my neighbor's aching need, To give her, of such priceless treasure, Earnest of heart, with God I plead.

Yet, Heaven, how poor is this compassion, For all who challenge thus our good, Unless we strive in deeper fashion To aid and bless them as we should.

Unless we feel for this our neighbor Such love as covers all his needs, Vain every loss device and labor, Vain our pretensions—vain our creeds. -Hattle Tyng Griswold.

Miss Louisa Baker of Nantucket, was not long ago installed pastor of the Congrega-tional Church on that Island which has been the birth-place of so many noble and eminent women. She is a native of the Island, and went into the pulpit from the teacher's desk to supply a vacancy. She meets with great acceptance and has won the love of all her pastorate. Even John Paul, the facetious author, gives her a column of unlimited praise in the Conservative Tribune.

We learn from an exchange, that "An official document was signed 'Jennie Turner, notary public.' Its validity was questioned on the ground that a woman is ineligible to public office, and hence can not legally act

as notary. "Chief Justice McAdam, of the City Court, has rendered an opinion sustaining its validity. The notary, he says, was appointed by the Governor and confirmed by the Senate. She filed her official oath, received her commission, and has exercised the functions of the office. She is an officer de facto, if not de jure. Her right to the office can not be questioned collaterally, but only in a direct proceeding brought by the Attorney General in the name of the people. Meanwhile her official acts are valid." Meantime, whether a woman is capable of holding public office has never been decided by the courts.

Mand St. Pierre is the name of the owner of 22,000 acres of coal and mining land in Tennessee. She opened the mines and built a short railway for the transportation of ore,

herself superintending the work. She says:
"I hire and pay all my men personally, and am compelled to be on horseback nearly all day; but I never carry large sums about me. I employ fifty men, and pay them on the first of every month. Mine are the only mines in the South that produce a good quality of semi-bituminous coal. The mines are deep and long, and the miners average ninety once the source and pattern of the womanly bushels a day. There is nothing inysterious about me. I am a native of Louisiana, have been abroad, and am in business to make money.'

The report of the Harvard annex shows a marked improvement in the election of studies, and increasing success. There are twenty-seven students in McGill University, and Adelbert College, O., has decided in favor of co-education. A woman holds the chair of doctor of mathematics in the Stockholm University, and sixty women have matriculated in Dublin University. A young lady in Franklin has taken to surveying with her

THE PRACTICAL EDUCATION

of young women is gaining ground daily. For instance, the Young Woman's Christian Association of New York, has established classes in phonography, book-keeping and telegraphy, which are crowded by those who have good general intelligence, but no such discipline as will enable them to put it into use. With the large increase of population, followed by great competition in industries and skill in special departments, the unpractical person is a useless and helpless mem-ber of society. When compelled to earn her own bread, she finds herself confronted with a state of things against which she is as powerless to contend as against any other irresistible force of nature.

One aim of the editor of this column, is to impress upon the minds of all young women who may chance to read the JOURNAL, the necessity of learning to do something useful

and to do it well. To live in this world brings with life a chain of cares, responsibilities and duties from which there is no escape. No daughter of a titled house, born to luxury and riches, can avoid paying nature's tax upon her birthright. The manner in which she is prepared to do so, marks the strength of her character and the grade of her development. Spiritual discipline and unfoldment is the

last and highest aim of life. But, as aids and steps to that end, are the natural and happy fulfillments of all those duties which grow out of our relationship with this life. To be in harmony with the sphere in which we are placed, we must obey its laws. The first is Use, and she who is ignorant in that department will blunder in those which follow. Scarcely a day but brings these truths to the proof with increasing force. Here is a late editorial upon the same topic in the Christian Union. It is from the able pen of Helen Campbell, who is extraordinarily helpful to women in the way of stimulating and exciting them to do their best work in the best way. She utters these

WISE WORDS.

"Have I not walked, open-eyed, into a choice selection of the pitfalls which yawn before my sisters?

"And all because a certain business knowledge, which a man seems to get through his finger's ends. fails to meet ordinary women. With the man there is an inherited aptitude and observation and constant opportunity to confirm the habit, the Grant and Ward affair being the exception, without which the rule would lack proving. With the woman there is equally an inherited inaptitude, and not only this; but an indifference and placidly accepted ignorance that, to one who has learned what shocking wrong may be the result of this state, is simply appalling.

Property slips away suddenly; rights are

Woman and the Household. invaded or set aside; children suffer; lives are spoiled through failure to find out precisely what certain forms mean, or what the bearing of an action may be. Every week brings to us the story of some woman's suffering through blind confidence that things were safe and right; and while thousands through sharp experience, have learned their lesson, other thousands are ruined beyond hope or redress. The bearings of common law should be as much a part of a girl's education as arithmetic or any other essential."

THE MOTHERHOOD OF GOD. The Rev. Heber Newton of New York City, whose lectures on the Bible, it will be remembered, caused so much attention a year ago, is not to be silenced. "The voice of God ago, is not to be stienced. "The voice of Godin the soul of man," sounds with a trumpet call within an organization altogether too large for the bands of the church. On Sunday last, Jan. 4th, his sermon was upon "The Motherliness of God," from the text: "As one whom his mother comforted, so will I comfort you." It will he seen that the noble fort you." It will be seen that the noble minister sees the principle of the duality of sex, running through all life, beginning with Deity. It marks an advanced era in religions thought when such as he dare to give voice to their own inspirations. We learn from the Herald that-

"Readers of Theodore Parker," said Mr. Newton, "will recall his favorite invocation to the Divine Mother.' In those noble prayers which reveal the inner spirit of the man who is known to the church only as the stern iconoclast, one comes continually upon such a phrase as 'We thank Thee, O God, that we know that Thou art our Father and our Mother.' 'Very beautiful,' the heart instinctively whispers, while the head, perhaps, objects, 'but not at all sound.' The thought of God as the Divine Mother is a very ancient one, found in most early nature worships. 'Tainted thus,' you will say, 'by a genuine paganism.'. What, then, about St. Augustine's cry, 'O God, Thou art the Father, Thou the Mother of Thy children!' The above and the beauty children! The churchman and the heretic meet thus in the spirit's longings, the true worship. To seal the union we have no less an authority for this thought than the greatest seer of the Old Testament, the second Isaiah, who, speaking in the name of Jehovah, said: 'As one whom his mother comforteth, so will I comfort you.' I wish to speak to you to-day upon this thought of God as not

alone our Father, but our Mother. "Mr. Newton then referred to the shock which, he said, the title conveyed to many minds, and proceeded to account for it by the fact that the church had been in the hands of men who, rather than women, had fashioned theology, reflecting upward upon God the distinctly masculine qualities, and by the fact that civilization itself has been chiefly fashioned by men, and that its ideals of power had thus grown out of the stern struggle they had to carry on. Nature, however, warranted the ascription of this gracious title to God. She wears undoubtedly at times a very dark look, said Mr. Newton, little like the face of a motherly power; but this stern and savage aspect breaks away into a milder and gentler expression when the mask she ordinarily wears falls off and her secret is revealed to them that know her well. Sit beneath the sacred pines with Emerson and hearken to the whispers of his communings with the spirit of nature, and you will understand the smile upon his Spartan face. He has felt thebeatings of the heart 'whose throbs are love.'

"Nature, however, cannot quite clear the divine idea in it. Matter so clothes mind as to conceal its true form. We must rise to man in order to know rightly what God is. Humanity plainly images a power which is at ly qualities inagmu as woman as well as man is needed to fill out the idea of humanity The womanly traits are as worthy of the Divine Being as the manly traits.

"Mr. Newton then passed in review the peculiar characteristics of womanhood-pity, forgiveness, gentleness, patience, sympathy, unselfiehness-arguing that each proves itself a real virtue or strength, and as such really flows out of the divine nature.

Jesus bodied the womanly ideals as well as the manly ideals, and the God who is manifest in him shows himself to us, therefore, as one to whom we can rightly address Parker's and Augustine's prayer. Mr. Newton, in concluding, dwelt upon the comfort such a conception of God brings to those who, amid the congratulations of the New Year season, are bowed down under suffering and care and affliction.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or canbe ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

COMPARATIVE PHYSIOLOGY AND PSYCHOLO-GY. A discussion of the Evolution and Relations of the Mind and Body of Man and Animals. By S. V. Clevenger, M. D. Chicago: Jansen, McClurg & Company. 1885. Price, \$2.00.

The abiding landmarks forming the permanent monuments which mark the advance of established science, are but slowly placed. The theories of tolay are liable to be overturned to-morrow. There is a constant effort to move forward, yet the tendency is to move in certain grooves, and there is a liability to get fixed or "stalled" in some deep-worn rut. In the general craze to be first and foremost, as the egoistic elements become more enlarged and active, scientists will necessarily actuate and shape their investigations in conformity to their conditions, so as to gather pompous titles and pretentious suffixes with which to add renown to the simple name of the speculative investigator.

The book before us is a volume marked in more than one direction. It starts out with the assump-tion in the Introduction that, with very few exceptions, investigators of mental philosophy have en "so insufficient, so one sided, and their deductions often so absurd as to discourage honest investi-gators, and cause such a thing as the science of the human mind to be looked upon as chimerical."

"The study of the mind has thus fallen into disrepute among many scientists, and as has been the case with all branches of knowledge, it has been travestied by such impostors and ignoramuses as phrenologists, Spiritualists, mind-readers, magnetizers, pseudo-psy-chologists, and has been honestly assalled by a sprink-ling of bewildered metaphysicians with rarely, here and there, physiologists, such as Carpenter, Maudsley,

After these sweeping and wholesale denunciations of those who have investigated from a different standpoint, and stating that "mind is chemical affinity," he attempts to reconcile himself to those he has denounced, by admitting "an unknown beyond." His theory of the ameeba, or plastic form of cell-life, in the following of Herbert Spencer, in making

their food "selection mere chemical attraction," gives us the play of Hamlet minus its principal factor; for he has relegated that force which produces chemical attraction back to the field of the "unknown," and left it there. The observed facts which he has gathered from the observations of others and his own, give us many

points of interest, and when rightly investigated in connection with the important factors which our connection with the important factors which our author has ignored or omitted, will lead us very near to a comprehensive knowledge of what to him is now acknowledged as belonging to the realm of the "unknown," and, in our view of things, what will remain "unknown" to him so long as he attempts to disconnect spirit force from molecular matter and its charmical activities.

its chemical activities.

To say that what we cannot see does not control or influence what we can see, is to start in at the

utset with a stultification of our intellect, placing of the commencement a limit upon our investiga-

He speaks of certain matters ejected from amacha "inert," because they are not again moved or attracted by it; but we know of no such thing as inertia proper, belo ging to a single molecule of matter. Although not attracting or being attracted by the ameba, it is nevertheless undergoing active changes and establishing relations and allinities with other molecules. For in the year of decempants molecules. Even in the very act of decomposition of what is called "a dead body," there are inherent molecular chemical, vital or spiritual forces at work, changing, combining and recombining the molecules

and evolving other forms. True, as a unit, as an organized physical structure, the body does not move after the individualized spirit which inhabited it, has withdrawn itself and severed its connections. But is it "inert"? On the contrary, does not the law of molecular chemical activities, guided by the impact of the spiritual forces inherent in those molecules, set about to disintegrate the atomic union of the structures, and combine them and prepare them to do efficient work in build-

ing up other forms?
Nature never rests. The tides and seasons flow on perpetually. The Infinite Spiritinheres in every molecule of matter, filling and thrilling it with the Divine essence, which imparts chemical action and life, and develops motion, thought and intelligence which become individualized in the human spirit.

To attempt to separate matter from spirit, to make thought, memory, intellect and reason the result of molecular or chemical action, separate and apart from all connection and influence of spirit forces inherent in and operating on all material elements and atoms, will do far more to "cause such a thing as a science of the human mind (erected upon those principles) to be looked upon as chimerical," than all the "absurd" observations of the "class called metaphysicians, phrenologists, Spiritualists, mind-

readers, magnetizers, pseudo-psychologists" and physiologists in existence.

While the investigations of Spencer, Darwin, Huxley and others are largely quoted, the author has endeavored to set them before his readers in a new dress wherein it seems the gaudy colors of excitific dress wherein it seems the gaudy colors of egotistic fancy are blended with the dark lines of contempt and denunciation of all classes who are unwilling to bow submissively to the "great image" he has set up. But Spiritualism has survived the attacks of Ham-

mond, Beard and others and grown the stronger from the impetus of the motion imparted by the conflict, and we have no doubt but it will continue to grow until it becomes strong enough to eradicate the egoistic ideas from Dr. Clevenger's brain and infuse into his writings the projection of its higher inspirations.

To all who desire to investigate the known ultimates of the unfolding of matter, minus the soul of its unfolding, we would recommend the book before us. Despite the bitter prejudices of its author, it is an interesting work.

D. P. KAYNER, M. D.

THE CHADWICK SERMONS, by John W. Chadwick, Minister of the Second Unitarian Church, Brooklyn, N. Y. Boston: Geo. H. Ellis. Price, single copy 6 cents; annual series, 50 cents.

The third number of the tenth series, for 1881-5 is now out. It sparkles with bright settings of liberal thoughts clothed in eloquent language. The sermon before us is an examination of the sixth article of the Church of England's thirty-nine, which declares that "Holy Scripture contains therein all things nec-essary to salvation," in which Mr. Chadwick very clearly demonstrates that in order to attain the highest physical and intellectual culture, or salvation from disease and ignorance, the Bible affords us no re-

New Books Received.

GREAT THOUGHTS FROM LATIN AUTHORS.

By Crauford Tait Ramage, LL. D. New York:

John B. Alden. Price, cloth, red edges, 50 cents. HISTORY OF THE REIGN OF FERDINAND AND Isabella, By William H. Prescott, New York: John B. Alden. Price, two vols., small octavo, il-Justrated, \$2.00.

FIFTEEN HUNDRED ORIGINAL CONUNDRUMS By a talented Society Lady. New York: J. S. Ogilvie & Co. Price, paper cover, 15 cents. SEED ANNUAL, FOR 1885. Detroit, Mich.: D. M.

Ferry & Co. SIXTH BIENNIAL REPORT OF THE TRUSTEES Superintendent and Treasurer of the Illinois Southern Hospital for the Insane at Anna. Spring-

SHADOWS:" Being a familiar presentation of Thoughts and Experiences in Spiritual Matters, with illustrative parrations. By John Wetherbee. Boston: Colby & Rich. Price, \$1.25.

Magazines for January not Before Mentioned.

CHOICE LITERATURE. (John B. Alden, New York.) A monthly magazine containing excellent selections of a wide range of thought. CHAUTAUOUA YOUNG FOLKS'. (D. Lothrop & Co., Boston.) A Journal for reading clubs, schools and homes.

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) This number contains interesting articles.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for young readers edited by the popular author, "Pansy." THE FLORAL CABINET. (22 Vesey St., New

York.) A Magazine devoted to Floriculture and Domestic Arts. DORCAS. (Conducted by Marie Henderson New York.) The *Dorcas* is published in the interests of women and the Home. Its pages

are filled with directions for making a variety of useful and ornamental work. ALDEN'S JUVENILE GEM. (John B. Alden New York.) This is the title of a new illustrated weekly paper for young folks. Its subscription price is only 75 cents a year, and specimen copies will be sent by application

to the publisher.

Beyond the Sunrise. Observations by two Travelers. This curious and fascinating book, which has already excited great interest, treats of Dreams, Premonitions, Visions, Psychology, Clairvoyance, Theo-sophy and kindred themes. Cloth bound, \$1.00: pa-per 50 cents; postage free. For sale at this offic.



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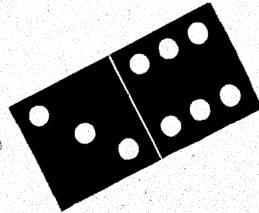
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to

CHICAGO, ILL., Saturday, January 24, 1885.

TERMS TO NEW SUBSCRIBERS

which he desires to call notice.

Rapidly increasing interest in subjects within the scope of the Journal's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until February 1st, 1885, send the Jour-NAL Three Months for Fifth Cents, on Trial, to Those who have never been subscribers. This is a propitious time for continuous renders to extend a knowledge of the Journal among their liberal-minded acquaintances. Try it. Every friend of the Journal chould feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the Journal will work for its interests with a tithe of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will soon be quadrupled.

Forty Years of Spirit Presence.

When facts of spirit manifestation are given, no matter how remarkable they may be. many persons will say: "That may be true. We do not dispute your word; but it might have been deception, or it all might have come from some peculiar mental condition or rapport, some mind-reading or clairvoyant faculty, without any spirit presence or any intelligence beyond that of some one present or near." We need not be surprised or troubled by such suggestions, when we think how utterly the ordinary modes of education and habits of thought ignore the nearness of the Spirit-world—shut it off, as with triple walls of brass, from our daily life. Spiritualism is shattering those brazen walls, and priest and people mistake the clang of the broken fragments for the noise of demons.

We must bear in mind, too, that men and women with no experience in spirit-phenomena, and no thought of their significance. may well be critical and careful and raise many questions for us to answer. Every doubt that we can fairly clear away is a help to these inquirers, and the task of their removal may be troublesome, yet it is a work given us to do, a duty not to be put aside.

All this when these seekers are fair and sincere, even if they seem too skeptical. When they are scoffing in spirit, and set themselves against the truth, let them alone to "seek darkness rather than light," and let them bide their time for a better mood.

This comes up as introduction to a story of personal experience which may help to dispel doubts. Not once but many times, not for a day or a year, but for forty years does this true story tell of spirit presence and guardian care.

From a reliable person—who had it from a woman of mature years, of transparent integrity, and of such judgment and intelligence as to command high respect—this comes to us.

That woman told our informant that when she was a child ten or twelve years of age, she saw her brother, a few years older than herself, and who passed away in her infancy. He appeared as a young man; she seemed to know him, but he gave his name and talked with her about the family. All this seemed perfectly natural, and it hardly came to her childish mind but that it was her brother, in the body as when in life here. She had no fear or shrinking, hardly any surprise even, yet some feeling forbade her from telling it. So for years this went on, and these familiar talks with that brother, coming always when she was alone, by day quite as often as at not estimate the force of testimony, either in night-took place every few days, occasional history, philosophy or science-when he dis- thwarted by priestly bigotry. Now they have cat-like approaches cannot be guarded against

given. All this was a reality she never questioned, yet never spoke of.

At last, reaching womanhood and being a wife and a mother, she was so ill that her life was despaired of. At the lowest stage of that illness, while lying on her bed alone, she felt a hand laid softly on her face and turned over to see the long familiar spirit brother. He said to her: "We cannot have you come over here yet. You have long years to live on earth and much to do. At a future time, when your situation and other duties will allow, we have something for you to do, and if you will promise to do it we will help you."

The general nature of that future work was explained, she promised to act for the spiritinfluences, and her recovery was speedy and lasting. Years went on and Spiritualism came up. She was not an early Spiritualist. She knew her brother came often to her, and of late years others came with him, but these raps and the like she had no faith in.

At last, after over fifteen years, came the time for her to do what she had promised she would, and the faithful spirit-brother came, others as visible as himself with him, and they led her through some remarkable manifestations to prepare her mind and body for the task which she was pledged to them to perform. That task she did not seek or wish. but performed it faithfully, as her pledge to do so seemed sacred. For more than twenty years since that time she has, when required or impelled by these spirit-friends, kept on doing their work occasionally, and has found satisfaction and benefit to others as well as herself, in this course.

To this day that brother is with her as natturally and really as ever, seen and heard as are those of the household. "Thousands of times I have seen him and talked with him," said she to our informant. These experiences are known to but very few. She does not wish to be the centre for curious eyes, yet is known as a Spiritualist, frank and fearless for what she holds true.

Could this woman, highly esteemed and respected by church members as well as others in social life, have been under some hallucination all her life? Only the outline of her experiences is given. The details of the tests are too long and of too private a nature, but they confirm the reality of these spirit-visitations.

Here we have, not a single phenomenon or i few facts, but an unbroken chain of proofs with no missing or defective links, no contradiction or conflict of testimony for some forty years, all pointing to the presence and influence of a spirit-brother and of his friends.

Skepticism Run Mad.

The editor of the Iron Clad Age (Indianapolis) Dr. J. R. Monroe, maintains that the border line of insanity is that which separates tangible facts from the imaginary facts recognized by Spiritualists, who are, therefore, advanced into the territory of insanity. These are very superficial suggestions from one whose honest earnestness and independence in proclaiming his convictions ought to have sharpened his common sense. On all other subjects than that of future life, our Dr. Monroe has a very level-head, and we are glad to count him as a stalwart co-worker with the Journal in various fields of reform.

The facts which intelligent Spiritualists have witnessed by the million are just as solid and tangible as any of the facts which Dr. Monroe recognizes. To recognize the spiritual power which produces physical phenomena is not more credulous than to recognize the invisible galvanism of a battery which disturbs our nerves. The difficulty with skeptics of this class is that they combine three unfortunate mental peculiarities -an inordinate estimate of the comparative value of their own personal observations, an unyielding stubbornness in maintaining opinions superficially formed and a supercilious notion of the worthlessness of the testimony of men whom society honors for veracity, intelligence and scientific accuracy.

Upon any scientific question capable of being determined by investigation, the testimony of profound and laborious scientists such as Prof. Hare, Prof. Crookes, Prof. Zoellner, Prof. DeMorgan and Alfred Russell Wallace, would be esteemed by all competent ob servers as much more valuable than that of their assailant, Dr. Monroe.

But there is absolutely no testimony from skeptics of the Monroe class to weigh against that of eminent scientists corroborated by at least a million of competent observers. They simply ask us to receive their dogmatic opinions as to the laws of nature, against facts established by evidence far more than sufficient to decide the verdict of any jury when life was at stake.

The mental infirmity which thus leads to the rejection of established facts, is as much to be pitied as that of the Hindoo who rejects the science of the Western world to maintain his old superstitions. The man who will not believe in the existence of a stone wall before him until he bumps his head against it, is extremely short-lighted, but not more so than the skeptics who deride facts which have been witnessed by millions until they encounter the same facts in their own experience.

It is true that faith may be exaggerated until it produces a mild form of monomania. like any other exaggeration of our faculties, such as vanity, avarice or temper. But the diminution or paralysis of a faculty produces a species of dementia which is at least as deplorable as the excess; and when so important a faculty as faith is so atrophied or paraivzed that the victim of such dementia can-

facts, or like a certain skeptic in England is willing to wager that the earth is flat because he has not witnessed its rotundity, or denies the slate-writing phenomena because he has not personally engaged in the experiments with which even his townsmen are familiar, such an individual is suffering from a lack of mental capacity. He has not passed the border line of insanity from excess but he has clearly passed the border line of dementia or studidity from deficiency of development.

We would very respectfully submit the question whether there are not a considerable number of people who in their stubborn opposition to new ideas and discoveries have gravitated some distance below the border line of stupidity?

As Dr. Monroe was so liberal as to republish our suggestions concerning the border line of insanity will he not be equally liberal with our suggestions as to the border line of stupidity, which separates impartial reasoners from dogmatic skeptics. The stupidity of the skeptical class is so extreme that they are easily gulled by tricksters and are willing to accept any marvelous fact if they are confidentially assured that it is a trick.

The Decay of Dogmatism.

Daily evidences come to us that the old supremacy of dogmatic theology, as occupying the attention and governing the life of man, is a thing of the past. A few weeks ago the Episcopal Church Congress met in Detroit, with many leading clergymen and several bishops from all over the country in attendance. While it was understood that its members held, more or less closely, to the Thirty-Nine Articles of the old English Epis copal Church, very little was said about them; small attention was given to dogmatic the ology; some of the ablest speakers were elo quently earnest for upholding reason and conscience as God-given and final; and practical questions of religious education, personal spiritual culture, health, charity and the like, had the largest share of time and thought. They did not follow the good example of the Church Congress at Newcastleon-Tyne last year and discuss Spiritualism, but they put themselves in sympathy with our daily life and present needs far more than a like body of representative men would have done ten years ago.

Since then a Catholic plenary council has met in Baltimore, with its public doings widely reported in the newspapers.

This large and important council represented "the mother church." the oldest and largest of all Christian sects, and the most conservative of all. Of course the delegates were good Catholics, with no abatement of doctrinal belief, yet the interpretation of doctrines, and the method and spirit of teaching, cannot, in this century, be what they were in the past. These Catholic priests. men whose lives are largely devoted to theological instruction, occupied their time at Baltimore in the discussion of topics which would have been regarded as too secular and worldly for holy men to dwell on at any length in the days of the councils at Nice or Trent. Methods of education, parochial and theological schools, missions among Southern negroes, opposition to divorce laws, and other like questions had far more prominence than creedal definitions, or the persecution of heretics. No ghost of religious persecution reared its awful form in their presence. and the newspaper reports, if they named the Pope at all, spoke of him with the same respect with which they would speak of any Protestant potentate.

In London still stands the pillar set up as a memorial of the great fire in 1666, on which is the following inscription:

f "This pillar was set up in perpetual remembrance of that most dreadful burning of this Protestant city, begun and carried on by ye treachery and malice of ye popish faction in ye beginning of Septem. in ye year of our Lord 1666, in order to ye carrying on of their horrid plott for extirpating the Protest-ant religion and old English liberty, and the introducing popery and slavery."

If London had been a Catholic city the inscription would have been as severe on the Protestants.

Two hundred years have passed away since that inscription first told its story of sectarian hate. A few months ago a Presbyterian Assembly in this country thanked the Catholie Church for its firm stand in favor of do-

mestic purity and fidelity. The old doctrines largely remain on the lettered pages of the churches, but the fire of doctrinal zeal grows fainter. Our orthodox Protestant clergy used to feel bound to preach a goodly proportion of heavy. or lurid. doctrinal sermons, but not one sermon in fifty can be classed as doctrinal to-day, and the larger-souled the preacher the less of creed

and the more of deed do we hear from him. This is not because real religious life and feeling is being swamped in a tide of selfish worldliness, but because duty is more prized than dogma and charity gains while dog-

matism loses. Old theological and sectarian hatred and prejudice are slowly dying out. Bitter disputes about hells, devils, bloody atonements and the like give place to rational efforts, inspired by spiritual enthusiasm, to bring about the kingdom of heaven on earth in better and more hopeful daily life for the people—in more material comfort and bodily purity and health, as helps to "pure and undefiled religion."

The great spiritual movement -"the democracy of rationalism," as Selden J. Finney well called it is both effect and cause of this blessed change.

Spiritual mediumship was not tolerated in

interior powers of man have more scope; reason and intuition hold a higher place; man as an immortal intelligence served in this life by our bodily organs; the body as the shrine and temple, of the deathless spirit command more attention and reverence.

Thus we learn that to-day claims our attention, and our present work wisely done will help to-morrow.

The Restraining Influence of Superstition

The Journal in common with all liberal papers has constantly to meet the unphilosophical, stock objection advanced by evangelical Christians, to wit: "Spiritualism, Liberalism and other forms of modern thought tend to immorality." That there is neither justice nor reason in this charge, and that the manifestations of immorality on the part of some free thinking people are not due to modern teachings, but to the fatal defects of the old, has been unanswerably shown in these columns over and over again. In The Index for last week the able associate editor. B. F. Underwood, has an article under the above head, in which he handles this subject in his usual felicitous and logical way. We quote his concluding paragraphs and call special attention to the last as a complete answer in concise and clear terms to the ever ready charge of orthodox dogmatists.

"As a military officer," says Mr. Underwood, "we had years ago the command of men some of whom would get drunk, lie, steal, and commit almost every immorality, and yet refuse to eat meat on Friday. This is probably true of the Joliet convict. Superstition, having by a distortion and suppression of the truth furnished the motives of moral conduct, which should have a rational basis, has to be called upon in emergencies to restrain its victime, who know no higher authority than the word of the priest.

"If, in an age of rapid transition, men and communities outgrow this superstition faster than they can grow into the new truth, and temporary moral and social disorder results. superficial minds are ready to ascribe the disorder to the 'heresy' or 'infidelity,' as the new truth is sure to be called, not seeing that the moral and social disturbance is due mainly to the mistake of making the dogmas of theology, which are continually changing, the foundation of morality, which has its true basis in the enduring relations of men and in the eternal nature of things. Not the new truth, but the old error, which has led men to believe that morality is dependent upon beliefs which must necessarily lose their force with increasing intelligence, is responsible for the moral disorders such as followed the teachings of Luther and others during the Reformation, marked the French Revolution, and are seen to-day, where the decay of faith is more rapid than the pro gress of knowledge and the assimilation of the scientific and philosophic thought which is replacing theological teachings."

Oliver Johnson has been taking a hand in the discussion of the advisability of abolishing the time-konored office of Chaplain. His views having been misunderstood by the Springfield Republican, he publishes in The Index a more explicit statement of his position in the matter; from which we quote:

... My proposition is that those members of our legislatures who sincerely believe in prayer should agree to do their own praying instead of putting it out as a job to be done by a hired official, and paid for out of the public treasury. It strikes me that this would be a reasonable arrangement, infringing no one's conscience and casting no reproach upon religion. It would compromise no principle that I can see to allow such members of legislative body as sincerely believe in the flicacy of prayer an opportunity to meet in the legislative hall for devotional purposes for half an hour before the daily session. Those members who did not wish to take par in such an exercise would of course be free to absent themselves, and I cannot imagine that they would fear any harm to themselve or the State on this account. There would be no responsible recognition of religion in any form on the part of the State, but only a friendly and wholly uninjurious concession to men of strong religious conviction, or prejudice, if you will. I have no disposition to scoff at such men or their devotions. As a general rule, I believe they are profoundly sincere, and therefore worthy of respect; and this being so, I think the spectacle of a legis lative prayer-meeting under the conditions

supposed would be morally healthful.... For my own part, familiar as I am with the current arguments against prayer, I am far from being convinced that the exercise is not as wholesome as it is natural. If I were a member of a legislative body, I would vote every time to abolish the office of chaplain; but I should love to attend such a prayer meeting as that which I have proposed

To the Editorial Fraternity.

At the earliest practicable moment, the editor of the Journal will draw a bill and endeavor to get Congress to enact it as law. The title will be: "An act for the Incorporation of a National Society, with unlimited powers to protect Editors from would-be Poets." The alarming increase of this class demands prompt and vigorous combination among editors if they would preserve their health and reputation for veracity. The fact is, the limit has been reached, the stuff of which excuses are made has been exhausted. the wells of editorial imagination have run dry; and still the insatiable rhyme-makers multiply and refuse longer to accept "for wheat" the stale editorial excuses for nonpublication. Editors, without regard to sex or age, politics or religion, prohibition or license, should unite in one determined effort the days of Salem witchcraft, but the effort | to secure the assistance of the National Govof people in the life beyond to reach us was | ernment against the jingling jaguar whose tests as to family names and events being | regards some of the best known historical | a more open pathway, and now the wondrous | successfully by the over-worked fraternity.

Prof. Coues-Don't Growl at Him.

Those Spiritualists who are making haste to ridicule Dr. Coues for using such terms as "veridical phantom," etc., and to intimate that he is a Spiritualist but afraid to acknowledge it; declaring he should use terms which Spiritualists have applied to the different phenomena, will do well to hold their ridicule and opinions in abeyance. The nomenclature appropriate to these psychical phenomena has yet to be formulated. Every well-informed Spiritualist knows, for instance, that such terms as "form-materialization," and "independent slate-writing," are misnomers and wholly inadequate to express what is intended. but that they are used for convenience in lieu of something better by people whose interest in the thing per se makes the corectness and appropriateness of its descriptive appellation of trifling importance in comparison—at least until a scientific man ventures on these psychical preserves and applies terms of his own.

The JOURNAL is proud to know that most of its continuous readers are wholly free from the sectarian spirit, and ready to avow that Spiritualists neither own, control nor hold a mortgage on the vast field of psychical research; but only have a lien on it, such as each investigator creates by his own individual work.

Prof. Coues is a scientist: and as such is devoting his time and talents to psychical investigation in his own way, by such methods and along such lines as his genius inspires, his experience commends and his time permits. His mission is among his brother scientists and not with Spiritualists. Let us then quietly look on, appropriating the results of his labors as fast as they can be used to advantage, but no faster. If perchance he seems stupid or fanciful to us who have been through it all—as we think—let us be patient with him, remembering that he is not talking directly to us, but to the scientific world. Spiritualists have so long built from the spiritual side, that they are apt to be impatient with one like Coues, who is building on the physical side. Spiritualists will finally own an individual interest in all that he and others may develop and they may well give such men free scope. Those who desire to know Prof. Coues's views more in detail should read his interesting and wonderfully suggestive little book entitled, Biogen.

Onset Redeems Itself.

At the annual meeting of the Onset Bay Camp Meeting Association, which occurred last week in Boston, the party which has been dominant for several years was unceremoniously fired out, and the Association redeemed from the control of those who have made Onset a rendezvous for frauds and free-lovers. The management is now in the hands of those who will strike hands with the Lake Pleasant Management in sustaining a high standard in every particular. This is most encouraging and those who last year thought the JOURNAL too severe in its criticisms of Onset can now do themselves credit by actively aiding in preserving that camp from the need of criticism. Heroic treatment is usually unpleasant both to the patient and attendants, but it is often the only safe way to insure favorable results. Onset has a splendid future in store, if the reforms now begun shall continue and be permanent.

The Cook County Woman Suffrage Association tendered a reception to Mrs. Clara Bewick Colby of Beatrice, Nebraska, editor of the Woman's Tribune, a spicy paper devoted to the cause of woman, now in its second year. Mrs. Colby was on her way to Washington to attend the National Woman Suffrage Association which holds its seventeenth annual session this week. Mrs. Harbert, the President of the Cook Co. Association, called the meeting to order. Prof. Perkins sang "We are coming Uncle Samuel, fifteen millions strong," words by Mrs. C. V. Waite, music by himself. Mrs. Talbot then gave two humorous recitations, in her pleasing manner, appropriate to the occasion. Mrs. Colby was then called upon and made some remarks, urging more active work upon suffragists, and advocating the study of the subject from a historical stand point, to read history to find out the position of woman in the past and present. She thought no one could study the subject in that way without coming out a suffragist. Mrs. Colby is a bright, interesting speaker, enthusiastic and entertaining, a thorough Western woman, no circumlocution; she has something to say and she says it; her paper is doing a good work in Nebraska. It is published monthly, at one dollar a year. This leads us to speak of Mrs. Elizabeth Boynton Harbert's new venture. She has purchased Our Herald from Mrs. Gougar and removed it from Lafayette, Ind., to Chicago, and changed the name to The New Era. To all who are familiar with Mrs. Harbert's "Woman's Kingdom" in the Inter Ocean, we need say nothing in praise. Mrs. Harbert is a most conscious. journalist, and spares no labor to make her work a success. She is a very enthusiastic woman suffragist, and makes a live paper. brimfull of facts and the best thought of the age upon the subject. The price is very low, \$1.25 a year. Both these papers are monthly, and it is intended one shall appear the first and the other the middle of the month, thereby giving the West a paper devoted to suffrage once in two weeks.

A correspondent writing from Whatcom, W. T., says: "Mr. P. A. Smith gave three lectures here in December, and in consequence there is much inquiry concerning Spiritual-

GENERAL ITEMS.

Mrs. Julia E. Burns has returned to her home in Winamac, Ind.

Dr. Dean Clarke is in Boston, and his address is in care of the Banner of Light.

Contributors must be patient. Their articles will be published as soon as possible.

Buchanan's Sarcognomy has had such a rapid sale as to already nearly exhaust the first edition.

We have received from N. W. Ayer & Co., advertising agents, Philadelphia, a calendar for 1885, gotten up in good style.

The Medium and Daybreak for January 2nd is at hand, and has for its frontispiece a picture of Mr. William Oxley. D. M Ferry & Co., Detroit, Mich., have got-

ten out their Seed Annual for 1885, which will be found useful for the gardener. Mrs. S. F. De Wolf gave a very interesting

lecture before the Peoples' Society of Spiritualists at Martine's Hall last Sunday. We have a large number of interesting articles on hand for publication, and contribu-

tors must be patient. Dr. and Mrs. H. H. Jackson of Cincinnati, have been on a visit to Brooklyn, N. Y., where they were the guests of Hon. A. H. Dailey.

The Melville Fay combination is on the road again; when last heard from, this humbug show was gathering in the money of idiots and curiosity seekers in Michigan.

Look out for him! his name is George Mostow; he is traveling through Michigan and adjoining States in the guise of a medium. He is a worthless beat and a common liar.

Mrs. A. E. Cooley, M. D., of New York City, addressed the conference of the Church of the New Dispensation Sunday, Jan., 18th. Subject: "The Mission of Mediums."

Mrs. Maud E. Lord is now located at 16 James street, where she is holding scances Sunday, Monday, Wednesday and Friday evenings.

Mrs. Clara A. Robinson, has just returned from her accustomed holiday pilgrimage to the Sunny South. She finds quite a difference in temperature, but notwithstanding, she much prefers the North.

On account of sickness, "M. A. (Oxon)" is compelled to discontinue his "Notes by the Way" in Light, London. They have proved an attractive feature to that paper and we hope he may be able to resume them again

To these interested in Psychical Research, the little volume by Prof. Elliott Coues, entitled, "Biogen, a Speculation on the Origin and Nature of Life," will prove valuable and less able, by his pen he was more able than they. A devout man, though outside of the Church; a true very suggestive. Price, 75 cents. For sale Christian, though not a follower of prevalent theoloat the JOURNAL office.

G. H. Brooks has an engagement to lecture in Cincinnati, Ohio, during February. He | there is need of no sun! would like to make engagement for week-day evening lectures any where within one hundred miles of that city. Address him in care of W. J. Black, Cor. 12th and Jackson Sts., Cincinnati, Ohio.

Henry Slade, after spending a few days at Ypsilanti, lately went to Philadelphia, to meet the Seybert Committee. J. Simmons, his partner, has gone to New York City. Mr. Slade will be there soon. Their address will be No. 11 East 13th street, New York City, until further notice.

Dr. Joseph Beals, President of the N. E. S. Camp Meeting Association, passed through the West last week en route to Mexico. He goes there to look after his large mining interests and will likely remain until July, returning in time for the annual camp at Lake Pleasant.

On Tuesday evening, Jan. 6th, a reception was tendered Mrs. Nellie J. T. Brigham, the inspirational speaker, at the cheerful and commodious home of Mr. and Mrs. Edward T. Noble, on West Congress street, Saratoga Springs, N. Y. During the evening Mrs. Horn was entranced, and gave the ladies present floral names, typical of their character.

Light of London, relates a case where the divining rod was put in a lady's hand. She walked about slowly until she stopped suddenly as if shot. The rod then turned slowly round, twisting her hands backward, and she exclaimed, "Here's water." She said the water seemed to be three feet beneath the surface. Subsequent digging proved her statement to be correct.

Egbert B. Waldo of Syracuse, N. Y., has published a little pamphlet entitled "Spiritual Truths, or a series of Spirit-world messages," being a correspondence between himself and the purported spirit of his father, Rev. Daniel Waldo, who will be remembered as chaplain of the House of Representatives in Congress in 1856 and 1857 at the advanced age of ninety-six.

We have received from our old subscriber. and occasional contributor, John Allyn of St. Helena, Cal., a small and interesting volume, which contains a sketch of his ancestors and also many of his own writings. He says in the preface, "the book is not intended to interest the public or to be put on sale, but to rescue from oblivion the incidents in the life of Mathew Allyn and his descendants."

The address of Mr. A. A. Watts, which appears on the first page, should be studied with care by all. The average individual is given to avoiding anything that requires intellectual effort or which does not appeal wholly to pleasurable emotions. Such people have to get a tremendous amount of discipline before they come to be true Spiritualists. We believe the Journal's readers are as ready to give attention to the side presented by Mr. Watts, as to another and less thought-compelling aspect of the spiritual field.

The Mind Cure for January shows continued improvement and is full of promise for much future usefulness. Prof. Buchanan, Dr. W. F. Evans and Hudson Tuttle contribute valuable articles to the Scientific Department and this fact alone insures value received to subscribers. Price 10 cents per copy or \$1 per year. A. J. Swarts, editor and publisher, 425 West Madison St., Chicago. On sale at the JOURNAL office.

Brooklyn readers of the Journal who have depended upon Mr. Chas. R. Miller to supply them are notified that hereafter they will have to make other arrangements. When Mr. Charles R. Miller pays us about forty dollars which he now owes, and sends money in advance for a further supply, his orders for the Journal will receive attention. Until then we must decline further business with

On another page, Mr. Thomas Harding furnishes a problem for those who deny external spirit agency in the phenomena of Spiritualism. Prof. John Fiske's method of meeting the emergency would be-judging from his record-to call Harding a liar and fool, and the medium a scheming trickster. Fortunately for the world, most educated men are not so rabid on the subject as Dr. W. A. Hammond-cashiered while Surgeon Generaland his admirer Fiske.

The winter meeting of the Illinois Press Association convenes at Jacksonville on February 18th for a session of two or three days. This Association is of great benefit, especially to country editors and publishers. To its agency is due a goodly share of the improvement so noticeable in country papers of this State. Clement C. Clapp, of Carrollton, is Secretary, and he will take pleasure in supplying further information.

Oliver Johnson better known to the public in these late years by his literary work, is one of the rapidly decreasing number of stalwart abolitionists, who agitated the rights of the colored man when to do so meant persecution, social, and business ostracism and sacrifices at every turn. On the evening of the sixth of the present month the completion of Mr. Johnson's seventy-fifth year was celebrated by tried and trusty friends in New York City. Among the guests was Robert Collyer, J. W. Chadwick and Wendell Phillips Garrison, son of William Lloyd, the veteran leader of the abolition party.

H. W. Beecher was unable to attend, but wrote a most appreciative letter, saying among other things, of Mr. Johnson:

All his life long, he has subordinated ease, gain, and reputation to the great duty of this age. Closely associated with Garrison and Phillips, be was a worthy member of the triad; for, if he was in speech his name will be precious in all time. May the light fall gently upon him, until the face of God shall give him everlasting light in the land where

Like his friend W. L. Garrison, Mr. Johnson is a Spiritualist and his reply made on the witness stand in the Tilton-Reecher trial when asked if he was a Spiritualist, hasbecome a household saying: "I am a Spiritualist, but not a---fool."

Christ's Creed.

"The Kingdom of the Heavens" as it is discussed on the second page by Prof. J. B. Turner gives the views of a scholarly man, a ripe thinker and a gentleman widely known throughout the country. Though past his three score years and ten," Mr. Turner's intellectual powers exhibit all the virility of earlier years. His interpretation of Christ's creed will interest many of the Journal's readers, though the essay was written for a Unitarian paper and declined by the editor. As the Journal opens its columns to all sides of every question within the scope of its field, it welcomes Prof. Turner and his views.

Telepathy.

(The Nation.)

As a contribution to the numerous wellauthenticated cases of telepathy published in your valuable paper, I mention the following incident:

Several years ago an officer of the United States navy, while on the Pacific Ocean at the hour of midnight, was walking to and fro on his vessel. Suddenly he heard a splash in the water, and, rushing to the side of the vessel, he saw the form of his father struggling in the waves. He immediately consulted his watch, noted the hour, and reported

the circumstance to his commanding officer. The next mail brought him the sad intelligence that his father, who was a professor at West Point, had committed suicide by drowning, on the very night and about the same hour that the apparition had been seen by him.-Very truly yours,

Lutherville, Md. W. D. MORGAN.

Annual Meeting.

To the Editor of the Religio-Philosophical Journal:

The annual meeting of the Unset Bay Grove Association was held at Eagle Hall, Boston, Wednesday, January 14th, 1885. Seventy-seven shares were represented in person and twenty by proxy; absent, three. After hearing the official reports of the Treasurer, and learning that nearly \$20,000 had been expended, about \$12,000 of which had been used in direct op-position to the expressed wishes of the stockholders, the Association proceeded to the election of officers for the ensuing year, which resulted in a change of the full Board, show-ing that the Association has no use for a set of officers that will not listen to honest requests. William D. Crocket, of Boston, was elected President, in place of H. B. Storer (receiving 62 of the 97 votes cast); George Hosmer. Vice-President; E Gerry Brown, Clerk; E. Y. Johnson, Treasurer; Simeon Butterfield. Cyrus Peabody, Alfred Nash, William Picket, J. P. Ricker, Directors.

We trust the result of the election to-day will prove a healthful benefit to the well being of Onset, the officers and the directors being true and tried Spiritualists, who will have a lively interest for the good of all con-W. W. CURRIER.

The Peoples' Society of Spiritualists hold meetings in Martine's Hall, 55 Ada Street, every Sunday at 3 o'clock. Developing circles are held in connection with the Society, every Monday evening at 378 West Madison Street, and at 820 West Lake Street on Thursday evening, at 7:30.

\$1.00 FOR 50 CENTS.

Any reader of this paper who will send 50 one cent stamps to the AMERICAN RURAL, HOME, Rochster, N. Y., before March 1st, 1885, will receive that handsome paper, postage free, until January 1st, 1886. The Rural is a large eight-page, forty column WEEKLY paper, now in its fifteenth year, and the cheapest farm journal in the world. The price is one dollar a year in advance, but the above offer of fifty cents in postage stamps will be accepted if sent in before March 1st, 1885. Send for sample copy, and see what a bargain is offered.

James Vick, known as the Veteran Seedsman of America, selected Rochester, N. Y., as his home, and there established the mammath business which has made his name famillar in almost every household in this country. Perhaps, the greatest secret of his suc-cess was his honest dealing and the excellent quality of his seeds; and still another explanation of it lay in the popularity enjoyed by his very practical and always beautiful Seed Catalogue, VICK'S FLORAL GUIDE. The 1885 number of this valuable book has just come to hand, with its bright flower frontispiece, elegant lithographed cover, and 1,000 or more illustrations. It is certainly worth many times the 10 cents asked for it.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid Sold by all druggists.

Strongly Endorsed. -It will be seen by the advertisement elsewhere, that the American Agri-culturist, so long at the head of the Agricultural Press, is now endorsed by the United States Govern-ment. The publishers present every subscriber for 1885, with their Family Cyclopædia-just out, containing over seven hundred pages, and one thousand iliustrations. Our readers should send six-cents (stamps), for a specimen number, with Premium List, and specimen pages of Cyclopædia.

Business Aotices.

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

SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know wi full particulars, as it will save time and trouble.

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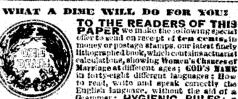
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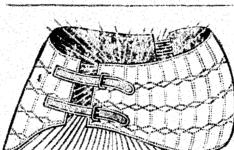
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What are "Magnetic Shields?"

They are a network of English magnets scien-tifically arranged and encased in the finest and most durable materials. Science, skill and workmanship can produce no better. They are perfection as far as the great laws controlling the great, grand, vitalizing substance and force magnetism—have been discovered. It is due to the ceaseless efforts and untiring brain of Dr. to the ceaseless efforts and untiring brain of Dr. C. I. Thacher, that this great success has been attained. Magnetism is very much different from electricity, in its origin, in the manner of producing it and in holding it. Electricity is generated by chemical action. Its application is by bands, or narrow zine and copper plates; and acids either applied or given off from the body. There is the trouble of using vinegar or other acids. There is smarting stinging and other acids. There is smarting, stinging, and other unpleasant sensation. There is but one perfect electric belt and that is not practicable. Now, electric belt and that is not practicable. Now, magnetism is one of nature's forces. Yes, the great unseen and silent force that is causing all the changes in nature. It is manifested in nothing but iron and and its products. There are no acids, no chemical action, no trouble or bathing with our shields. They are lined with the best flannels, covered with extra fine lady's cloth. They are not worn next the body. There are no metals but steel no nothing to do harm. The They are not worn next the body. There are no metals but steel, no nothing to do harm. The sensation produced is one of life, vigor and energy, the result of an equalization of the circulation of the blood. For the relief and cure of all the aliments of the human body it is impossible to find in nature a substance, power or force that produces such magical results as magnetism.

What are Healing Agents?

Those only are healing agents for which there is a scientific explanation for their use. Wisdom says, "Discover first the natural condition of man in both his mental and physical natures, when perfect harmony exists." This is health. When perfect harmony does not exist, we have disease. All disease begins in the mind; from that it is conveyed to the nerve fluid, then to the circulation and blood. From the blood to its vessels and all surrounding tissues and organs. No philosopher the world has produced, or ever will produce, will be able to reach any other rational conclusion. There is but one disease under different names. Now, wisdom again

eye, "Look to nature for that substance that when concentrated and applied to the human body will produce a natural condition of both body and mind." Magnetism has proven itself to be that substance. It is the only substance that will produce such wonderful results. Ever since man existed he has been the nanufacturer and contracting of which has alled draw with and compounder of what he calls drugs, with which he has been able to kill his millions. Ignorance and bigotry are the fathers of the drug, the same as ignorance and superstition are the fathers of idols. One is of the same use and benefit to suffering humanity as the other. They are fathered by the same parentage and produce the same results, which are disease of hody and mind. Idols are still worshipped by the un-civilized and by cannibals; drugs are still swallowed by intelligent but sickly men. Idols make and keep man weak mentally, while drugs make and keep him weak physically. Both classes of people need wisdom, one as bad as the

What is Magnetism?

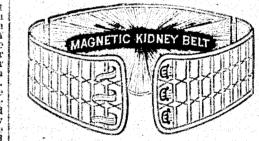
Since man was formed he has been supersti-Since man was formed he has been superstitions. Everything he could not see and handle and at once understand he has considered marvelous, and among the incomprehensible. Gradually have ghosts of doubts and fears and ignorance and superstition vanished before the streams of eternal truth as they fall on human minds in their radiations from the great Fountain Head of truth—God. Blessed is the mind that refer the truth with the same buildings. lain Head of truth—God. Blessed is the mind that reflects the truth with the same brilliancy that it received it. For future generations will walk in its light. But pity for the mind that will reflect truth into falsehood and force future generations to grope in darkness and ignorance. The human mind, like the moon, is but a reflecter. Only until now has even the wise given Magnetism a place as a something in nature. It is still called a force, power, energy and agent. It is all these and it is more. Magnetism is a fine, silent and invisible substance. It is the only one that is universal with mind and space. From it all things were formed. To it all formed or ultimate nature must turn for life and health. It is a grand vitalizing power, giving life and vi-It is a grand vitalizing power, giving life and vi-tality to all organic nature. It is a magical substance and nower which is controlled and governed by certain laws, the obedience of which brings health, life and sunshine. We hold this wonderful agent in our Shields and with them successfully treat all forms of chronic and acute diseases. In writing us state your case and we can advise at once the number and kind of Shields for your case, and tell you the



This cut represents our Magnetic Insoles, which we claim will warm feet and limbs by establish-ing a good natural circulation of the blood. They remove all aches, pains and cramps. They dulet the nerves, bring sweet sleep, dispel chills, lan-guor and tired feelings. They insulate the feet and body from the cold, damp ground, and thus prevent the abstraction of the positive force from

the body.

They cure chilblains and remove all unnatural conditions from the feet and ankles. They are a conditions from the feet and ankles. They are a great conservator and direct promoter of the general health, and can be worn at all seasons of the year, being made very thin, taking up but little room in boot or shoe. They can be worn at night in the hose with the same great, grand results. The Creator has decreed that organic life can carry on its functions only by means of a circulating fluid called blood. The proper and natural circulation of this fluid depends on the electricities of the body. When they are disturbed the circulation must be. Their disturbance is caused by mental and physical impressions, and to restore and quiet the equilibrium of these forces in the body is the mission of these Insoles and all our full the of Magnetic Shields. Try these Insoles, for they do all we claim for them. They keep your feet warm and head cool. They demonstrate the need of our larger and more powerful Shields. They are little wonder workers and are worth many times the price we ask for them. They do not lose their virtue and wear for months. They them the price we ask for them. They do not lose their virtue and wear for months. Try them. \$1 per pair, three pairs for \$2.



This is a cut of our Kidney belts for men. It is from 7 to 9 inches wide, buckles in front and is worn over the under flamel.

This belt is very durable and does not lose its virtue. When buckled on comfortably tight it relieves pain in a few minutes. Thousands of men are suffering with their backs and kidneys when this belt will cure them. There is life, warmth and comfort in the use of such. We know of no failures where the trouble is in back and kidneys. In all cases of indigestion, inaction of bowels, urimary troubles, the belt is a perfect success. There are no changes in the use of this helt. We say it will remove congestion, inflammation and pain. It has cured hundreds of the very worst torm of chronic allments. Never since man had a lame back has the wisdom of the profession been able to produce an equal to Dr. man had a lame back has the wisdom of the profession been able to produce an equal to Dr. Thacher's magnetic kidney belt. Why suffer, men, when such relief is offered cheap? Why have stiff backs? Why go around half stooped because of lame backs? Why suffer all the agonies of a tortured soul with diseased kidneys? There is no excuse and no reason for it. There pro thousands of men who have been it. There are thousands of men who have purchased this belt and in 10 days write us a "God bless you" in your noble work for suffering humanity.

It is a sin to let the pain which originates in

rated in this belt and can be purchased cheap. Enough.

the abdominal cavity torture your spiritual man when the very power that will restore quiet to those disturbed functions is concen-

Thousands of dear, good people who have not one natural condition and whose very elements, tissues and organs are all weakly, sickly and partially decayed, and whose very life fluids, the blood and nerves are very much impoverished having but little power, life and energy, and wno are sick, very weak and like a decayed tree are liable to be blown down and out by sudden are liable to be blown down and out by sudden and adverse circumstances, send to us for a pair of our little foot batteries and expect them to cure all their ailments. The result is in those bad cases the feet are colder, hence they say "Even magnetism has no effect on us." To the sick we say ket enough. If you are not very sick, if your blood is not too thin and too weak, if it is not wanting in its iron, then any of our chieble will be felt and produce good results. if it is not wanting in its iron, then any of our shields will be felt and produce good results. But to be cured the patient must have and wear enough of the shields to protect the body, charge the entire twenty-two pounds of blood and keep it charged, then the most satisfactory results will be had. Those people who do not find good results from a pair of insoles should remember that it is no fault of the soles but the fault is in the condition of their blood. They are in a dangerous condition and should at once get our advice and follow it. Magnetic Shields do not fall, they cannot fail to do all we claim for them unless the great laws controlling this magical substance are defeated by the habits of the wearer. To compare magnetism with medthe wearer. To compare magnetism with med-icine is to compare sunshine in all its glory to the darkness of a cloudy night.

READER: We state bold, grand truths. It is your duty to investigate and know whether we cure sick people as we claim to. If we do then none should be sick. If we are attempting to impose upon the sick for money, we deserve the impose upon the sick for money, we deserve the severest punishment the law can inflict. No living man can gain anything by writing, speaking or advertising a falsehood. God knows it all, and honesty is the best policy. Investigate us, find out who we are.

The editor of this paper is personally acquainted with us and we can refer to many editors who are wearing our shields and write us they would not do without them.

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For the Religio-Philosophical Journal. Two Glimpses.

BY M. C. CHASE.

I stood at the doorway of Hades, And carelessly looked within, All the pleasures of youth beholding, In those wide gilded halls of sin.

There, sweet creatures fluttered in sunshine.

And tossed their proud heads in delight,
Shock out their gay garments of fashion,
And merrily laughed at the sight.

As flushed were their cheeks as the wine cup, And sparkled their eyes as the stars, Their voices were mellow and tender While dropping melodious bars.

I looked 'neath this frivolous splendor, And a sadness seemed to prevail; I noted the tear-drops were falling, And many a cheek turned pale.

For, careless of health and of virtue, They had recklessly wasted each, In seeking for pleasure here, losing The heaven almost in their reach.

Here were young men, gaily apparelled, Masquerading in brilliant guise, Seemingly pure, true and guileless, Yet I saw through their borrowed disguise.

For manhood was sunk in the revel, And virtue had turned away shamed, Impurity marked on their foreheads With evils too foul to be named.

Amid all this carnival moving, Unheeding as a careless child, Old age, I beheld as in ruin,

hevelled and haggard and wild. All tattered and torn were their garments Gray bearded, with blood-shotten eyes; Fergetting what makes a true manhood, And scorning to learn of the wise.

Then I looked in vain for the children, God's innocent blossoms so sweet; For this festive place seemed alluring At ev'ry new turn of the street.

No vision of childhood presented Itself to my wandering gaze; I fancied a voice to me calling, "Enter not this wildering maze.

"What here seems so bright and enduring, But leads unto darkness beyond, Where all that was cherished and tender Is lost, with the hopes that were fend."

I turned from this place so inviting, And looked at a sun-mounted dome, Its portal was closed to my vision, Yet it seemed to welcome me home.

Bright angels of mercy descending On wings of a holy content, Seemed ever inviting to freedom,

I followed in silence, attending The angel of mercy on high, Nor paused, till I stood at the portal, In the star-spangled vault of the sky.

Behold, all the wondrous transforming Of objects presented to view! What first seemed a doorway to prison Was, to Heaven, an archway I knew.

Se, kindly the angel permitting Me softly to enter within, I shaded my eyes from the splendor, And watched and waited therein.

It was here I found all the children, 'Mid garlands of roses at play; Like butterflies robed in the sunshine, And flitting among them all day.

All peerless the Goddess of Virtue Sat throned in her regal estate, While Wisdom presented the sceptre That unbarred and opened the gate.

Each face was illumined in glory, All smiling and happy and fair, No sorrow nor death, age nor parting, Could mar any happiness there. The aged were bathed in youth's fountain

And found all their graces again, For true to the soul's highest effort, On earth were left sorrow and pain. The odor of flowers most oppressive,

The music, entrancingly sweet, Filled my soul with a passionate longing, Caused my sad heart wildly to beat. Amid all this halo of glory,

These angels so pure and so wise, I felt but unworthy of being Here dressed in an earthly disguise.

The voice of the angel was tender-He chanted a loving refrain; "Go back to the earth child of mortal And take up thy burden again.

"Learn wisely to act in the present Remembering that God is love, And thus patiently striving ever Thou wilt win thy true place above."

Our Celestial Birds.

To the Editor of the Religio-Philosophical Journal: From the land of spirits or the realms of the Summer-land there comes a language expressed by the birds. There every sentiment of the human spirit finds its corresponding predominating expression in birds. First, I have seen clairvoyantly the large White Warrior that dwells with the Braves, strong, and plumed with bristling feathers, that in sentiment displays combativeness, destruction, firmness and all the traits that go to make up the animal instincts and sentiments. It is also lofty and dignified and of a high order. A lesson may here be learned with reference to its use and adaptability. The In-dian, living nearer to nature and primarily spiritual, sees these birds, and has patterned feathers to his own head and back, to correspond to them as near as

he could; hence their idea of plumage.

Then comes the Monarch, a smaller bird decked in plumage something like a pea fowl, but of a different color, white and gray predominating. The spots on the feathers are of a rose-red and bright green. The male is the very personification of dig-nity as seen in some of the human family; the fe-male, in contrast in every look and attitude represents the pure feminine quality, gracefully adapted to her mate. What a lesson could here be learned, if nature could always choose the very sentiments

if nature could always choose the very sentiments most in harmony with each other.

The Sanguine Bird is large, and in color, slivery green and white, with a little purple on the breast; the plumage is elaborately mottled over its back. On its crests are large plumes. It represents the joyous love sentiment, hence is called the Sanguine Bird. The Spring Bird represents home. It is brown. Bird. The Swing Bird represents hope. It is brown and about the size of a thrush; their chief amusement consists in swinging somersets around the limb of a tree. Of the Ruffled Neck Singers there are of a tree. Of the Rumen Neck Singers there are three varieties, one with crested plume, pure white. Birds of Purity and Beauty have spreading plumes and crests, and alse feathers resembling the Lyre Bird of Australia. In contrast, we have the Despondent Bird, in color, light blue, with peculiar neck feathers, somewhat resembling wings. This as well states are remarked to the state of the stat feathers, somewhat resembling wings. This as well as other prominent feathers are tipped with a darker shade of blue. There are also birds representing experience, judgment and age, of a light purple color, with white plumage intermixed with red; these we may call the Intellectual Birds.

Birds of Beauty represent the beautiful in nature; in color, pure white, resembling the parrot. In every department where beauty dwells, these birds are there. The Ethereal Birds are of a white and a light

there. The Ethereal Birds are of a white and a light blue, of peculiar rufiled plume along their entire backs. They represent the ethereal sentiments, such as ideality, imagination, wonder, etc. The Reveren-tial Bird is pure white and has plumage resembling other spirit birds. The head and attitude indicate

The bird of the Celestial Harp has four wings, pure white, with an abundance of plume feathers. It visits the lower spheres of spirit life as well as the higher. It is truly the bird of song, and its voice resembles a harp, hence the name. Earth-bound spirits, hearing this bird before seeing it, think its voice that of the Lord and Savior. Its song cheers the despondent of the lower spheres. The Singers in Concert and Mocking Birds are small, something like a cauary, with black wings. They seem to inhabit the sky. Around a silvery cloud of light they flutter in flocks, chanting and warbling very beautifully. Oakland, Cal.

A Mysterious Dove.

To the Editor of the Religio-Philosophical Journal:

One of your correspondents lately referred to the probable ministry of birds, and as some interesting illustrations have come under my own observation, I think it well to send them to you. At one time, several years since, being in the midst of many difficulties, my natural resolution somewhat falled me, and what was worse I found myself in such a state of mental depression in consequence, that my faith in God and our eternal relations to the Pivine became blurred, and I insulted the sweet breath of heaven with doubts I should have felt ashamed to express to human ears. The earth was dark, and heaven afar, and I weak—imbecile—and yet I clung to my faith in eternal things with a wild tenacity, as is shown by the inclosed Sonnet written in this period of more than mortal questioning. This Sonnet tells the story. I had not slept. I was living in a crowd-ed thoroughfare in Brooklyn, and my desire to know something of the state of one dear to me who had passed onward was so intense, that I exclaimed: "Oh! that I could have some token, some assurance that death is not the end of al!"

that death is not the end of all?"

The faint streaks of light were just beginning to gleam in the east. There was no stir as yet of the great city. A Sabbath stillness prevailed. Suddenly, as if in answer to my thought, a white dove alighted on the window sill of my open window, and rested there with low coolings. To me it seemed the divine Paraclete, the promised Comforter, and I was content and lifted my hardons with new faith and content, and lifted my burdens with new faith and trust, for I have the old Puritanic reachout for con-firmation of faith, and answerings to our doubts. I do not so much believe in miracles as in an all pervading linking of the seen to the unseen. What came in answer to doubt:

A SONNET.

I pressed unto my doubt-distracted head
My crown of thorns. I could not, would not die;
And Death the end of all. Oh! rather lie
In conscious life, joy all extinct and dead,
Than with our elamental papers shed Than with our elemental vapors shed Go silent out to be no more. Oh! sky Burn downward moulten brass upon mine eye, May I but know the soul will onward tread The mighty bars where constellations go
Onward—still onward—deathless—undismayed.
A rush of wings! A snowy Dove came through
My lattice! With a white symbolic glow I saw the holy Paraclete arrayed, And an Immortal Hope upon me grew. ELIZABETH OAKES SMITH.

Letter from C. Fannie Allyn.

To the Editor of the Religio-Philosophical Journal:

As I have just left Cleveland-the city not the President elect-I think it would interest your readers to hear of the newly developed medium there. I had the pleasure of a brief sitting with him, though he is not yet a professional. As I understand it, until recently he has been a church attendant; whether member or not, I do not know. Some years ago he learned telegraphing of a gentleman, since passed on to higher life. Of late Mr. Rowley has been puz-zled by rappings on his shirt collar, and more perplexing was the discovery that there was method in the raps, and he could read them as he could the clicking of a telegraphic instrument. They purported to emanate from his ascended teacher. Taking two slates and placing his hands on the frames, the messages continued. A Spiritu list then had a box made with slate top and bottom, and a telegraphic instrument placed therein, with proper apparatus attached. Thus secured from mortal contact, Mr. R. keeps his hands on the outside frame and the telegraph rattles off messages which can be read by any expert or ordinary operator, numbers of whom have visited him, and retired with wonder in their faces, and acknowledgements of an unseen power on their The medium is a good looking young married man; is intellectual and gentlemanly, and acts very reverential to the unseen power. He is thoroughly convinced, and is as pleased and interested as are the visitors. I was pleased in a double sense. First, it has been stated for years on the platform, by or through myself that we had not got beyond the rape, not yet up to them, and that their practical value was full of continuous revelations.

Second. Here is a phenomenon that must be attractive to the electrician and scientist, conducted in bright light; can be studied closely, and the rapping is sometimes without the medium's hands being nea the box. The fact is clear: no need of faith or a Bible text. Personally I think the gentleman will yet come before the public, though now averse to it, and lead in further developments of this progressive

The Cleveland Society is doing well. Some are auxious for a settled speaker; others desire continual change and sensational tests. As officers, Mr. and Mrs. Barker and Mrs. Batchelder are faithful and splendid workers. A most excellent voluntary choir, led by Miss Alice Barker, contributes greatly to the interest. My home was with the true and tried friends, Mr. and Mrs. Samuel Curtis, whose hospitality to speakers is well known, and, like charity faileth not.

I have just begun a course of lectures here for their lately resurrected society, and it is a very healthy and pleasant reunion. Another voluntary choir gave us splendid music last Sunday. Here, as elsewhere, a few are nobly working, and by the interest evinced I see no reason why they should not be crowned with success. I am too unacquainted as yet to chronicle much. Mrs. Jacobs, independent slate-writing medium, is here. I learn of circles and mediums, and much honest investigation. I think our literature should be more widely spread.

I noticed the RELIGIO-PHILOSOPHICAL JOURNAL for distribution; it was eagerly read last Sunday. I have heard many commendations on your Christmas number. If I had money, I would place in the hands of the reading public, myrlads of tracts. I would see that our free thought and spiritual papers were liberally sustained, and inquirers supplied with men-tal food. The people need it. Our children (angels help them, for some of us are remise) ought to have a weekly paper, bright and instructive. They should have, if I had the ability and a little money. I would build a monument to my spirit boy, by helping the boys and girls yet imprisoned in the form. It would be better than senseless marble. There, I have started one of my hobbies, and if I don't stop, I shall write a book as large as the sixty-six Bibles, and with some of their uselessness.

Let me, in conclusion, thank again the children of the Cleveland C. P. L. (which, thanks to a few true ones, is still thriving) for a Christmas gift of a lovely pearl-handled penholder and gold pen. May it never record slander, and always speak for the right, and never for the wrong. May it be found faithful to the interests of the children, and help them, and yet go into abler hands than mine, to assist in all truths and good works. C. FANNIE ALLYN. and good works. C. FANNIE
48 W. 9th St., Cincinnati, Ohio, Jan. 7th.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

Several years since I witnessed a number of experiments with the divining rod. Several places were located and wells dug according to direction, without a failure, some of these being within a short distance of much deeper ones that had been sunk without finding water. I soon found that the twig would operate in my hands and I have experi-mented with it until I am satisfied that it is no fraud. I have had my eyes bandaged, and then led by another, every time on crossing the vein the rod would dip down without volition or any action on my part, Lansing, Mich. Dr. J. A. MARVIN.

Spirit Writing.

To the Editor of the Religio-Philosophical Journal:

Is this a satisfactory explanation of involuntary writing? A friend on the other side writes the meesage on the magnetic plates of the brain. The sensory nerves carry it to the hand, where it is discharged at the point of the finger, like a message, written on the telegraphic instrument at one end of the line, is carried through the wires to the receiver at

the opposite end. Highland Park, Ill. MRS. M. H. BAKER.

Spiritualism in the City of Brotherly Love.

To the Editor of the Religio-Philosophical Journal:

I have not penned a line to you for some time. I have been ill and physically exhausted. I attribute the cause to bad weather, overwork, and devotion to my spirit friends, who use me as a machine. My spirit friends are not bad fellows, but they cannot give me strength and life; if they had the power they would do it. They are kind, and would do any thing that could help me along. It is quite enough for them to produce thought for me, and transmit the same by inspiration. I must look to other sources to supply the rest. My spirit friends are real beings to me, and comprise quite a company. I know them as a Sunday school teacher knows his scholars. Mediums, like all other machines, are liable sometimes to break down and wear out. I have not penned a line to you for some time. to break down and wear out.

to break down and wear out.

Well, I have got through some of the gloomy horrors of dyspepsia, and can see daylight again; I shall be able to work a little longer. So much in explanation of my silence. I wish I could alter some cosmic and organic relations in this world; I would then supply humanity with good teeth and stomachs. Civilization can stand firm with good teeth and healthy stomachs.

Since I wrote you the good citizens of Philadelphia have had a visit from a reverend gentleman from Pittsburgh, Pa., who exhibits a terrible virus against Spiritualism. I am not sure whether he has a sound orthodox head upon his shoulders. His

a sound orthodox head upon his shoulders. His a sound orthodox head upon his shoulders. His church is called the Church of God. I suppose it has some old and new-fangled notions of its own. In Philadelphia it is quite obscure. One of the interesting ceremonies of this church consists in washing the sisters and brothers' feet. I am told that the brethren have not always succeeded in keeping themselves free from scandal. Gentle sisters have sometimes complained about the Deacons washing too much of the "calf" instead of keeping strictly to the feet. Whispers of this kind have been heard about the church of which this reverend gentleman about the church of which this reverend gentleman belongs. If I have his name correctly, it is Coovert No doubt you have heard of his doings before. He has an old man with him to "coach" him and thereby make up for his short-comings; he claims to be a certain Prof. Grymes, the author of a startling new book about ocean currents and the formation of continents. This Grymes claims to have been the originator of modern Spiritualism in 1844. I mention this fact that your readers may no longer be in doubt about this important matter. He claims to know all about mesmerism and the trance state. He can explain it all. The old man is about the greatest humbug I ever put my eyes upon. He possesses a fool's vanity, and his age will not protect him from a wise man's contempt and ridicule. These Siamese twins have been with us. We have seen their light, and now can estimate it at its true value. Both of them belong to the same church; both attend to the washing of feet. I think in the case of the reverend gentleman that the ceremony might with advantage be extended to the head. A general washing of brains might also be conducive to more intellectual health in the whole body of worshipers in this church Mr. Coovert came to this city to expose Spiritual

ism and tell Spiritualists that they are dupes and that all mediums are frauds. He boasts of this piece of unmitigated impudence in a Pitts urgh paper. He is a rare boaster, but not a logican. He cau make as much noise as a cateract, but is very ignorant of science. Of leading queetions which are agitated by thoughtful men, he knows nothing. He has ocean-large currents of rampant egotism, which he cannot hold in abeyance. His beardless heavy jaw moves to the dictation of his inordinate vanity. He frequents the backstairs of newspaper offices and presents for publications of newspaper offices. and presents for publications reports of his doings and presents for publications reports of his doings, which are untruthful. His statements are not reliable. There is nothing in his vapid tirades against Spiritualism. He is not equal to a fourth-rate opponent, and not worthy of the expenditure of any intellectual powder and shot. I am firing off this criticism only in the way of practice, in order to correct my aim and keep my armor bright for a better foeman some other day. While here, Mrs. Glading, a trance speaker, challenged him through her spirittrance speaker, challenged him through her spirit-guide, Hoolah, to a public debate on Spiritualism. He accepted, and the "duel" took place in the hall of the First Association of Spiritualists, 8th and Spring Garden. It was a one-sided affair; everybody thought so. Mrs. Glading had it all her own way, and beat him very easily. All that he could say was, that mediums are frauds, and that Spiritualists are dupes. He has yet to learn his first lesson in logic. He seems to know no more about it than a prairie chicken. An assertion without proof is nonsense and not to be tolerated among men of thought. The Spiritualists had a good time; grim humor beamed forth from every face. The Christians generally dropped him like a red-hot cinder; he is not good enough for them. Mrs. Glading with great courage appropriate repartee and coherent argument sustain ed her point, and often smote heavily her antagonist Your readers need not be alarmed when they hear of the false charges made by this man. He is only a popgun in intellect.

An extraordinary incident happened here January 4th, the creation of an Archbishop of the Roman Catholic Church. It happened in sober Philadelphia —not in Italy, France or Spain, but in this advanced Democratic country, America. When I awoke up on Monday morning I thought we had got back again into the middle of the dark ages. This is an event for the thoughtful men of this country to consider. It is a serious one. It was a grand display of ecclesiastical fireworks and mummery. It was, however, conducted in splendid style. I cannot enter into details. Archbishop Ryan was invested with the Pallium. To the members of Protestant churches this will have no meaning.

To the believing eyes of a good Roman Catholic this Pallium is a great thing. But Jesus Christ never saw one like this; he never had one on his shoulders: the New Testament does not describe one. It does not belong to the teachings of Christ. It originated in the ignorance of the ancients in the Olympian age of divinity.

We can trace it farther back than that; something like it did exist in Egypt long before the Homeric age; but there it is, with certainty, in the Olympian age of gods and heroes. The Church of Rome is almost the church of Jupiter. Church-Christianity is but another name for paganism. Popular Christianity is an evolution from previously existing systems of thought. Romen Catholicism is the lines deof thought. Roman Catholicism is the lineal de-scendant of the superstitions of the Greeks and Romans. This Pallium which Father O'Keefe brought from the supreme sanctuary at Rome, proves it. It is made of white wool, procured in the following way: The plous and devoted nuns of St. Agnes, on the feast day of their saint each year, offer two white lambs on the altar of their church, and during the time they sing Agnus Det in a solemn mass. The white lambs are afterward taken by two canons of the Lateran Church to the two subdeacons of the Pope, who then send them to the pastures till shearing time, and then they are shorn. The Pallium is made of this pure white wool. It is then carried to the Lateran Church and placed on the high altar by the deacons, on the bodies of St. Peter and St. Paul. After being there the usual time, it is removed to a place of safety, and there it is kept till it is wanted. This Pallium signifies, as it is taken from the body of St. Peter, the plenitude of ecclesiastical power. The Pope claims to be the successor of St. Peter, and confers the Pallium. It symbolizes the transmission of the virture of apostolic succession. The ceremony which was performed here was purely pagan.

Such magnificent exercises were common in the religions of the ancients. They are calculated to deeply impress the minds of the ignorant and strike with awe the superstitious. There were some fine displays in the temple of Jupiter at Rome; priests of great power were often invested with the toga there. Many a pricet has walked the Appian way, proud of having received the Pallium, long before the age of the wise Augustus. The priests of Zeus traced their power through it to the gods of Olympia. When will humanity learn wisdom, and throw away these ecclesiastical shams and cant? Verily we are not even in this age free from the Olympian forms of superstition. Is not this thing we call Christianity a part of it?

Christianity a part of it?

I have a strong fear that this Pandora, the Roman Catholic Church, will rise and poison every avenue of free intelligent thought in this new western world, roll back the tide of human progress and bring back again that age of dense darkness and night, wherein the intellect yields its judgment to plety and its reason to belief. Then will the second night of time have arrived; and the despot will rule in the name of heaven, and hell with its dying horrors will be revived to overawe the mental sensibilities of mankind. The priest is the harbinger of darkness. I am his avowed enemy. I will fight him and his despotic God in the hope that humanity may eventually get rid of the dangerous pests which threaten even the beauty and safety of our civilization.

J. CLEGG WRIGHT.

J. CLEGG WRIGHT. Philadelphia, Jan. 6, 1885.

Interview with Schubert's Ghost.

The London Figure of December 6th has the art-

icle printed hereunder. Mr. J. S. Shedlock is musical critic of the London Academy:

DEAR CHERUBINO: Last Wednesday I went to see the psychographist, Mr. Eglinton. Mr. Gladstone's interview with the celebrated medium was recently spoken of in all the papers; and so, I am quite sure spoken of in all the papers; and so, I am quite sure, the name will be familiar to all your readers. If a believer in Spiritualism, you would perhaps advise me to send any communication on the subject to Light; if a disbeliever, you would perhaps suggest the Freethinker or the War Cry. But I am writing to you for a special reason.

If Mr. Eglinton, I thought, will allow me to call for any sujrit, and allow me to put any question to

for any spirit, and allow me to put any question to it, I will see if I can obtain any information which will be of interest to musicians. A happy thought! What could I do better than try and learn something about the state in which Mozart left his Requiem, and about Schubert's missing symphony, or rather the one which Sir George Grove says is missing. I have always laughed at mediums, apparitions, etc., and so I could scarcely hope that the spirits of the mighty dead would come at my beck and bidding, and allow me to question them. But nothing ven-

My wife went with me, and it was arranged between us that she should parley with Mozart, and I with Schubert. We all three sat round the table, my wife and self, and Mr. Eglinton. I said, "Is Schubert here?" Mr. E. held a slate for a moment under the table, a secretable parley was beard and under the table; a scratching noise was heard, and on producing the slate the word "No" was clearly written on it.

As I am only writing about musical matters and also am afraid of trespassing on your valuable space, I must not describe minutely the movements of Mr. E. I will, however, say that the whole affair is most extraordinary, and does not seem at all like a farce

or a conjuring trick.
Mr. E. then said, "Will the spirits answer ques-

The message came, "You have power," My wife then took the celebrated Brahma-locked slate which belonged to the late Duke of Albany, who brought it with him when he consulted Mr. Eglinton. She wrote on it, "Mozart, can you tell me how much you wrote of your Requiem?" Mr. E. certainly did not see what was written. The slate was locked and placed on the table. An ordinary slate was placed under the table, and an answer at once came, "Mozart is one of your guides, and inspires your husband to play." I make no comment on this.

to play." I make no comment on this.

"Now, will you write down a question?" said Mr. E. to me. I took a slate, held it so as to be sure no one could see what I was writing, and although I had at first been told Schubert was not present, I thought I would still fry and hold communion with him. At first I was going to ask, "How many symphonies did you write?" but I decided on a more crucial test. This is what I wrote, "Schubert, can you tell me how many symphonies you wrote after the unfinished one in B minor?" I put the slate on the table empty side upward. Mr. E. put a crumb of pencil on it, held it under the table, but so that we could see part of the slate, and could also see his hand holding it. In about five seconds a scratching was heard; the slate was lifted, and on it the figure 2. was heard; the slate was lifted, and on it the figure 2 Some further experiments were made, with which I shall not trouble you, but, like Mr. Gladstone, I can

say that I was impressed by what occurred. Were I now to discuss the question of psychography, you would probably not read, much less print, my remarks. I have related my interview in as plain and truthful a manner as I possibly could; and, indeed I felt bound to let you know what took place. If Sir G. Grove is a believer in Spiritualism he will now perhaps visit Mr. E. and push the inquiry fur-I was too astonished; I ought at once to have asked particulars of key, place, etc. I just add, in conclusion, that I went to Mr. E. at the request of a lister, and that my name was unknown to him. My sister had obtained an interview with him as Miss X., and my wife and self went as Miss X.'s friends.

The Labors of Mrs. S. E. Bishop.

To the Editor of the Religio-Philosophical Journal:

We have had four lectures here from Mrs. S. E. Bishop of Denver—two in School Hall. She pleased the people so well that the Congregational minister invited her to fill his appointment in his church Sunday evening. He opened the services in the usual manner. Her subject was: "The Cause and Cure of Crime." She handled it fearlessly and without compromise. were so much interested that the church was again opened for her Monday evening, when her subject was: "What Shall I Do to be Saved?" She gave the spiritualistic view of the subject. Our local paper says: "To us these lectures were sublime, grand and ennobling, as they must have been to all who love the right for the sake of humanity, and all those who are not slaves to fashion and public opinion That some were made uncomfortable by her pointed truths we do not doubt; yet it is hard to conceive how any one could fall to be benefited by that kind of brave talk."

She went from here to Blair on the recommendaion of the minister. No one need fear of her being contaminated by such company. She is a brave and true woman and will give the truth as she or her guides see it, though the heavens fall! She has a fine magnetic presence, and large brain which the immortals handle with marked effect. Give her a welcome wherever she goes, and blessings will at-J. S. UNTHANK. Arlington, Neb., Dec. 7, 1884.

No one Can Deny the Fact that its Opinions are Boldly and Fearlessly

Spoken.

The RELIGIO-PHILOSOPHICAL JOURNAL, Col. Bundy's paper, for Dec. 27th, is replete with able and exhaustive articles, scientific and otherwise. Hundreds—perhaps thousands—may not agree with the theological opinions of the Journal, but none can deny the fact that its opinions are boldly and fear-lessly spoken, and that too with a degree of candor that at once arrests the attention of the reader and the investigator into the science of life. One article alone—"Hand vs. Mind," by J. Frederick Babcock, D. D. S., is worth to the reader of a philosophical urn of mind, twice over the subscription price of the paper. It is not necessary that one should be a believer in the facts enunciated in this article in order to estimate its value. If the facts stated are true, and they rest on the credibility of the witness whose name is a sufficient guarantee, then it is food for the mind of the investigator and ought to command his most earnest efforts for a solution.—Riverside Press.

Mrs. Emeline S. Fairchild writes: The JOURNAL is worthy of every reader's hearty approval and cordial support, and should brighten every house-hold in every clime, cheering the lonely and sad. It comforts and consoles a person in adversity, pointing to that land from which the switt messengers of love bear to us the inspiring thoughts, that to err is sinful. In my parlor hange the picture of S. S. Jones, and I know that in spirit he often visits the readers of the Journal and impresses those that are mediumistic, inspiring such to live up to their highest convictions of right, and by so doing be benefited and also be a benefit to others. I would say like Paine, "The world is my country, to do good is my religion!" All honor to the JOURNAL.

Mrs. Julia E. Burns, of Chicago, writes: I have been sending my paper to a friend in Indiana for sometime, and she has written me to know if its contents are an expression of Spiritualism. She says it has been read by twenty families in the village where she lives, and they all say: "If this is Spiritualism, we want more of it; we thought Spiritualism was comething awful."

We take pleasure in calling the attention of our readers to the RELIGIO-PHILOSOPHICAL JOURNAL published by John C. Bundy of Chicago. While it is the acknowledged organ of the Spiritualists, it is by no means lacking in that thorough spirit of in-vestigation which marks it as an able journal, while t is the implacable foe of all those humbugs which cloak themselves under the name of Spiritualism. Write to the publisher for a sample copy, which will be sent free.—Democrat-Leader, Chariton,

Senator Hampton of South Carolina is poor, pos seesing but little income beyond his pay as a Sena-tor. The estates which formerly yielded bim a princely income available but small profit now. His family is an expensive one and quite a large one, and his young daughter, Miss Hampton, rarely ac-companies him to Washington. Wade Hampton was twice married and is now a widower.

Notes and Extracts on Miscellancous Subjects.

In Italy oil is made from grapes.

They still have mosquitoes at New Orleans. China began the use of postal cards on Jan. 1st. Boston street car fares have been reduced to 5

The Liberty bell is to be shipped to New Urleans on the 23rd.

The penalty for stealing a dog in China is death by lecapitation.

The Texas public school system is said to be the finest in the land.

A pearl has been found on the Western Austra-lian coast valued at \$20,000. The Smiths now at Yale College number fifteen and at Harvard no less than twenty-three.

Thirty thousand roller skating rinks have been built in the United States within the past two years, Just sixteen years ago the interest on the national debt amounted to \$143,000,000 a year. It is now \$58,000,000.

Wild dogs almost as ravenous as wolves are causing great trouble and annoyance in certain sections of Georgia.

Tobacco is the best crop in North Carolina. There are numerous instances of it yielding \$500 or \$600

Over twenty thousand Germans are employed in London, monopolizing almost entirely the barber, tailor and waiter trades.

California has no asylum for the blind, but the State Legislature, at its coming session, will consider the project of building one.

Infants born on unlucky days among the tribes of Madagascar have pieces of cloth tied over their mouths and are then buried alive.

The public baths of Vienna are said to be the finest in the world. They accommodate 1,500 people, and are open from May 1st to October 3ist.

The latest freak of Queen Victoria is to mark a road near Balmoral—a favorite walk of her boy, the Duke of Albany-with a massive granite chair. News letters, in manuscript, were sold before news-

papers were printed. The Italian name gazette was first applied to these letters and afterward to the printed copies. Mrs. Mary Ashly Townsend, the poet of the Exposition opening at New Orleans, is an Iowan by birth, and her husband is a New Orleans commission mer-

Gen. Hancock lost his only daughter in 1873 and Mrs. Hancock has worn mourning eyer since for one deceased relative after another until now she wears

it for her only son. A dose of castor oil taken in season would have saved the life of Emma Kitzmiller, of Philadelphia. But she preferred to trust to Scripture reading and prayer, and so a slight malady killed her.

A private letter from San Francisco reports the engagement of Senator Fair, of Nevada, to Miss Bessie Sedgwick, daughter of ex-Sheriff Sedgwick. Fair

secured a divorce from his wife about two years ago. Vennor's Almanac for 1885 contains a brief biography of the prophet in which it is explained that as a reason for making his earlier weather predictions he appealed to nothing more than a feeling in his

The Chinese Government within the past few years has undertaken to approach Europe and America with an equal spirit, and the war is said to have greatly strengthened the moral influence of China

A man at Tuscorara, Nev., teased a big tarantula with a little stick. The venomous insect jumped about four feet and bit its tormentor on the wrist, inflicting a wound that cost him a doctor bill and a long lay-off from work.

General Benjamin F. Butler is said to have signed a contract with a New York publishing firm to write for them his political reminiscences. The work is to be in two volumes, and General Butler is to re-

ceive for it \$50,000 and a small royalty. A Washington correspondent has made careful investigation of the wealth of Senators, and has come to the conclusion that there are not a dozen men in the Senate who are in any way dependent upon their salaries. Most of the poor men are from the South

There are in London fifty-nine fire engine stations and 500 firemen constantly employed, besides coachmen and pilots. The firemen are selected from sea men whose discharges pronounce them "very good" in "character" as well as in "seamanship and abil-

The Reese River Valley in Western Nevada is about 150 miles in length, but the river itself is much longer, running in a continuous series of bold curves and angles, without one straight section of a dozen yards in its whole length. If pulled out straight it would be forty times as long as the valley.

The average duration of life among well-to-do people is forty-five years; among the middle class it is twenty-five years; among the laboring class twenty years. Among 100 people the wealthy would not number more than five, the middle class no more than fifteen, and the working class eighty.

Richard A. Proctor, the noted lecturer on the science of the stars, thus puts a fiea in the world's ear:
"The fears expressed by some astronomers that our
earth will be damaged by comets are not altogether
groundless. It is possible that a comet may whisk
its tail over this world and brush us off into space."

About a million gross of steel pens are worn out every year in the United States. What becomes of them? Twenty years ago most of the steel pens used in this country were imported. Now comparatively few are imported, and there are several factories in the country in which they are made in large quantities.

The following challenge is printed in the London Morning Advertiser: "Hearing so much boast of shaving in London, Paris and other places, Jules of Cable street, in St. George's in the East, will back himself for from \$25 to \$50 to shave and lather six men while blindfolded without cutting them. Man and money ready."

Only ten States in the Union pay more than the cost of their mail bervice. They are: New Hamp-shire, \$18,053; Massachusetts, \$916,706; Rhode Island. \$124,638; Connecticut, \$135,463; New York, \$2,316,-950; New Jersey, \$143,517; Penneylvania, \$570,577; Delaware, \$8,162; Michigan, \$39,461, and Illinois,

Some curious and rare coins have been secured for the Central Museum, Madras Government. One of the most remarkable additions is a specimen of the "hook money" of Ceylon, which consists of silver wire first doubled and then bent into the shape of a

wire first doubled and then bent into the shape of a fish hook, and stamped at the upper end of the shank which is slightly flattened.

The Columbus Board of Trade estimates that the Hocking Valley strike has cost it and the coal companies \$1,620,000. The loss to Columbus business men outside the board is said to be \$350,000; to the railroads centering at Columbus, \$1,110,000; to the furnaces in the Hocking Valley, \$220,000, and to the city of Columbus, \$3,500,000.

The diameter of trees varies not only from summer to winter, but from day to day. They are larger

mer to winter, but from day to day. They are larger from noon to twilight the next morning than from from noon to twilight the next morning than from twilight until noon; they are smaller in the winter than in summer. Water and the sap of trees expand not only in proportion as they rise above, but also as they go below, the freezing point. Low temperature as well as high promotes evaporation, and the trees evaporate from their branches in winter, and so the colder the weather the more they shrink.

An old broken-down gambler of Paris may be seen delly promoneding in the shabblest attire with a

daily promenading in the shabblest attire, with a magnificent white camella in his button-hole. Some years ago he won a great deal of money, and determined to make sure that he should always be supplied with his favorite flower. He therefore paid a large sum in cash to his florist, who agreed to supply him with a white camella every day for the rest of his life. And now the decayed old sport struts up and down the boulevards with a white camella worth more than the coat which it adorns. The Mehdi is a great financier. Pretending to have

received a command to give up all his goods to the common fund he does so in the presence of his peo-ple, despite their protestations. But soon the same command is given to others through the Mehdi, and how can they refuse when they have seen their leader obey? Accordingly, making a virtue of necessity, goods and slaves all find their way to the "charity box," otherwise the prophet's chest. All disputes about goods or betrothals the Meddi quickly settles by appropriating the goods to the public treasury and the women to his harem. He courts the poor and gives them free license to plunder, and snubs the shieks.

Truth and Light of London, England

Truth has lately published several scurrilous articles against Eglinton, the slate-writing medium. In reply thereto, Light a prominent Spiritualist pa-Der. 8378:

"We did not feel called upon to notice the first at-tack. It was apparently so far removed from the sphere of courteous and free inquiry that we felt unable to cope with such graceful expletives as 'humbug,' 'credulous dolts,' knave,' 'chest,' and so on, as applied to Spiritualism, Spiritualists and mediums.

Mr. Labouchere has, however, since then, become more explicit. In the last number of his journal he returns to the subject, and in introducing an anonyresurns to the subject, and in introducing an anonymous letter he speaks of Mr.Eglinton as a 'rogue and vagabond,' furthermore expressing an opinion that 'the police should take the man Eglinton in hand,' and offering to supply evidence against him for 'prosecution on the ground of pretended dealings with the unseen world.'

Now we wish to inform the editor of Truth that he has attacked, in a most unjust and unjustifiable manner, a man whom hundreds of persons of good standing and education in all ranks of society, from the highest circles downwards, believe to be honest and true. There are numbers of these personages who can testify, that to whatever cause or causes these mysterious phenomena are to be traced, they are certainly not due to fraud or trick on the part of Mr. Eglinton. The evidence on this score would, if taken in the trial of a man for his life, be held to be sufficient and effective.

"Mr. Labouchere, in speaking of prosecution, evidently has that act of Parliament (9 George II., c. 5) in view which, twisted the same way as it is distorted in order to make it apply to mediumship, would include every clergyman and minister of the Gospel professing to have communion with the Supreme Spirit. We mean no irreverence; we simply state a fact. By it also every medium, whether public or private whether money is taken or whether the private, whether money is taken, or whether the services are given freely, can be proceeded against. In this respect the question concerns all Spiritualists and all lovers of free inquiry. If, therefore, Mr. La-bouchere succeeds in arousing Spiritualists to bestir themselves to agitate for the repeal of a law never intended to apply to Spiritualism, and acknowledged by many excellent lawyers to be a blot on the statute books of a free and enlightened country, we may yet have to thank him, and he may find that in cursing Spiritualism he has only blessed it."

Four Days in a Trance.

A Case of Suspended Animation in New Jersey.

Dr. Morris, of East Durham, N. J., reports a case of trance that he has been treating for the last four or five days. The victim is Amelia Schaefer, a 19-year-old German girl, who lives in the village. A few months ago she engaged herself in marriage to a young townsman. He went, so the story goes, to Pennsylvania soon after the engagement and found employment in a mine there. On New Year's Eve information reached Miss Schaefer that there had been an accident in the mine and that her lover had lost his life. She was noticeably shocked by the news, and retired to her room, prostrated by her sudden bereavement. Mrs. Schaefer went to her room the next morning to rouse her from her sleep and bid her a happy New Year. When she reached the girl's side she was startled.

Her daughter lay on her back and seemed to be dead. Her face and hands were colorless as those of a corpse, and the cold, fixed stare of death was in her eyes. Mrs. Schaefer made ineffectual attempts to rouse her and then sent out for the physician. He felt for a heart action, but could perceive none. Her wrists seemed pulseless. He applied electricity, but there was no response indicating life. He observed, however, that the body had none of the rigidity which follows death, and declaring his belief that the girl was suffering from catalepsy, advised the parents to make no preparations for her burial.

Monday evening a feeble pulse was discerned at the wrist, and yesterday there were increasing signs of returning animation. The physician ascribes the cause of her syncope to intense grief acting upon a delicate constitution and highly nervous organization. In her childhood Miss Schaefer had suffered from St. Vitus's dance, and had a latent predisposition to maladies of the nervous system.

Do Not be Alarmed

at the raising of blood from the lungs. It is one of shows the healthy efforts of the system to throw oil the scrofulous impurities of the blood which have resulted in ulceration of the lungs. Dr. Pierce's "Golden Medical Discovery" is a positive remedy for consumption at this stage. If taken faithfully, it will cleanse the blood, heal the ulcers in the lungs, and build up and renovate the whole system.

The highest priced pew in Grace Church, New York, is \$3,000 per year.

Every Woman in the Land

owes it to herself and her family to take care of her health. When she finds her health falling, and debility and weakness, undermines her strength, her surest and best remedy is Kidney-Wort. It builds up the general health, keeps the secretory system in perfect order, regulates the Kidneys and Bowels, and enables these important organs to perform their na-tural functions in throwing off the accumulated impurities of the body.

Boston sends to Africa annually 600,000 gallons of New England rum.

The Great American Chorus.

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

Two hundred thousand Americans have wintered in Europe.

A Good Reputation.

" Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have
never been without them for the last thirty years.
Would as soon think of living without breath." They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

Germany has one beer shop to every thirty-one in-

Economy is Wealth. No woman real ly practices economy unless she uses the Diamond Dyes. Many pounds can be saved every year. Ask your druggist. Only 10c. Simple to use. Wells, Richardson & Co., Burlington, Vt.

Buffalo has a saloonkeeper who does not smoke drink or chew.

The medical profession are slow (and rightly so) to endorse every new medicine that is advertised and sold; but honest merit convinces the fair-minded after a reasonable time. Physicians in good standing often prescribe Mrs. Pinkham's Vegetable Compound for the cure of female weaknesses.

The Texas pecans bring \$2.25 a bushel. One farmer picked seventy bushels from a piece of land, on which he also raised a good corn crop.

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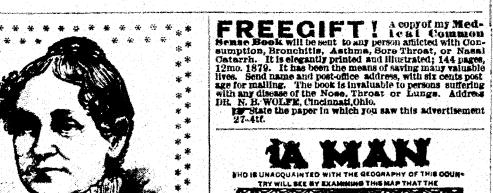
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of relief is sure to follow the use of Ayer's one who needs help is indeed fortunate Sarsaparilla, and thousands thankfully who finds a friend. But he is still more acknowledge its good effects. Charles C. fortunate who discovers that he may Smith,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

of the feelings of Mrs. T. P. Cushing, S7 Wholesale Grocer, Lowell, Mass., says: Suffolk st., Chelsea, who, after being so | "Ayer's Sarsaparilla is the best." The afflicted with Salt Rheum that her fingers following, from R. L. King, Richmond, would crack open, and biced and itch ter- Va., is corroborated by Purcell, Ladd & ribly, was cured by four bottles of Ayer's Co., druggists, of that city. Mr. K. writes Sarsaparilla. Mrs. E. G. Evans, 78 Carver (May 12, 1884): "My son Thomas, aged st., Boston, Mass., suffered severely from 12, has suffered horribly, for three years, rheumatism and debility. Aver's Sarsapa- with scrofula, in its worst form. His case rilla proved a specific in her case. Francis was said to be incurable. One arm was Johnson, Editor of the "German Ameri- useless; his right leg was paralyzed; a can," Lafayette, Ind., writes: "For years | large piece of bone had cut through the I have been subject to chronic attacks of skin at the shoulder-blade, and three large neuralgia, especially at the commencement | sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

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



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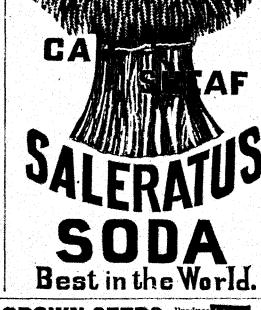
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Continued from First Page

would willingly have indulged myself by dwelling rather on its comforts and its blessings; upon the knowledge which it has been the instrument of affording us of things which many prophets and wise men have desired to know and have not known; upon the light thrown by its revelations of the actions of unembodied spirits; on the causes underlying much of the action of man; upon its value in limiting the area of human error by its vindication of many aspects of long discredited truth; upon the confirmation afforded by it of much contained in all the sacred books of the world; and of the especial singleness, purity, unadulteratedness, if I may use such a word, of those held in especial veneration among us; and above all upon the as-sistance afforded by it to the study of Theo-sophy, or the intellectual apprehension of Divine things.

Upon these subjects I would willingly have expatiated, but they are not on the record. It is of the difficulties and not of the beneficent aspects of Spiritualism that I have had to speak.

In things of the spirit it is the evening and the morning that make the day, not the morning and the evening. My duty has been with the darkness and not with the light, with the sowing, not with the reaping.

My "suggestions" I would finally epitomize in the advice given by the spirit to the

friend whose case I have quoted: Swallow the church door key! The church door key of Spiritualism is a bold but sober and chastened imagination.

For the Religio-Philosophical Journal. Eleven Tests in One Communication.

BY THOS. HARDING.

I had long been convinced of the reasonableness of the philosophy of Spiritualism before I had the proof of its facts; but when, in my own house in Sturgis and through my wife, the proofs came, I felt so grateful I promised that I would do anything in my power, at any time to oblige the spirits, and I may add that my wife and I have gone out of our way and suffered inconvenience more than once, in keeping that promise, which we regard as sacred.

Some years ago, business required my constant presence in the city of South Bend, Indiana, and one winter I rented a small house and removed a few necessary articles of furniture down there, so that my family could be with me. While there, my wife and I used to sit every night before retiring, as a sort of religious exercise, to give the spirits an opportunity to communicate.

One night, while sitting thus, the medium (Mrs. H.) bent forward in her chair toward me, as a lady or gentleman might when about to address a stranger, and under unmistakable control said:

"Are you acquainted with a lady named Abbott?"

"I never was acquainted with any one of that name," I replied. (I will add that Mrs. H., the medium, was not either, and be it remembered that she was a complete stranger in South Bend, while my acquaintance was confined to only one or two families.)

"Would you oblige me by conveying a message, or causing it to be conveyed," said

"Certainly," said I, "I will undertake its conveyance myself. To whom shall I convey

"To a Mrs. Abbott," said the control.
"Where does she live?" I inquired. "Only a short distance from here," he re-

ne added: nea, ana poinna .. The hones is just over there." "Is Mrs. Abbott a young or a middle aged

lady?" 'Neither," said the spirit; "she is quite an

old lady.' "Is she a church member?" I asked.

"Yes," replied the control, "she is a member of the Methodist church."

"Now please give me your name?"

"You or the medium are not acquainted with any one of my name, any more than that of Mrs. Abbott," said the spirit, "which is a fortunate circumstance for all concerned. My name is Spencer."

Were you Mr., Mrs. or Miss Spencer?" I asked. "I was Mr. Spencer," he replied.

"Please say how long it has been since you last spoke to the lady, Mrs. Abbott."

"About 7 or 8 years. I am anxious that you should get everything correct, as Mrs. Abbott is earnestly desirous of ascertaining whether there is any truth in spirit communication, and I want to convince her that there is, and that a good future exists for her. That. in fact is my message to Mrs. A. "When you parted from Mrs. Abbott, where

did you go?" I asked. "I went east from here, and died in Roch-

ester, New York." "Does Mrs. Abbott know that you have

passed from earth to spirit life?"
"Of course not," he replied, "she never heard of me since I left here, and she knows that neither you nor the medium have had

the slightest acquaintance with either of us. while all the circumstances I have mentioned are well known to her, except the fact of my having died in Rochester. I will open the way for you," he concluded, "and when you sit again, I'll return." Then he bade us "good night." "Now I have got an elephant on my hands," said I to myself, " but I'll do the best I can."

The first thing, next morning, I called on an old lady named Trueblood, whom I supposed from long residence was well acquainted in South Bend.

Do vou know a Mrs. Abbott living anywhere near here, Mrs. Trueblood?" I inquir-"Oh, yes. Mrs. Abbott's is on the corner

of the second street from this." "So far, so good," I soliloquized; "that

was just where he pointed, sure enough." "What sort of a lady is this Mrs. Abbott

you refer to." I asked of Mrs. Trueblood.
"Oh! she is quite an old lady, and I think
a member of the First Charge M. E. Church." I now felt that I was on the right track, and started for Mrs. Abbott's quite encouraged by the progress I was making, but when I got there and saw a large and imposing house, with nicely kept grounds and every thing in "apple-pie order," and remembered that the people were Methodists, and prob-ably didn't wish to be intruded upon by such a Don Quixote as I should appear to them on such an errand, and further I did not know whether this was the right Mrs. Abbott; there might have been a dozen Mrs. Abbotts in S. B. for all I knew to the contrary, and beside Mrs. A., if the right one; might wish to keep her desire a secret, so taking in the entire situation I resolved to return and send a note of inquiry. I then wrote the following note

and sent it by my son: MRS. ABBOTT—MADAM.—Would you have the kindness to inform bearer whether you had ever been acquainted with a gentleman named Spencer. Pardon me for making this inquiry, but I seek a lady of your name who some Charlemagne, some Napoleon. some

The Property of the Control of the C

had. If you have never known such a party, please inform me, if you can, whether there is another Mrs. Abbott in town, of whom I might inquire, and very much oblige,

Yours respectfully, Thos. HARDING."
The daughter of Mrs. Abbott (a lady of about twenty-five or thirty summers) opened the door; her mother was from home just then and having first asked permission, she

opened and read the note.
"Mr. Spencer!" she said. "Why, yes, of course we are acquainted with Mr. Spencer. He married a cousin of mine, but he went East somewhere, a long time ago, and we have never heard from him since. Now let me count up. Oh! I declare, it must be seven, or over, years ago."

an hour, I explained how I had obtained the information.

My mother is quite desirous of knowing," she said, "whether the departed can return." She thanked me for calling and promised to inform her mother of the circumstance, but she added: "This is Spiritualism! and—and
—I hope you will pardon me for remarking that it is generally considered by us—ah!
well—dear me—I hope you won't be offended
—but really—you know—it is somewhat tabooed in consequence of—ah! well—in fact
its lack of respectability—that is to say—in consequence of—ah—well—yes—indeed, the fact of its immorality. I earnestly hope you are not offended and will pardon me for expressing myself so candidly, but I perceive

that you are a gentleman and you know that—ah!—well—yes—that is to say—ahem!"

The conclusion of the whole matter is that I explained away in a measure at least, the lady's scruples, and Mr. Spencer and I gained our points; his message was given and

my tests verified-every one. Now I have given correctly the names of all the parties and places, and I challenge the persons named, one and all, to deny my statements, if they can.

Sturgis, Mich.

Influence of the Stars.

To the Editor of the Religio-Philosophical Journal:

At the annual meeting of the American Spiritualist Association (the A. S. A.) at Lake Pleasant, in August last, the following, amongst other good things, was

"Resolved, That we encourage the education of children in spiritual truths, and in our theories of religion; and also that we recommend the formation of classes in physiology, hygiene and (all) natural sciences." My thoughts were led to revert to, the sub-

stance and value of this resolution, properly carried out, by noticing the slip from Nature copied into your issue of Nov. 15th, headed "Fortune Telling, the Japanese Method, etc."
In it, the old astrological notion of "ruling stars" in the lives of individuals, was dwelt upon with an unction that would indicate a lingering faith in such folly by the writer. Astronomical science has rendered such an idea so supremely irrational and improbable that it almost tempts me to follow the hints in our resolution far enough to indicate wherein this "star-ruling" of individual lives and characters becomes so palpably absurd.

Joeularly speaking, the progress of the "A. S. A." is not as yet rapid enough to give me any hope of a Professor's Chair of Astronomy in the grand spiritual college we propose to organize and endow; and there is at present body; i. e., it would have been the action of no better medium than the columns of the JOURNAL through which to disseminate, now and then, a few plain truths from the favor-

ite study of my life.
What, then, of this star-ruling business? I am not about to say that the Japanese did not show some small glimmering of sense when they took account of the "month of conception" in their figurings after the character of a subject; for the different atmospherical and thermal influences prevailing in the different seasons might very readily, through the organisms of the parents affect the cast of mind of the unborn children.

The bursting bloom of the spring time, the genial warmth and richer efflorescence of the summer, the ripening fruitage of the early autumn and the somber stillness of her later reign, followed closely by the season of the sere and falling leaf; and finally by the dread, cold and death of winter, might each and all, accordingly as they most prevailed during the period of gestation, affect the mental tendencies of offspring, more or less as they more or less influenced the minds of the mothers. But when we come to the "ruling of stars," science perceives no possible or probable influence. Do they claim an effect from their light rays? We answer: They shine in the same terrestrial region upon all alike. Do they say it is their star magnet-ism? We answer again: The heat and magnetism of our sun is overwhelming and allpowerful—the source of all life; and without it we would have neither existence nor character to maintain or exhibit. The heat of even our winter fires traced to its source, comes from his ever prevailing flame. His magnetism springs the auroral-arch and walking streamers athwart our northern sky: but so faint-from so far distant comes the stellar influence that science can appreciate its light alone, and the magnetism, if any ever so faint there be, flows the same as the light, alike for all.

Does the popular mind take in the fact that all stars seen at any time of the year in the latitude of Chicago, for instance, must pass diurnally athwart the sky of Chicago by the same path, and shed its influence (if it has any) on the people of Chicago for the same number of hours, every day in the year? What folly, then, to presume, as astrology does, to concentrate the imaginary influence of any star upon any single individual or class of individuals.

The exceeding remoteness and untold number of the fixed stars should teach us a lesson that the probabilities are more than ten thousand to one against their having any defined and specialized influence upon the lives and characters of the denizens of earth; and that the explanation of all predictions and horoscopes that have seemed to indicate such influence, must be sought for in an entirely different direction than in the presumption of

Let us speculate a little: Science is about to prove, it she has not already fully shown, that light, heat and magnetism are closely allied, or equivalent forces, varying only in their "modes" of action. It takes light, (flying as positively proven 185,000 miles per second) about 17 years to come from Sirius (the dog-star, the very brightest in our sky) to mother earth. Or, in more appreciable statement, an express train at 1,000 miles per 24 hours would require 275 million years of steady running to travel to or from Sirius. Do our astrologists ever imagine that a spirit from the realm of mighty "Sirius" may take it in his head to influence some Alexander.

Bismarck or some Grant on little earth, to nid him in the slaughter of his fellow men? Speculating, as we fairly may, that such a spirit would have no swifter means of travel and communication than the magnetic current, it would take him 17 years to get wind by telegram of his needed presence here in the work of butchery, and seventeen more years to put in an appearance and take com-

mand. It is well enough, perhaps, thus to look on all sides with the lamp of science, like the lamp of the miner, beaming on our bonnets, before yielding credence in any degree to the superstitious claims of astrology, even though backed up by the Bible (prime idel of the churches) when it says "the stars in their courses fought against Sisera" (Judges, 5:

So we will dare to think that our high-toned JOURNAL only quoted from the man in Nature as an illustration of the curious, systematized superstitions of the Japanese; and that all Spiritualists (deemed by the world a superstitions people) will do their duty by striking hands with science in explaining away all superstitions and standing forth bravely in the glorious liberty and light of those whom truth makes free.

An Explanation of Telepathy.

(The Nation.)

I beg to offer some hypotheses in explanation of telepathy:
(a.) Suppose that the fact of telepathy
has been established substantially according to the results reached by the London Society for Psychic Research, viz.: that one person can know what another person is thinking of without any known physical means of

communication;
(b.) Suppose that consciousness and mem ory, will, understanding, etc., do not depend upon matter for their existence, but only for their manifestation; i.e., are spiritually selfexistent, but require a physical basis whence to effect any knowable result, i. c., to become

efficient causes or "forces";
(c.) Suppose there is an ubiquitous, imponderable, frictionless, tomic (i. e., not atomic) or any other state of matter, ordinarily inappreciable to the physical senses having modes of motion peculiar to itself and appropriate to the support and primary manifestation of consciousness; and that we agree to call this kind of matter "akasa," or

od," or "biogen," or anything else;
(d.) Suppose akasa susceptible of being set in sundry modes of motion by the consciousness, will, etc., of some person, and that such modes of motion are respectively the expression of such and such thoughts, in the form of thought-waves:

(e.) Suppose biogen capable of continuing for some time a particular mode of motion impressed upon it by the will, and of propagating this motion to some distance from the point of its origination, just as light-waves, etc., are propagated—both the matter and its motion being ordinarily imperceptible to the physical senses;

(f.) Suppose a person at some distance to be affected by the impacts of these waves in a way that causes in him waves identical in all respects with those proceeding from the originator of the motion; Obviously, then, the consciousness of the

two individuals would coincide; i. e., one would have come to think the same thing the other thought; i.e., one would have "read the mind" of the other; and the operation of one mind upon another at a distance, without any known physical means of communication; i. e., it would constitute telepathyjust what the London S. P. R. would appear to have established.

Assuming the truth of this hypothesis, it accounts for the facts, is not incompatible with any of them, and is, therefore, an available working hypothesis to explain telepathy.

The biogen-theory derives some confirmation from the fact (not generally known or accepted, and contrary to some of what are called "laws of matter"), that some persons, in certain states of mind, can see the biogenwaves proceed in a ray or peucil from the agent and impinge upon the object.

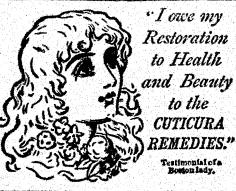
It derives additional confirmation from the fact, that biogen, in some of its states and modes of motions, may be smelled, heard, seen, and handled by any one; i. e., comes under the ordinary observation of the physical senses.

It may relieve the minds of some to be assured that no Deus ex machina need be invoked to lay some of the "ghosts" that haunt the seances of the Spiritualists. I have nothing to say here of those alleged ghosts supposed to be apparitions of dead persons. But I will give a new name to what are called "veridical phantoms." I will call them telepathic automata. With this hint, and the reminder that the substance which composes the visible and tangible bodies of telepathic automata is that which I have elsewhere described and named biogen I remain,

Very truly yours, ELLIOTT COUES. 1726 N. St., Washington St., Dec. 28, 1884.

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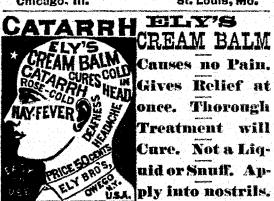
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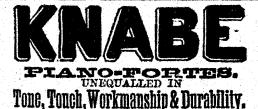
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