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

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

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The Boyhood of Human Nature.

A Lecture Delivered in Froebler Hall, New York, by Charles Dawbarn.

(Reported for the Religio-Philosophical Journal.)

Some of you have, perhaps, wandered by the Anatomical Museum on Sixth Avenue, and for a moment stopped to look at the skeleton of the gorilla placed in a glass case as an attraction to passers by. If your curiosity was of the prying, personal kind peculiar to scientists and village gossips, you may have seen that he had a tail some two inches long. If you have ever examined a stuffed gorilla, you may have noticed that no tail is visible; in fact, the civilized gorilla could wear trousers of precisely the same cut as are worn to-day by a city exquisite promenading Broadway.

Though I do not for one moment consider man as a glorified gorilla, I may as well acknowledge right here that you and I have a spinal appendage of exactly the same kind. It is a very sore point with those who, having nothing else to boast of, would have us believe that their ancestors were altogether superior to common mortals of to-day. But still an unpleasant fact may be smoothed under a Latin name, so whilst you and I indignantly deny that we have a tail, we are quite willing to acknowledge to our "sacrum," provided we are allowed to speak of it as the "coccyx." During much of life it has a loose attachment which is painfully suggestive of the prehistoric era when it was much longer, and probably kept off the teasing fly, or by taking a half-hitch round a friendly limb enabled our swinging ancestor to enjoy a sensation utterly unknown to the sedate millionaire of to-day.

This one little two-inch fat is, however, of tremendous importance. Theologists don't take kindly to it, for it points away back of the garden of Eden to a period when our ancestors were of different form to ours; and it conflicts with the biblical teaching that some 6000 years ago man suddenly appeared, full grown, but without clothes, yet so highly educated that he could give names to every living thing. Scientists now know that man was carried in the womb of nature for untold ages, and then had an infancy of a million years, and he was capable of boyhood.

In order to realize man's position, we must remember the changes that time has wrought on the surface and in the atmosphere of this planet. Man had foes in the water, on the land, and in the air, such perhaps as that monstrous bat with wings sixty feet across, and with a crocodile's head, now I believe in the British Museum. I think climatic changes must have shorn some of these mighty reptiles of their greatest size and strength, before man ventured to come down from the leafy coverts of the forest and learn to walk upright upon the earth. But the human nature which I wish to deal at this time, is that which, founded upon these earlier experiences, had now developed sufficiently to admit of social intercourse.

Naturally it was in warm climates that man would increase in numbers most rapidly; yet life must have been one constant battle for existence. Still this period is very different from the utterly savage eras that had preceded it. Man had discovered that by the aid of companions he could far better protect himself against his dangerous foes; so selfishness had led him to consider the security of family and tribe as second only to

his own personal safety. Man obeyed certain social laws long ages before he could conceive it possible that there was any other law than that administered with a club by the biggest and strongest person in the tribe.

We hear a great deal about instinct, and when its wondrous results are shown us in the actions of insects and animals, we are taught to regard it as specially provided by a divine Creator for the benefit of its possessors; but much of it is in reality the result of necessity and heredity. If a man, desiring to live alone, has built him a hut in a wilderness many miles from his fellows, he need have no rule save the necessities of his own existence; but when at last through danger or loneliness he invites others to settle around him, he must give up a portion of his former independence or the little society will again scatter. For instance, the little stream that ripples by his door, which has sufficed for the hunter, his dog, and his pony, must now be kept untainted for those a little lower down its course, or they will quarrel and depart. In other words, a respect for the rights of others is the foundation of social life. It cannot exist without it. It is not instinct; it is necessity; and soon by hereditary influence becomes a part of human nature, till in the most advanced civilization of to-day our title of honor to him who is first in courtesy and respect for the rights of others, is that he is a "perfect gentleman."

My first point is that any respect for the rights of others that renders society possible, instead of being divinely ordained, is born of the selfish necessity which renders society desirable; and man, after all these ages, has so little outgrown his original savage selfishness that, put him into a crowd in a vast building, which proves his ability to originate and construct, and if the cry of "fire" be raised, he becomes in one moment the old, wild fearful savage with but the one idea of saving himself from the danger, whether it be real or imaginary.

Human nature in its boyhood takes short steps. Only a few can live together, for food is scarce, enemies many, and they quarrel almost to the point of separation. The strongest may protect the weak against their common enemy, for it is his interest to do so; but he will tyrannize over the feeble so far as he dare. This makes property common after a fashion that the nineteenth century has not much improved upon, for the weak are obliged to share with the strong, whilst the capitalist of that early period got all he could and kept all he got. In the days of that "long ago" might made right, just as it does to-day. If a man were strong enough, he took what he wanted.

Not so very long ago it was deemed honorable here to buy land from the Indians with a few beads and a drink of whiskey; and to-day we give the redskins notice that they must leave their reservations and accept what we choose to give. If they try self-defense and kill the thief, we call that murder, and when we shoot them down—men, women and children—we call that "a glorious victory." But in that stage of innocence and progress of which we are speaking, there were two kinds of strength, one of the muscles, the other of the brain. It was the man of artfulness and cunning who captured the most game, and planned how to surprise another tribe and bring home spoils of war. The mere fact that he was successful, made the others glad to follow and obey, for they shared the gains; but it was his wigwam that was decked with the choicest furs, and his the largest share of the tribal wealth. I don't think manhood has made any advance on this system of our dear ancestors. Do you? Nay, is it possible while man is man and earth is earth, for us to do other than admire success?

The man who can direct and wield one hundred hands is more important to the tribe of to-day than the man who can only use two; and we must pay him more because he is worth more, and we cannot do without him. No socialist rhetoric can alter this. Here are one hundred men seeking to bridge a stream. It is a necessity, it should be done at once. They lay their plans, and see that it will take them a month of steady work. One of their number, a born inventor and leader, offers to show them how to build it in two weeks. He tells them that if they value their labor at \$1.00 a day, they will each save twelve dollars by his plan, and he demands, if successful, one-half of this net gain. Since every man will save six dollars under this arrangement, all will be benefited; but they have made a capitalist of a man, who a fortnight before was their social equal.

This was just the same rule of action in those ancient days, with exactly the same result when the man of brains received a larger share for leading others to success. I don't see that the nineteenth century shows an altered human nature. Do you? Brains went to the front then, and brains go to the front now; and the man who thinks he can devise any plan to prevent it, shows his own incapacity to become a leader amongst men.

Still those dear old forefathers of ours didn't encourage family pride, for if the leader of the day by accident or age lost his supremacy the royal property of skins, weapons and fat wives was very soon appropriated by his successor. This is imitated without much improvement in our boasted age, for not only

the power but very much of the property of crowned heads and presidents passes on to the successor. Though apparently in private use, it is really held as national property.

These old savages would not have much to do with choosing a chief. It was always a time of war and danger with them; and the best man chose himself for the position, and held it just so long as he was the best and no longer. Remember I am talking about a period in human history long before the growth of the affections that rendered patriarchal rule possible. In this old era the child had protection till it could by strength and cunning preserve its own life, but no longer. All animals must do as much for their offspring as this, for otherwise their race would die out. And here we see another law of nature. The tribe that cared best for its children would have healthier and stronger young warriors, and would, therefore, overcome and destroy a tribe that had developed less strength.

It may seem rather offensive to our theological brethren who from ten thousand pulpits are proclaiming the divine origin of parental affection; but you see it is simply a result of nature's law now tersely expressed as "the survival of the fittest." Let us specially notice how this much praised nature used no soft, sweet, cooling motherly love to these half-developed children of hers; not one word of pity for their ignorance; no help for their guidance; not even a light for their darkest hour; but, on the contrary, she furnished foes everywhere—foes, formed by this same nature, lurked in every thicket, floated in the air, dashed through the waters armed with weapons not merely to kill, but to inflict horrible torture. Tempting berries hung invitingly in clusters that meant to the hungry, cramps, writhings and a death of agony. Nature never labelled her poisons, therefore by our showing of to-day she was guilty of manslaughter. She set death-traps everywhere; we call that "murder."

Remember, nature never changes, but man does. Man has within himself the powers of a God, but the manhood of a God counts not by years but by generations. Man has gone to work and put a mark upon those poisons; his cruel foes have been bravely met with ever increasing success. He has stormed nature's recesses, sacked her hoarded forces and brought beauty and order on to the face of the ragged earth. Men have long sought to placate the God of Nature. They have told him he was very kind, and asked him for food, with the result that they have always had to starve or find it themselves. A whole nation has prayed to him for the life of a wounded president, only to see their assassinated loved one die an inch at a time in the utmost agony. He has never provided even an anæsthetic to soothe the pain that is making the sweet young mother writhe, shriek and moan when manhood is born; nothing from this unnatural ecclesiastical parent to help his child, but only a kick out into the wide world with a curse upon his ignorance and a practical injunction that he must work out his own salvation.

Man has worked and developed his own powers, till the earth is even half subdued to-day; and though he may still be harassed by floods and hurricanes, murdered in thousands by earthquakes, cyclones and volcanoes, or, perhaps, only be killed two or three at a time by the lightning bolt, the hour is coming when the earth's forces will become weaker and man's mental powers crown him lord of all he surveys.

Of course these men of the remote yesterday fought over their women at first; just as the sea lions do to-day. The males reach the shore first, and have a tooth-and-nail-slugging match. The victors monopolize the best places all along the shore, whilst the vanquished must go further back. Then the females begin to visit the beach, and the strong male carries a dozen or more to his harem; but whilst he is passing to and fro, the males who have been driven further back, attack his harem and carry off some of its inmates, and so the fight goes on till no more females arrive, when each male remains at home on guard for the remainder of the season. This, however, would represent a somewhat earlier period of man's history than the boyhood of human-nature, for any tribal gathering would be impossible, if fights over the women occurred.

Don't imagine these hairy savage ancestors of ours, as thinking out any remedies for their ills. They would come in this way. The tribe which did the most fighting among its own members would have the most wounded and cripples, and grow weak in numbers. If a neighboring tribe were a little more harmonious at home, it would soon be too strong for the quarrelsome tribe, which would consequently be wiped out. That is nature's way of teaching man the evils of civil war. But these tribes would cease quarrelling so much about women, solely because, like the very lowest savages of to-day, they held woman as common property in the tribe.

The knowledge of these laws of nature most wondrously lifts the curtain, and exhibits what must have been the past. Now I think we can prove that out of this condition of affairs has grown all our modern conception of virtue. In the very lowest forms of life there is a sort of breaking away from the parent. Just a small piece of him starts off and goes to housekeeping on its own account; a sort of "chip of the old block" who soon grows as large as his ancestors. To show us how gradually development goes on, there presently comes an animal who can either propagate by the chipping off process or by a union of sexes, which individual dis-

tinution makes its first appearance at that era. But there is an absolute rule of nature that children of two parents are superior to children of one; so the inferior gradually die out, or are crowded out in nature's general fashion. This sexual distinction is the most tremendous fact in creation, for on it is entirely founded human nature. Every advance is a step up another round of nature's ladder, and every step is a law of which you are totally ignorant until you discover it through experience.

This savage application of communism to women, would result as every physiologist will tell you, in a lowering of the tone and vigor of manhood. In any case the hardships of uncivilized life kill off the weakly child, so where there were most puny infants there would be fewest men. Of course these tribes would all be on nearly the same social or unsocial level. Their normal condition was war. A sixty acre farm would not be much use to a savage who trusts to berries, roots and game for a living, and does not dream there is any other way for man to exist. But he must follow his prey for long distances. The smallest tribe must go over a great deal of ground, and, of course, even in those early days there was an understood notice that "trespassers will be prosecuted," which led to bloodshed and war.

One of the earliest features of human nature is vengeance. Blood for blood, eye for eye, tooth for tooth. It seems to me there is very little change. It is true that a man may now soothe his wounded feelings, his injured honor, with so much money, cash down, which he divides in unequal proportions between his lawyer and himself. But blood, in this boasted age, is supposed only to be wiped out by more blood.

Of course these ancestral savages were thus constantly at war on questions of "real estate"; but the result would be the establishment of the rights of personal property. The warrior who tracked the enemy to his lair, and slew him from deadly ambush, would bring back the woman who struck his fancy. She may have staggered under the weight of the spoils he compelled her to carry. He probably drove her along with cruel blows and kicks, but he had won her at the risk of his life and without aid from his fellows. So she was his property, and dwelling in his miserable hut of boughs and grass, she bore him children unmolested by other members of the tribe, all unthinking and unheeding that he had got his foot on one more round of nature's ladder.

Nature has decreed that the children of miscellaneous intercourse shall be less manly than those born of a father and a mother true to each other. It is not likely that our dear old ancestors with cheeks that were conspicuous, and no foreheads worth speaking about, noticed much difference in their children. The children of New York savages get more kicks than pennies, and it was about the same in those early days. Still the best mother would save her child when others died, and thus the best would survive when the worst died out. But there would soon be a very marked result on the welfare of the tribe; for, if the young warriors who were better born, were stronger and fiercer in battle, then the tribe whose warriors brought home most female captives would surely grow more powerful than others.

Do you catch the thought? The children of captives were more powerful than children of women of the tribe, not merely because there was new blood introduced, but because one woman was the property of one man. This would have a very marked effect on the prosperity of the tribe as compared with its neighbors. As it grew more powerful, its home security would be greater; and when the women, children and old folks could live without fear of a sudden attack when the warriors were away, then there would be a real advance toward what we call society.

Children are great educators. Give them a full stomach and warm sunshine, like every other animal they will begin to play. It is an easy picture for us to draw. They wrestle, tumble and climb trees; they throw small stones at birds and large ones at a mark; they swim and dive and sometimes catch a fish. Then they play "warrior" and daubed with colors and uttering shrill cries, they try their strength and skill in mimic war. Their elders watch, ever ready to approve the victor. If you notice closely you will see that the boldest, the strongest, the most skillful, the one who outruns, out-climbs and outswims, he who is first in attack and last in retreat, is the son of the woman who has an owner. He becomes his father's pet. For his playmates he chooses from among the boys who, like himself, have a father, and are not the common children of the tribe. He is superior and he knows it, and presently, with a sneer wonderfully like that of the nineteenth century in this most Christian city, he points the finger of scorn at another boy, and as he turns upon his heel, demands to know, "Who is your father?" The father, too, learns to love the mother of his favorite son, and then she also puts on airs and sneers at the woman who has not got a warrior all to herself as she has. So the women with one man apiece hold themselves superior to the poor tribe women, and at last the whole tribe begins to recognize that somehow—it does not quite know how—there is an advantage in a woman being the property of one man and not of the tribe.

Here is a marvel. Savages who are but a remove or two from the brute, with little language and few ideas, have actually some-

how begun to think that the welfare of society demands that a woman shall be true to one man, and so that conception of female conduct that we call VIRTUE, is adopted because it is found to be an advantage to the tribe. Born of selfishness and into a very imperfect life, it yet was a truth and it had come to stay.

Public opinion is founded upon popular conception of public welfare. As soon as the woman with only one lord and master, began to realize her superiority to the woman who had no one to take her part, care for her, and specially provide for her, this enormous change in public sentiment had begun. As the tribe grew in strength, founded upon this practice these women who were real wives—at least so long as they pleased their husbands—would draw the line of social distinction more closely and clearly, till every woman whose life was such as to endanger the future prosperity of the tribe, lost what we call her "character."

We see woman to-day more bitter against her fallen sister than is man, and it is pointed to as evidence that woman is not so gentle and forgiving as she is painted by the poets; but we find it simply growing out of this development, for human nature of to-day is, as you have seen, very like the human nature of yesterday, and will bear a strong resemblance to the human nature of to-morrow. But man was not developing on the same line as woman. Why, in those old days, should he concern himself with the woman question? He captured women when he wanted them, held them to himself just as long as they worked for him, and raised him sons to be proud of, and did not make him so angry that he killed them or kicked them out. As for the tribe women, he shared in their possession any how. He probably set down the whole communion to the quarrelsome disposition of the women; and when he was at home he stopped all this "female nonsense" because it disturbed his peace. So that we now see woman would naturally take one view of this question and man another.

But we have not yet discovered how it is that society to-day holds man to one standard of virtue, and woman to another. What the world calls "ruin" to woman, it gently speaks of as "wild oats" in the man. This, too, is founded upon the facts of the bygone, that were true as far as they went, and which the majority of men have not outgrown to-day. We have already seen that nature's law for women has ever been that what we call "virtue" produces the best child, and therefore the best citizen. But why does it do this? That is the question we now propose to answer. It is because it calls out the high faculties in woman's nature. It means to her development, self-respect, love and unselfish devotion to the father of her children, all of which is impossible so long as she is the prey of every brute. She thus grows womanly faster than the man grows manly, for he will be living in his animal passions, while she is living in her spiritual affections; and let us notice that so long as society demands for its safety male children who can learn to kill and torture a foe—in a word, to live the life of an animal—then the law that demands "virtue" in the woman does not demand "virtue" in the man.

The animal law is this: The strongest sire begets the strongest sons; and the more sons he begets the better for the tribe. The strong bull buffalo drives off every weakling, and sends his greater strength coursing along the veins of his numerous offspring. Buffaloes would perish under any other law, and so would savages. If animal men are wanted, then obey the animal law; but we now see, that in those old days what was virtue in woman, would have been ruin to the tribe, if practiced by the men. Hence men had one standard of conduct and woman another. A woman could only stamp her individuality on the children of her body, but the strong man could write "brave to death" on the brow of the male children of one hundred women. I tell you right here, that if it had not been for woman as wife and mother, giving something of her higher nature to her sons, men to-day would have been nothing but brutes, for the strife of life ever forces them to a lower level.

We have seen a higher and a lower law for woman. It is equally true there is a higher and a lower law for man. Human nature is first animal; then animal and spiritual; and some day in the distant future the spiritual may be uppermost; but always in every age, the van of progress will be led by woman. Man clings to the past and says to the woman: "Be pure." He applies nature's text to his neighbor just as the pious and good do at church. Man's spiritual growth of to-day demands that the animal should be kept down. It demands that man shall now take a higher step and come under the law of spirit, which is already uplifted that all may read. It demands that one man shall cling to one woman in the glow of mutual love. It accords to woman the throne in man's heart, the seat of honor in his home, the right to her own body and her own property, with the full independence that is born of equal partnership in love. It demands of man one love, one family, and one hearthstone, and rewards him with peace and joy. In life it entitles laurel around his brow, and to his memory it writes: "Here lies one who was a fond husband, a good father and a worthy citizen."

In Madagascar no one could read sixty years ago, but now there are nearly 300,000 on the island who have some part of the Bible and read it.

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

BY GILES B. STEBBINS.

CHAPTER IX.

SPIRITUAL PHILOSOPHY—PSYCHOLOGY—NATURAL RELIGION.

"Beyond the dim and distant line, Which bounds the vision of to-day, Great stars of truth shall rise and shine, With steady and unclouded ray."

In his conflict of science and religion Draper says:

"That the spirits of the dead revisit the living, has been, in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead do return."

How pitiful and shallow the learned ignorance of grave books treating all such facts and ideas as "survivals of savage thought!" No dim and distant region, where flitting ghosts are like shadows in a shadowy land, but near and warm and full of abiding and abounding human life, is the future to the Spiritualist; and the more enlightened and rational he is the more real is all this. Savage thought only caught glimpses of what is far more clear to-day.

In their higher forms spirit manifestation and communion come to man in his finest and most harmonious development, and in this last and ripest of the centuries they come as never before.

All superstitious dread of ghosts is banished, all facts and events come under the reign of law. No being in heaven or earth can so bear the burden of our sins as to atone for us and lessen our responsibility, but we must work out our own salvation, helped to help ourselves by good men and angels. The horizon broadens, and is filled with golden light and warmth. We get new inspiration, helping to a wiser, practical daily life, and a nobler moral heroism. We need not prepare to die, for there is no death, but can prepare to live. The largest and highest ideal of human existence gives the most strength; spiritual ideas help to the best ethics and morals; "the truth shall make you free." Many important changes will result from the spiritual movement. For instance, the wise physician will recognize the potency and supremacy of spiritual agencies, and make magnetic healing an important part of medical science and practice.

The heart hungers for the real presence of the dear departed. The tenderest sympathies and affections, the deepest demands of the soul, and the loftiest range of the intellect, all reach toward the life beyond, and would make it interblend naturally and beautifully with our own daily life. Only Spiritualism can meet these desires and call into action all these faculties in a harmonious search for truth;—such search is "The Harmonical Philosophy" of A. J. Davis.

We stand at the parting of the ways, at the end of the blind path of old theology. It is either Spiritualism or Materialism—the one path or the other, opening before us. The facts of Spiritualism are the proof positive of immortality—outward experience verifying the voice within which says: "Thou shalt not die!" They come in an hour when they are needed—to confound materialism; to save all that is worth saving in dogmatic theology; to give us a new Bible exegesis, giving significance to the spiritual truths, the visions and experiences of the book, yet not loading us down with its errors; and to open the way for a more perfect psychology, a natural religion full of inspiration, and a more perfect Spiritual Philosophy.

This psychological research gives us also proofs of man's interior powers and infinite relations—magnetism, clairvoyance, psychometry; the subtle and penetrative influence of mind; the wonders of that inner life of which the world has known so little, but which is now being studied and revealed as never before. No doubt these faculties in us can solve some facts supposed to be the work of supernatural powers.

It is not wise to belittle ourselves in emphasizing the presence of people from the other world. The rational study of Spiritualism includes a study of the inner life of man, and leads to higher self-knowledge and self-reverence. No scientist or religious truth-seeker can be well fitted for his work without this research and thought. Neglecting or slighting them the ablest and best wander in a blinding haze, and "having eyes see not."

To know the inner life of man is to know his immortality and the inner life of nature—the being of God. The coming thought and religion demand this study and are to rest on this spiritual basis, which alone endures. Those who neglect it will drift out of sight like floodwood. All agnostic, or purely inductive and materialistic science, which ignores the immanent and positive sway of mind over matter, leaves out a central and guiding factor in its process and method, and is therefore shallow and fragmentary. The spiritual rules the material; the invisible and internal moulds and fashions the visible and external; evolution is a plan and design, and mind is supreme, in man and mote, in star and sun.

Spiritual science and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, wide relations and future continuity. They show us that the life and thought of man inhere in an interior and lasting organization, a fine body of a substance invisible and supra-physical, not in any gland or tissue or structure that death can dissolve.

The spiritual body of Paul, the apostle, is the fact of modern research. With it our personality is not lost by death. We cannot be anything but ourselves after that event any more than now. We cannot die.

On this matter a single testimony must suffice, Miss Myra Carpenter, a woman of capacity and character, writes of her mother's transition, as she saw it clairvoyantly. "The mother had no fear of her coming change and wished the daughter to witness it as she did: Miss Carpenter writes:

"Her last words were to me. Sitting in her room I soon became clairvoyant, when the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were watching over her. I could feel them as material, and yet they conveyed a sensation which I can only describe by saying it was like compressed air. They stood at her head and feet and hovered over her. They did not appear with the wings of fowls, as angels are commonly painted, but in the perfected human form, so pure and full of love it was sweet to look at them.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then hearing ceased, and next the sense of feeling.

The spirit began to leave the limbs, as they died first; and the light that filled every fibre of each part drew up toward the chest. As fast as this occurred a veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just over her head; and this increased so long as the spirit was connected with the body. The light left the brain last, and then the silver cord was loosed. The luminous appearance soon began to assume the human form; and I could see my mother again! But how changed! She was light and glorious, free from disease and pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to any earthly object, but joined her companions and they seemed to go through the air. I tried to follow them, in the spirit, for I longed to go with my mother. I saw them ascend until they seemed to pass through an open space, when a mist passed over my eyes and I saw them no more. I soon awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfulfilling comfort."

Immanuel Kant (1724-1804) foresaw intuitively the facts of spirit-intercourse. The great prophet can hardly be slighted, even by those who doubt the fulfillment of his prophecy. He said:

"There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through influences and impressions, of which man has no consciousness to-day, but which he will recognize at some future time."

In his own land, Zöllner and Fichte held that his words were fulfilled.

In 1873 Agassiz gave eight lectures in New York on the "Methods of Creation," and spoke of some valuable experiments of Dr. Brown-Séquard, who "has satisfied himself that the subtle mechanism of the human frame—of which we know so little in its connection with vital processes—is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it."

This is coming to the very verge of Spiritualism, and then falling back to old habits and methods. But we can work and wait, for many gifted men and women come and stay, and truth is mighty and must prevail.

Dr. Kerner of Germany, told of a Frenchman in Paris, who dreamed he saw his son who reached out his arms and said: "Father, I die!" The son was in New Orleans, and the father could not rest but crossed the ocean (before the day of telegrams or steamers) found the son's boarding place in that distant city, and learned that he passed away the day and hour of that vivid dream, his last words with outstretched arms, "Father, I die!" Could the son's intense outreaching toward that far-off parent impress all this on his inner sense? Was it the son's spirit going to the father? What answer to such facts has materialism? What say our blind scientists? How does the bigot, fettered by his dogmas, meet them? "Impossible; hallucination; unconscious cerebration; mental prepossession; only experts can judge, and we are the experts; it is the devil." These are their poor answers.

The spiritual movement, with its human imperfections, its facts awakening thought and quickening intuition, its science and philosophy, its religious element sweeter and nobler than the dogmatism of the sects, is a proof and result of the progressive development of man. Its full power and meaning we fail to see. Under its sway what breath to the thought of man's being and destiny! Far back, when the first life stirred on this planet, its seers and teachers find that the forces of nature, worked in one direction, toward the evolution of man—not merely as a physical being but as an heir of immortality. This carries us to an illimitable future, not of dread despair or the idle and useless monotony of eternal and changeless adoration, but of celestial usefulness and growth in wisdom and harmony. Of that future we get such glimpses that we know our friends still live, and know us and love us, and can sometimes even come to us.

The splendid researches of Darwin and others give us evolution as the working of force and law in the transfiguration of matter. In spiritual science evolution is the divine method, the positive power of mind using and guiding force and law, not merely to lift rock and cloud to finer forms and higher uses, but also to guide man up the spiral pathway in an unending progressive development. By so much as immortal man is greater than the clod he treads on, spiritual science is greater and more complete than all merely inductive methods which only touch matter and ignore the soul in man, and the soul of things. These inductions have done, and are doing great service. They are not to be underrated, but it is high time we looked beyond them for larger and more perfect methods, of which they would be only a part.

The facts of Spiritualism may be either matter for curious wonder-seekers, or they may suggest and inspire greatly needed research and daily deeds of useful excellence. The value of a fact depends on what it means to us, and on the use we make of it. The Spiritual Philosophy, which those facts help to verify, is the richest and most perfect the world has attained to. It may not be so considered by some called great and wise, but it is no new thing in this world for the stone which the builders rejected to become the chief corner stone of a structure grander than their poor skill could plan or build.

CONCLUSION. These chapters must close. Of many others whom I have known, more could be said. My friend William Denton—gifted true and eloquent. Who shall tell the story of his toils and struggles and triumphs? What a glow of enthusiasm he gave to the scientific details of geology! Of the transcendent eloquence and philosophical genius of Selden J. Finney no words can give adequate conception. But these and others, must be passed by. The evolution of reforms in practical life, the increase of moral heroism, called out by one good work and ready to engage in another, and so gain in its new and needed task, is illustrated in the leading events of the half century of which I have made brief record. How

"The thoughts of men are widened, With the process of the suns;" how a constant evolution has gone on, from Puritanism to Spiritualism. I have sought to show by personal reminiscence and otherwise. The lesson is full of cheer and inspiration. To realize the sure gain of truth, the dawn and growth of spiritual light, is a great need in this day of transition, helping to make daily life wiser, and so opening to the life beyond naturally and serenely. If my readers shall share the enjoyment and benefit I have gained from writing these pages, it will be ample compensation for my pleasant task.

Husbands gamble away their wives in Siam.

With Spirit Eyes. Remarkable Case of Psychological Development—Describing Thieves Who Pass.

To the Editor of the Religio-Philosophical Journal:

I am greatly interested with your effort to create a commission of scientific men, to explore the unexplored fields of psychology. The silent and obscure operations of psychological law, have been observed in all ages of the world, but they have been seen through the light of superstition and false theology. Unexplained, and yet unexplainable by physical laws, materialists have reached a point where they must ascend into the ethers and spirit forces, to find their explanation. I do not intend to write a thesis, but I will send you a slip cut out of the New York Sunday Mercury of Jan. 13th, 1885, sent to me—marked—by a friend living in New York City. If you consider it worthy of notice you can publish it. It is a knot for scientific men to untie. I recollect reading a similar case in a young woman in the Philadelphia Saturday Evening Post, more than fifty years ago. The case was minutely detailed by the physician in charge, and so strong was my mind impressed with the incident, that I yet retain a clear recollection of it, except names and place where it occurred. I remain very respectfully your sincere friend. A. NEWTON, M. D. Honey Creek, Ogle County, Ill.

MONSON, Mass., Jan. 15.—"Take a ride with me and I will show you a curious phenomenon, a psychological puzzle and prodigy," quoth Dr. Newton, as he picked up the reins and prepared to vault into his carriage. "I've got a wonderful boy patient living over yonder in the gorge between the mountains"—pointing with his gloved forefinger to a little white cottage that lay basking in the sun a couple of miles away. The place passed some ten years ago or more into the hands of John Collins, whose son James, a lad of fifteen, was the

PSYCHOLOGICAL PUZZLE and prodigy cited by the doctor.

"Five years ago," said the doctor in substance as we drove along, "the boy, until then of exceedingly vigorous and robust constitution, was suddenly stricken down with typhoid fever and lay for twenty-one days totally unconscious—too sick for the delirium that often attends such cases. The little fellow survived, but came out of his insensibility with an abnormal and apparently settled hyperaesthesia (or exaltation of the function) of the

NERVES OF SENSATION. I give my word, strange as the phenomenon may seem, that I have known Jimmy Collins to discover the presence of a person at a distance of more than five hundred yards from the house when he was sitting quietly in the corner. And not only that, but I have known him to tell who the party was at that distance, and have tested this strange faculty of his so thoroughly and under such a variety of conditions and circumstances that deception is not possible. If he is at home at this moment he knows that I am on my way thither to see him with a stranger for my companion, and the probability is that he has already notified his mother of the fact. Let me give you

AN EXAMPLE OF HIS ACUMEN. Some four weeks ago, a few minutes before the clock struck one, he was awakened by a dream that two thieves were going past the house with stolen goods done up in bundles. He described the two men accurately as to their personnel, repeated the whispered conversation between them as they went by, indicated the direction from which they came, and was altogether as minute and exact in his narrative as though he had been wide awake and had seen them with open eyes by daylight. At the breakfast table the boy mentioned the dream to Mr. and Mrs. Collins. But they paid no attention to the story until about noon, when a squad of men from the village (Monson) passed the house on the track of a couple of burglars who had broken into a dry goods store and carried off silks, velvets and cashmeres of considerable value, besides robbing the till of a few dollars in bills and silver. The boy was absent on an errand for the moment, but when Mr. Collins mentioned his dream as a curious coincidence the officers and posse decided to remain till he returned and question him. They did so, and he furnished such an accurate delineation of the appearance, dress, etc., of the two thieves he had seen to pass the house in his dream that members of the party identified them as persons they had noticed prowling about the village late on the preceding afternoon. With the information thus obtained the pursuers followed fast upon the trail of the fugitives and overhauled them at a little cabin in the woods some two miles from the road.

"Now, the strange feature of the affair is that the clue to the retreat which the thieves had established was furnished by Jimmy Collins. In describing his dream and its incidents he declared that he heard the man with the light hair and beard whisper to the other something about a

CABIN UP UNDER THE MOUNTAIN, and say that the devil himself couldn't find them there. He then related how he had seen them walk down the road a few rods and turn into a cart-path at the left which led to a sheltered coal-pit bottom and an abandoned cabin at the foot of Peaked Mountain—a precipitous crag whose summit overlooks this section of the country for leagues about, and here they were captured with their booty."

"ALL THAT I CAN TELL YOU," said the boy, "is that ever since I was sick I have felt as if there was a kind of atmosphere about me, extending to a very great distance. I can't tell you how far. It seems to grow thinner and thinner near the edges. Beyond it I can't see anything any more than any one else can; but the moment anybody else comes into my circle, as I call it, I see him as clearly as though I had my very eyes on him and can describe his dress and what he is doing just as well as though I were standing right by him." With the consent of Mr. and Mrs. Collins and the concurrence of the boy himself, Dr. Newton instituted some

SIMPLE EXPERIMENTS. While the boy was sitting in the corner by me, in such position and attitude that a glance from the window was impossible, the doctor went out to his buggy, got in, drove down to the brook, a distance of about three hundred yards from the house, gave the horse a bucket of water, took his surgical case from his pocket and put it under the cushion of the seat, then got in and drove back to the house again, the patient describing each movement in detail at the instant of its occurrence, even to the deposit of the surgical case beneath the cushion. Dr. Newton then went into an adjoining room, looked at the clock, compared the hour and minute with the time indicated by his "hunting case," took a stately group of Cupid and Psyche on the mantel in the midst of other ornamental pieces, examined and replaced it—the boy recounting each movement as it occurred

without the least hesitancy or appearance of listening.

AS A CRUCIAL EXPERIMENT, the boy being a good writer, the doctor placed him at the table in the middle of the room, with pencil and paper before him and the old-fashioned clock in full view. My part of the experiment consisted in taking the horse and buggy, driving off in any direction I listed, turning about, backing, going forward, performing any eccentric evolution that occurred to me, and so on. I was to note the hour and minute of any movement that I should make, while the boy was to describe the same, the point at which it occurred, and the hour and minute of the occurrence by the clock before him—the two narratives to be compared with each other on my return. I was absent seventeen minutes, and

PURPOSELY OMITTED TO RECORD various little details by way of puzzling my strange raconteur, but in every such instance the boy corrected my notes by reference to his own, insisting that I was either mistaken or had forgotten to make a memorandum. "I saw you, sir," said the lad, decisively, "get out of the wagon where the old cart-path enters the wood, tie the halter strap round an oak sprout that stands by the road, and then walk up the path as far as a big rock, and turn around and come back again." He had described the action with absolute accuracy. Satisfied with my test, I signified to the doctor that it was needless to detain him any longer, and we took our departure.

IN DREAMLAND.

A Remarkable Revelation from the Spirit-world Truthfully Told—A Supernatural Experience which Cold Reasoning Fails to Reconcile with the Recognized Laws of Nature.

[Bloomington (Ill.) Leader.]

A small select dinner party was assembled in Bloomington in honor of a distinguished guest, and the conversation drifted from general topics to the unknowable. The guest in question is a lady of national reputation, and lectured at Durley Theatre within the past year.

Much doubt and unbelief was expressed by some of the party on the present phase of Spiritualism. "There are some unaccountable things about it which the cry of 'humbug' does not explain," said the honored guest. "Now, I am not credulous," she continued, "and have led too busy a life to investigate the claims of Spiritualism, but I have had some strange experiences, which incline me to be lenient towards its fanatics," and at our urgent request she related the following remarkable occurrence:

"I had nearly finished my engagements last year, and was about to begin my lecture one evening, when a telegram was handed me announcing the death of my dear young friend, Anna M.—. The shock of this announcement overwhelmed me for a moment, for I keenly realized the sorrow and desolation in that home, and only a strong effort of will enabled me to proceed with my lecture. The young girl, whose early summons was so unceremoniously announced was beautiful in appearance, and lovely in character. Her musical attainments were the delight of a large circle of friends, and joy and gladness seemed to follow her every footstep.

"For several days my mind dwelt on this unexpected bereavement, and I felt troubled and anxious about the poor mother who had laid away all her loved ones except a son, who was married.

"In this dismal frame of mind, I took the sleeper for a distant western town, where I had frequently lectured before, and made many pleasant acquaintances.

"Notwithstanding my disturbed mental condition I fell asleep, and with my husband seemed to be making the tour of Europe. We were entering one of those famous grand cathedrals, and had scarcely taken a few steps down the aisle, when a most entrancing strain of organ music fell upon my ears, followed by a heavenly chorus of voices. I looked in every direction for the origin of this wondrous harmony of sweet sounds, which came with such balm and healing on its wings that the feeling of inspiring awe and wonder grew with every strain.

"I turned to my companion for an explanation. 'Why,' said he, 'don't you see the choir in the organ loft above?'

"I turned my eyes in the direction indicated, and saw a row of lovely young girls dressed in flowing white robes. On closer scrutiny I recognized the familiar faces of girl friends who had departed this life, and prominent among them, leading the chorus of voices, stood Anna M.—, so life-like and buoyant with musical enthusiasm, that I said to myself, 'She is not dead, but alive and still here to comfort and console her mother.'

"I raised my eyes in joyful recognition, and observed on the right of the choir a young man, baton in hand, and face so illumined that at first glance it seemed the face of a stranger, but soon his face grew familiar, and I recognized a brother of Anna's who had succumbed to disease a few years previous in the mountains of Colorado.

"Let us draw nearer and speak to these friends, and tell them of our mistake concerning them, for we thought them dead, and lo! they are beautiful with life and strength." But as we approached, music, singers and cathedral grew fainter and fainter, and with the weird heavenly melody still sounding in my ears, a dull consciousness of still riding in the cars gradually dawned on my drowsy senses, and compelled the thought, 'After all, Anna is dead, and this was only a dream.' So strong, however, were my impressions, and so soothing and invigorating the music, that the heaviness was lifted from my heart, and I seemed full of a wonderful life-given strength.

It was near the hour of noon when I arrived at my destination. An old friend met me at the depot, with an urgent invitation to stop during my stay with some people who he assured me were among the most influential and wealthy in the town of D.—, and to settle any misgivings I might have added, 'besides, he's a deacon in the Presbyterian church.'

"But I need rest and quiet, and do not accept invitations so late in the season," replied I decisively, and with visible disappointment he ordered the hackman to drive to the hotel.

As we were about to step out of the carriage, my friend returned once more to the charge. "Can't you change your mind for this once," said he, "I don't like to report to these friends that you have declined their request, and an inducement which I had well nigh forgotten—their only child, a beautiful girl, is peculiarly endowed with second sight or mediumistic qualities, and expressed great interest that you should come."

"Drive on, then," said I, somewhat ungraciously, and in due time we arrived at a stately mansion, and were presented to the hostess and host, who were about to dine. On my introduction to the daughter, a curious feeling came over me of the nature of

an electric shock. There she stood! hair like spun gold; eyes with the brightness of magnetic stars, and a bearing and presence so stately, that I faltered and hesitated for words to say to this wondrous maiden.

The gentlemen excused themselves after dinner, and mother and daughter led the way to the drawing room. When alone, Mrs. Brown, for such I shall call her, seized both of my hands, and with tears in her eyes, thanked me for accepting their invitation, adding that Grace, the daughter, had been strangely affected for several nights, being unable to sleep because of some unseen influence which disturbed her rest and impressed her that she must see you, and give you an important message. With visible emotion she gave me to understand that her darling daughter was in common parlance, a medium, and in spite of medical treatment, predisposed to peculiar sensations and impressions.

In the meantime Miss Brown provided herself with pen and paper and began writing, oblivious of surroundings, and after a short interval, gave me the following note:

DEAR FRIEND—Your supposed dream was a sweet reality, and words cannot express the gratitude we feel to you and these friends. We are greatly troubled about mamma, who is so greatly absorbed in grief at my loss that her reason will give way if something is not done soon to rouse and comfort her. When you return home take her at once to some reliable medium that I may convince her of my happiness, which nothing but her grief mars. Yours, etc., ANNA M.

On returning home, a few weeks later, I found my bereaved friend in a stupor of grief from which nothing seemed able to rouse her. Knowing the aversion her immediate friends and my husband had for whatever pertained to mediumship, I was at a loss how to bring about a meeting between Mrs. M.— and a noted medium whose address I had secured.

One sunny afternoon I invited Mrs. M.— for a ride, and frankly related my dream and subsequent experience with Miss Brown. For the first time since the loss of her daughter she seemed interested, and gladly accompanied me to the medium's rooms.

Now, as I have already said, I am not credulous, and have led too busy a life to investigate the so-called spiritual phenomena of to-day, had I been so inclined, but on seating myself in the room with the medium, the same curious, magnetic shocks went all over me. The furniture, too, seemed affected by some subtle influence, moving about uneasily, as it desires of leaving.

Seated at a small table, the medium, in a few moments, began to speak as one having authority, communicating her message to the sorrow stricken mother.

"Do not," said the unseen influence, "grieve so hopelessly for me. I am full of life and happiness, while you are constantly grieving and tormenting yourself—wishing you had called in this doctor, or tried that remedy, when no earthly power could have saved my diseased body from death. We are all here, and love and care for you as in life. Only a few years, and you will come to us. Wait the time with patience and resignation," etc., etc.

The change in Mrs. M. was marvelous. She went home comforted and satisfied, feeling confident she had heard from her daughter. She has never expressed a desire to return to the medium, for she says she "can wait the end now with patience," and who would be heartless enough to take away from her this assurance though science and reason should demonstrate it a delusion and a snare?

The distinguished lady seemed deeply affected while giving this remarkable experience, the tears slowly coursing down her cheeks at times; and such was the intense interest of the listeners, that the elegant dinner was left cold and untouched on the plates. Unconsciously Shakespeare's familiar lines suggested themselves:

"There are more things in heaven and earth, Than are dreamt of in your philosophy."

B. M. P.

The Rev. John P. Newman on Spiritualism.

The Rev. John P. Newman has lately been to California, and while there he was interviewed by a Call reporter, who asked him— are you a Spiritualist? He responded as follows:

"Your question, my young friend, might be embarrassing to some people in my position, but I am perfectly willing to answer it. I am not a believer in the practices of those who are commonly known as Spiritualists, but I will not surrender a great Bible truth because it has been perverted for mercenary purposes. I do not believe that all the good a saint possesses is at his death withdrawn from the world. I do not believe that heaven is a place where only the twanging of harps is heard, but I do believe that it is neither a selfish place nor a lazy place. I most sincerely believe that Christ and his apostles, and the saints are at the present moment intensely active in rescuing men from evil, and that the disembodied are in condition to do more good than the embodied; which good they accomplish through the subtle influences they may exert on the mind of man—by suggesting trains of thought, and by mental communications of the reality of which each man must be his own judge. I could not believe the Bible, if I did not believe this, for no other truth is shown so conspicuously, from Genesis to Revelations. My views on this subject are based on broad biblical and philosophical grounds.

"As to the so-called materializations, I have not investigated the subject with sufficient thoroughness to give a decided answer on the general proposition, but I quite believe in the possibility of materialization and levitation. Of the latter we have good evidence in the removal of Philip from the Valley of Roses to Azotus, on the coast of Philistia. The miracles performed by Christ were expressions of the power given him by knowledge. He subdued nature because he thoroughly understood the constituent qualities of nature. Science is gradually developing some of the mysteries that were known to the Son of Mary in the centuries gone by, and as science advances we draw nearer to Christ, not further from him. All of his allusions to nature were scientifically accurate, and I am filled with the belief that the day is approaching when Christ will be universally acknowledged as the true source of light, as the Prince of Scientists."

A condemned murderer at Marshall, Texas, passed his hat around the courtroom for the benefit of his wife and six children.

Horsford's Acid Phosphate.

IN DEBILITY.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

Woman and the Household.

BY HESTER M. POOLE. (28 Greenwich Avenue, New York City.)

THE RAINBOW BRIDGE.

'Twas a faith that was held by the Northern folk, In the ages long ago, long ago...

They held that when, in life's weary march, They should come to that river wide, They would set their feet on the shining arch...

O beautiful faith of the grand, old past! So simple yet so sublime, A light from that rainbow bridge is cast...

The swelling tide of our grief we stay, While our warm hearts fondly yearn, And we ask it over that shining way...

We hear them call, and their voices sweet Float down from that bridge of light, Where the gold and crimson and azure meet...

O fair and bright gods that archway stand, Through the silent lapse of years, Fashioned and reared by no human hand...

ABOUT WOMEN.

Miss Lida Duis, late of the Ohio Wesleyan University, has charge of the Art Department at De Pauw University, Indiana.

A young woman of Illinois, for some time a teacher in the public schools of that State, decided to go West.

Miss Emma Larson of Wisconsin, and a younger sister, have returned home after riding on horseback alone to San Francisco and back.

Mrs. Mary A. Leonard, formerly of Portland, has been admitted to the bar in Washington Territory. She is a native of France, but was educated in Switzerland.

A letter to the New York Graphic from Washington Territory, says: "I have been serving on a jury, three ladies serving at the same time, and I do not hesitate to say that they were more than competent."

Mr. Andrew Carnegie, the Scotch-Pennsylvania millionaire, now abroad, has somewhat amused the Londoners by gravely giving the Queen a certificate of character in his "Round the World."

A resident in Germany writes that: "The girls in Germany outnumber the boys by several millions. This, and the fact that many men are too poor to marry, leaves about five million women who have to remain single."

Jennie Lind has purchased a delightful home at Wind's Point, England, overlooking the river Avon. She has a daughter who inherits a good deal of musical genius.

A young daughter of Mrs. Clara Neymann, the eloquent German lecturer upon woman, is now studying at the Philadelphia College of Dentistry.

Mrs. Abby Sage Richardson is now giving a course of lectures in New York upon the Poets, beginning with the Lake poets, Wordsworth, Southey and Coleridge.

An exchange says: "The Empress Augusta of Germany a number of years ago publicly signified her intention to bestow a golden cross upon every female domestic servant in Prussia."

Mrs. L. J. Knowles of Worcester, Mass., leaves her estate at Worcester, valued at \$25,000 or \$30,000, to be used for the promotion of art education at Worcester.

a cultivation of a love and taste for art in the community, and \$25,000 to the City of Worcester for a ward in the City Hospital for poor women and children afflicted with incurable diseases...

In a newspaper published at Cooperstown, N.Y., appears the following interesting account of women settlers in the far West.

"In the settlement and cultivation of the prairies of Dakota, man is not entitled to monopoly of praise. Woman has been conspicuous among the pioneers, and were all the female claimholders in the territory summoned together on dress parade, they would make a creditable, if not a fascinating show."

In travelling over the prairies one now and then comes across a lonely shack, which, with its surroundings, wears an aspect of neatness that distinguishes it from the average carelessly thrown together shanty that suffices to prove the claimant's right to the title of proprietor of the one hundred and sixty acres surrounding it.

"The novelty of their situation seems to charm them; their face and form are the embodiments of happiness and health; they as heartily enjoy a tramp over the prairie, in search of the boundary lines of their claim, as the society girl enjoys a trip in a dog cart or sail on the lake; they become adepts in the use of rifle and shotgun; they learn to handle the harvester as deftly as their masculine neighbors, and ride the sulky plow with as much grace as their refined sister would ornament a tricycle."

"The hardships and trials which these brave little pioneers undergo, are enough to shake the courage of the sterner sex. Mrs. Ball, a young widow, came to the territory two years ago, built her claim shack, which was twice blown away by the wind and once burned to the ground, but through her indomitable will she is still here, and she is bound to stay."

Miss Nellie Uline, daughter of Colonel Uline, of Chicago, has her homestead near Devil's Lake, a tireless pedestrian, a crack rifle shot, and possesses accomplishments that fit her for the leadership of any refined society in which she may move.

Miss Hoover, the Misses Pringle, Miss Flynn, Miss Bruce, Miss Marks, Miss Olson, Miss Shotwell, and the Misses Phelps, who, through their pluck and perseverance, have gained a fine homestead, and built up a little fortune of \$10,000, are but a few of the great army of women who deserve the highest praise for their fortitude and determination."

"The hardships and trials which these brave little pioneers undergo, are enough to shake the courage of the sterner sex. Mrs. Ball, a young widow, came to the territory two years ago, built her claim shack, which was twice blown away by the wind and once burned to the ground, but through her indomitable will she is still here, and she is bound to stay."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE GENIUS AND CHARACTER OF EMERSON. Lectures at the Concord School of Philosophy. Edited by E. B. Sanborn. Boston: James R. Osgood & Co. Price, \$2.

The Concord School of Philosophy was founded by Bronson Alcott, who had dreamed for years of such a project; but the "accepted time" did not open till in 1879 when Dr. James H. Conant, Prof. Harris and others united with him and invited such as chose to come to attend the first session, in his study at Old Orchard House, now the home of Prof. Harris.

This volume, embellished by a portrait of Emerson, heliographed from a painting by David Scott of Edinburgh in 1848, is handsomely gotten out by the well known publishing house of James R. Osgood & Co. There is also a fine picture of the Chapel and its surroundings.

This is the first time the School of Philosophy has had its lectures printed, but this course proved such an immense success, they made the venture; and as the book is meeting such a hearty reception, they will feel amply repaid for putting it into the hands of so many who could not be present.

The first lecture was "Emerson and Boston," by Mrs. Ednah D. Cheney. The lecturer followed Emerson from his birth up through his early manhood, giving many interesting incidents in his life.

The second lecture was "Emerson and Alcott, Passages from the Diary and Correspondence of Mr. Alcott," Mr. Alcott, now having reached more years than is generally allotted to man, and being very feeble, unable to attend the lectures, these passages from the Diary were read by Mr. Sanborn. Mr. Alcott first met Mr. Emerson in 1820, but the Diary does not commence till 1835.

"The evening was passed in very interesting conversation. On Sunday, various topics of an intellectual and spiritual character were resumed. On most subjects there was striking conformity of taste and opinion. We had much talk on the character and life of Christ. On this there was some disparity of idea, more the effect, I deem, of difference of association than of thought. Mr. Emerson's fine literary taste is sometimes in the way of a clear and hearty acceptance of the spiritual. Carlyle is his ideal; his portrait I saw for the first time. I have not found a man in whose whole mind I felt more sympathy than in his. These two persons [Mr. and Mrs. Emerson] have and represent a new idea of life. I have found a man who, with all his taste for Grecian literature and philosophy, can apprehend something spiritual in Christianity. To him it is not 'altogether foolhardy' for he has the sense of the Human, and the love and faith of the Pure and the Perfect in Universal Man."

When Mr. Alcott wrote his "Conversations on the Gospels," which were so brutally attacked by the Boston papers, Mr. Emerson generously defended them and wrote to Mr. Alcott: "I hate to have all the little dogs barking at you, for you have something better to bark than to attend to them; but every beast must do after its kind, and why not these? They will hold by you, and presently forget them. Whatever you do at school, pray let not the pen fall, for that must be your last and longest lever to lift the world withal. But you will hide your time, and with views so large and so clear, can better afford to wait than other men. I never regretted more than in this case my own helplessness in all practical contingencies. For a knowing and efficient friend can do a man with a mob a better service than he himself. But I was created a seeing eye, and not a useful hand."

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In copying this letter into his Diary, Mr. Alcott, in April, 1837, makes this comment: "It is much to have the vision of the seeing eye. Did most men possess this, the useful hand would be empowered with new dexterity also. Emerson sees me, knows me, and more than all others, helps me, -not by noisy praise, but by low appeals to interest and passion, and by turning the eye of others to my own."

Many extracts are given up to 1846, showing the great friendship these men had for each other and appreciation of each other's advanced ideas - at that time so little appreciated by the majority of the people. Emerson as an American, by Julian Hawthorne, is an interesting paper, followed by "A French View of Emerson," by M. René de Puyen Belleisle; "Emerson's Religion," by Dr. Bartol; "Emerson as a Preacher," by Miss Peabody, is an historical sketch of Emerson's preaching and her ideas upon many of his early discourses.

Mr. F. B. Sanborn's paper, "Emerson Among the Poets," is very fine. He quotes some of the most beautiful of Emerson's poems, among them "Friendship."

"A ruddy drop of manly blood The surging sea of earthly things, The world, uncertain, comes and goes, The lover rooted stays. I fancied he was dead, - And, after many a year, Grieved unexpected kindness, Like daily sunrise there."

"I entered his house Free again, 'O friend, my bosom said, 'Through thee alone the sky is arched, Through thee the rose is red; All things through thee take nobler form, And look beyond the earth; The mill-rind of our fate appears A sun-path in thy worth."

Then follow several poems in honor of Emerson by Emma Lazarus, Elery Channing, F. B. Sanborn and Mrs. E. C. Kinney, all worthy of the subject and occasion. Mr. Edwin D. Mead follows with a paper upon "Emerson's Ethics," in which he quotes largely from Emerson.

Mrs. Julia Ward Howe, "Emerson's Relation to Society," George W. Cooke, "Emerson's View of Nationality," "Emerson as Seen from India," by Protap Chunder Mozoomdar, "Emerson's Philosophy of Nature," "Emerson's Orientalism," "Emerson's Goethe and Carlyle," by Prof. Harris, all very fine papers of which space forbids mention in detail. This volume of over 400 pages closes with "Emerson a Monday," by Bronson Alcott. While some persons might argue that these papers were too eulogistic of Emerson, we would differ with them, and rather say all seem to take a broad and appreciative view of the Sage of Concord.

New Books Received.

THE BOOK-LOVER'S ROSARY. New York: John B. Alden. Cloth, gilt edges. Price, 50 cents.

STORIES FOR HOME-FOLKS, YOUNG AND OLD. By Grace Greenwood. New York: John B. Alden. Cloth. Price 50 cents.

Magazines for February not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece. "Beggar Boys at Play;" Driven Back to Eden; No Longer a Baby; Davy and the Goblins; My Valentine; A Garden of Girls; English Kings in a Nutshell; Little Red-Riding-Hood and the February Wolf; His Own Fault; The Little Knight; A Queer Partnership; Personally conducted; Ralph's Winter Carnival; Frowns or Smiles? Among the Lawmakers; Winter Days; The Brownies' Return; Stories of Art and Artists; "Making Up;" Circus's Auction; For Very Little Folk; Jack-in-the-Pulpit; Editorial Notes; The Letter-box; The Agassiz Association; The Riddle-box; Cartoons for Children. This number is up to the standard of previous issues, if not a little ahead. The stories and illustrations are not to be excelled.

THE ELECTOR. (E. R. Pelton, New York.) This number commends itself to the reader as a special effort is made to suit varied tastes. Among the strong articles are the following: A Faithless World; The Democratic Victory in America; John Wyllife-His Life and Work; Wurzburg and Vienna; Samuel Johnson; Bygone Celebrities; Food and Feeding; Englishmen and Foreigners; The Rye House Plot; Authors as suppressors of their own books; Etc.

NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Answers to questions in all departments of literature will be found in this monthly.

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PROF. W. PAINE, M. D., 250 So. 4th St., Philadelphia, Pa. His new book, "The Human System," has just come out. It is a complete and accurate description of the human system, from the head to the feet, and from the inside to the outside. It is a valuable work for all who are interested in the human system.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a 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 which he desires to call notice.

CHICAGO, ILL., Saturday, February 7, 1885.

Henry Ward Beecher on Witchcraft and Spiritualism.

Perhaps no preacher of the 80,000 in these United States is more proficient in the acrobatic art of standing on both sides of the fence at the same time, than Henry Ward Beecher. In fact, such is his dexterity, he hoodwinks the spectators so that they are equally divided in opinion in regard to which side he is on. Whenever he has come out squarely and made a distinct declaration, usually in the next sermon he has taken pains to deny it, thus reminding one of the excellent cow that gave the pail of milk and then kicked it over. He now evidently has reached the end years of dotage, and is returning to the degeneration of his early education. He went out of his way in a recent sermon, to deny his belief in Spiritualism, by preaching against witchcraft. Of course the Witch of Endor was his text, and he came to these conclusions:

Now, as to this matter of witchcraft—women witches, men wizards—I know just as much as you do and you know just as much as I do, and we both know nothing. Certainly, at the time the narrative of Saul's visit was written, it was believed to be merely a historical fact. This belief in witchcraft has permeated men's minds in all ages. Even as late as two hundred years ago it was believed in by everybody—doctors, lawyers, ministers, philosophers—and during the two hundred years which preceded that time over half a million of men had been hurried to death in Europe after judicial trial and conviction of participation in the black art. What has become of that belief? Science struck it no sledge hammer blows which drove it away; no arguments which ever were framed against it had the least effect. It was never disproved, and yet where has it gone? No one knows, and no one knows why it has gone; but it has cleared up, and floated away and become no more, even as for rises and disappears before the rays of the morning sun. Still we have the old belief in witchcraft among a few of our people lingering yet, while in place of it we have a new kind of communication with the Spirit-world. I mean by Spiritualists. Now in regard to this question: Do spirits ever revisit this earth? I want to say that I would be happy to believe they did, but I have failed to discover it. The communications I have received purporting to be from my parents were of such a weak, milk and watery nature that they ought to have been put in an infirmary. I have been at séances perhaps a dozen times in the course of my life and have seen many things I could not understand, but nothing to convince me that communication with a Spirit-world is open to us.

If Mr. Beecher knows "nothing about witchcraft," why does he essay to talk about it, as though he was thoroughly versed, and well prepared to come to such sweeping conclusions? For that hour's talk he received as salary, something like \$400, and ought to have been able to give some equivalent therefor. He confesses he knows "nothing," except that the belief has gone, how or why he does not know!

There is one thing Mr. Beecher knows and every Bible student knows, namely, that the existence of witchcraft and witches is most clearly affirmed by that book. It makes no statement more absolutely; and on its command not to suffer a witch to live, rests the most damning atrocities of the past ages, finally ending in this country in the terrors of the Salem persecution. Mr. Beecher says: "Science had no blows for it! Science is certain knowledge, and just this and this alone has awakened mankind from the nightmare of dogmatism which made such wholesale torture possible.

Granting his version of witchcraft, going "to the Witch of Endor to traffic with the Devil,"—"to the powers of darkness for help," there could be nothing more unjust than referring Spiritualism to the same source. As for spirits revisiting this earth, he would be "happy to believe they did," but he has "failed to discover it!" What does Mr. Beecher think of his Bible! He denies the truth of its doctrine of witchcraft, and says that it is all blown to limbo, and now he discards all its teachings in regard to immortal life! Yet the Book is replete from beginning to end with the ministrations of spirits. Its value depends thereon, as a fundamental evidence of life after death. An angel appears to Hagar and to Jacob; an angel spoke to all the peoples of Bohim; Gideon saw an angel

on an oak, and received therefrom the announcement of his mission to save Israel; the Witch of Endor saw "gods" or spirits ascending from the earth; Elijah was fed by an angel; an angel appeared to David with a drawn sword; an angel appeared to Daniel amid the flames in company with the three holy children, and again appeared clothed in linen, etc.; an angel came to Joseph in a dream; Moses and Elias appeared to Jesus and then others; an angel appeared to the two Marys at the sepulchre; and a spirit removed the stone from the door; an angel appeared to Zacharias in the temple; an angel appeared to Mary and announced the birth of Jesus; angels appeared to the shepherds; Mary Magdalen saw two spirits dressed in white who addressed her; angels opened the prison doors and liberated the apostles; an angel came and spoke to Cornelius; Paul saw a "man," or spirit, praying him to "come over to Macedonia and help us;" and Revelations is a series of angelic visions.

From the time of the apostles to the present there is an unbroken chain of evidence of the appearance of angels or spirits.

What does Mr. Beecher propose to do with this mass of Biblical evidence, or rather what has he done with it, that he would be so "happy" to be "convinced" that "spirits ever revisit the earth"?

His brothers have been convinced of the truth of spirit-intercourse. Charles Beecher has written a book on the subject, in which on biblical grounds he supports his belief in the same. His sisters have arrived at the same conclusion. Mrs. Stowe gladly accepts it, and Mrs. Hooker is an ardent advocate. The Beecher family are a family of Spiritualists, and it is passing strange that while other members receive satisfactory communications from their spirit friends, to Henry Ward alone they give instructions "of such a weak, milk and watery nature that they ought to be put in an infirmary."

We presume that Spiritualists will readily understand why he receives such "milk and water" communications. At one time Mr. Beecher inclined to Spiritualism, and his sermons were for a time replete with its philosophy. He will find, as others have done, that it were better to consult even a "Witch of Endor," than curry popular favor by denouncing what he knows to be true.

Popular Science Monthly—Unscientific Spirit.

Professor Elliott Cones, whose treatise on Biogen—or a spiritual basis of life—we have commended, falls under the displeasure and contempt of the Popular Science Monthly, whose materialistic methods are transcended by this large-souled and able scientist. A physical basis of life, a protoplasmic start from slime and mud, suits the proud Monthly, but a spiritual basis of life it despises. Last August it mentioned Prof. Cones's Biogen as "a lively little treatise on biological mysticism.... a spree in speculation,.... a rally for the defence of the old, but declining doctrine of 'vital force,' which was 'made the most of in times of ignorance,'" and contemptuously closes by saying that "the publishers doubtless aware of the fitness of things, have printed it in medieval type, such as was used in the dark ages to which Biogen belongs!"

In the same number some comments of the Saturday Review on mesmerism are approvingly quoted, in which it is thought that a small margin of hypnotic facts may be real, but "the common element of mesmerism and Spiritualism, indeed a very large one, is really delusion and fraud alone." We are also told that investigation "by those alone qualified to report," has "over and over negatived all shadow of evidence" that mesmeristic subjects can do anything, or see anything, or "be influenced to perform specific actions" without previous hints or impressions. The wise writer, and the equally wise Science Monthly, have never heard of Dr. Gregory's experiment in Scotland, where a "learned professor went into another room and soon the mesmerized subject of Dr. Gregory began to laugh and told what odd capers the man who just went out was cutting in another room, describing perfectly all odd dances he was performing, and of which none knew but himself. Many like facts could be given, but the Science Monthly sneers at them. "None so blind as those that won't see" is a good old proverb.

Is it the true scientific spirit to fling contempt on honest and skilled students who may differ from us? Do true scientists ignore facts and flout at conclusions from premises of which they are ignorant? That is the spirit of this unscientific magazine. But it may be said that it gives us much valuable matter, which we have no wish to deny and would not underrate.

Some of the old Romish Popes were valuable and liberal patrons of art, but they were Popes. The blind and bigoted contempt of this Monthly for any spiritual science or philosophy is as bitter and dogmatic as the papal horror of heretics. A bigot is a bigot, be he professor or priest, devotee of Rome or of inductive science.

Professor Cones may well count the contempt of the Popular Science Monthly as high honor. Let him possess his soul in patience and work and wait, and the honor at last will be his, the shame and confusion theirs.

S. B. Nichols writes: "In my report of Dr. V. P. Slocum's lecture on Psychometry, referring to the earlier discoveries and application by Prof. J. R. Buchanan and Wm. Denton, I unintentionally did injustice to Prof. Buchanan, whose discovery dates back to 1842, and antedates, I believe, that of any other person."

Spiritualists and Materialists.

On another page will be found a letter from K. P. Powell under the heading above. He would rank himself as a Spiritualist rather than a materialist, and gives good reason for that preference, but is in doubt about proofs of spirit-presence; finds it "provoking.... to meet with so much cheap jugglery as sublime evidence of ghostly presence," and "wants schools of psychic science and philosophy."

His efforts for investigation must have been singularly unfortunate, or else he forgets that philosophers do not travel in battalions in this poor world. The credulity and impudence which he avers he has found among Spiritualists can be found among the devotees of the churches and among those of science as well, yet Mr. Powell would not be kept back from the study of science because there are those who accept all that Darwin or Huxley may say without any study or thought of their own, and snub him if he does not. The Spiritualists, as a body, are as reasonable and candid, as intelligent and critical, as any class of persons to be found, and some plain men and women among them, unknown to fame, are as careful and competent judges of what is wheat and what is chaff as any learned clergyman or scientific professor. The solid facts, verified by competent witnesses and detailed with careful minuteness, which prove the reality of spirit presence and intercourse, are as strong and as numerous as those that are held to prove anything in natural science. Let Mr. Powell look over a year's files of the RELIGIO-PHILOSOPHICAL JOURNAL, and he will find such facts, as valid in their proofs as it is possible to make human testimony, proof palpable of continuity of life and of the coming back of persons from the life beyond. There are plenty of intelligent Spiritualists to consult, ways enough to investigate without going among fools or knaves.

He tells us that "the vast body of scientists to-day are really Spiritualists in the broad sense of the word, as you can readily confirm by reference to the late proceedings of the British and American Associations, or to recent numbers of Science."

For any scientific advance toward a knowledge of spiritual laws we shall be glad, and we are always ready to recognize any steps of large-minded scientists in that direction, but the pitiful truth is that many so-called scientists treat modern Spiritualism with a contemptuous unfairness. Science, to which Mr. Powell refers, has lately refused to publish an article by Prof. Cones, a man of high scientific standing, entitled "Can ghosts be investigated?" in which it is said they can and should be. The Popular Science Monthly is equally impudent, holding the matter beneath any investigation. In due time these magazines will be ashamed of their course, and seek to cover it up, for we shall persist until competent Spiritualists "most thoroughly trained to detect fraud"—and no others have had so thorough training—will join with competent and fair-minded scientists fit for the discovery of truth in this realm, and so we shall reach that "psychical unity and fellowship of the universe" which Mr. Powell hopes for "with a strong surety."

A Religious Roustabout.

One Varley, a pugnacious English evangelist, has been trading on Ingersoll's name in Kansas City. He is a stalwart upholder of Calvin's creed and explains God's will and purposes in a style generally popular an hundred years or more ago. "A Reply to Ingersoll" is the way he advertises, knowing full well that on his own reputation he could not draw a corporal's guard. In dragging Ingersoll's name before the public in connection with his own, however, he is simply imitating the National Liberal League, and some aspiring individuals who having been climbing up Ingersoll's back for some years in hopes of getting a little cheap notoriety at his expense. Dr. S. D. Bowker successfully takes the hide off the evangelical emigrant in the space of less than half a column in the Kansas City Journal of the 27th ult., and leaves nothing further to be done. Among other things Dr. Bowker says:

Ingersoll distinctly affirms that the Hebrew scriptures are not the expressed will of God but simply a history of the spite and malignity existing between the tribal peoples. But Mr. Varley declares that "God is in deed and truth" just as bad as the Bible represents him to be. He proclaims in thunder tones that "hell is God's penal establishment," and berates "the ordinary minister for not preaching more about hell. His vehement gestures and angry contortions of face remind one of Peter the hermit, in preaching the crusade of the 'Holy Sepulchre,' and he gave us solid proof of the effectiveness of his blows on the heads of incorrigible sinners. At his instigation God sent to 'quick death and hell' two ungodly Presbyterian deacons in Australia who dared to insult his sense of propriety in passing the communion wine with the hand while they gathered the fruits of unhalloved gains with the other. He may be quite sure that Kansas City presents no field for the exercise of his prowess in this sort of work. Our religious teachers have done good work in clearing away the need for the use of this sort of ecclesiastical dynamite. I earnestly commend our citizens to the wholesome teaching of Revs. Thompson, Barnes, Roberts, Bishop, Collier, Hopkins, Telf, Schaff and a large number of others with Lyman C. Howe of the Spiritual society, whose learning and piety are ample for all our spiritual needs. It is to be much regretted that these gentlemen should permit the sacred precincts of their holy calling to be invaded every few months by 'boy preachers' and the like, the memory of whose influence causes only regret. I am no stranger to the end have resulted from the man expressed wish 'that our pastor could be more like the last evangelist.' I am not unmindful that we owe Mr. Varley a great debt of gratitude for settling the troublesome problem of 'Jonah and the Whale.' He has an intimate friend who saw that sort of a 'fish' swallow a whole horse that weighed 1,500 pounds and a full grown English soldier who escaped unharmed. Our feet are now on a rock, very nothing is impossible. But the spirit that pervades this gentleman as he leaps across the platform in hot denunciation of the weak and erring sons of Adam, suggests to poor brother Varley the immediate duty to secure a copy of Victor Hugo's 'Les Miserables,' and study for once in his life the gospel of the 'Son of God.'

Harvard Divinity School.

A late Boston Transcript has a three-column criticism of the Divinity School of Harvard University at Cambridge, by "Observer." Certain alleged facts in it are denied, and disproved conclusively, in a later issue of the Transcript by Mr. Barrows, editor of the Christian Register, who fitly says he can best review the conclusions of "Observer" in his own journal.

The gist of the criticism is that the managers of Harvard have fallen into an indifference fatal to religious life, a freedom which gives latitude to widely varying views but affirms nothing, an unsectarianism which does not foster bigotry because religious opinions are of too little consequence to quarrel about, and thus great spiritual realities are not affirmed and taught with uplifting power. "Observer" says:

"The sandbank on which Unitarianism has stuck, and where it now lies high and dry, is its foolish confidence in Tenneyson's... 'There lives more faith in honest doubt, Believe me, than in half the creeds.' Tenneyson spoke only the truth, but the man who stops on it makes a fatal mistake. Tenneyson's doubter 'fought his doubts and gathered strength,' he did not stay with them, cultivate them and preach them; 'he faced the spectres of the mind, and hid them,' and so 'came at length to find a stronger faith his own.' This 'stronger faith' should immensely outweigh the doubt, unless religion is to perish. It has not done this in Unitarianism, and part, at least, of the blame for it must lie with the conservative element, which has clung with delusive credulity to the minimum of orthodoxy, instead of attempting to advance to the ground of that new comprehension of Christ and his Truth which already, far outside of Unitarian limits, in all churches and communions, is manifestly proving itself the 'stronger faith' of a regenerate Christianity."

Doubtless Mr. Barrows will make able reply to all this in due time.

Meanwhile we will hope for the growing influence of that class of Unitarians of whom Dr. Buchanan well said, in his late letter in our columns, that they were "a far superior class, who cherish fraternal love and love of truth, who are progressing in spiritual knowledge and true spirituality."

Harvard University is more richly endowed than any other college in the land. Its libraries and apparatus are unrivalled, its literary atmosphere and advantages excellent, its weakness a tinge of luxury, of scholastic exclusiveness and pride. It only admits women students to its "Annex"—a sort of privilege of outside study but not of full admission to its privileges and elegancies.

Out West we think women are full as well entitled to parlor privileges as gentlemen, but Harvard puts them in a sort of side woodshed called the "Annex," while only the "lords of creation" study in the University halls and parlors. Out here we should not call this "culture" but a remnant of barbarism.

This Harvard Divinity School, under the patronage of Unitarians, with \$140,000 lately raised for it and with seven professors, had but eleven scholars last year, as "Observer" says.

A Challenge.

Signor Damiani, a devoted Spiritualist, has challenged Mr. Labouchere, of London, Eng., to prove that the communications given through the mediumship of Mr. Eglington, the slate-writing medium, do not emanate from disembodied spirits. The amount to be staked on the result, favorable or otherwise, by each party, is £1,000. Mr. Eglington, however, does not seem to take kindly to the proposition. He says:

"In the second place, I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes, against the recognition of an unwelcome truth. What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come 'any subtle craft, means, or device, by palmistry or otherwise,' the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to 'explain away such demonstrations by natural means to the satisfaction of the committee,' and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence."

From Summit, Miss., comes an earnest word from R. G. W. Jewell, in comment on a report in a Pittsburgh journal of a sermon on Modern Spiritualism by Rev. W. J. Robinson, D. D., in his Presbyterian church in Allegheny. The report shows ignorance, impudence and bigotry, in even larger proportions than is usual with that class of clergymen whose divinity so badly needs doctoring of a kind unlike that implied in a D. D. added to their names. Mr. Jewell says:

"The poor man is to be pitied as one who has not advanced beyond the age in which Moses is said to have been very intimate with the Supreme Being.

"In my early training it was my misfortune to have been deceived and misled by just such teachers. I was also a Presbyterian—a believer in all the monstrously absurd notions that denomination of Christians taught, and still teaches concerning our Heavenly Father; but, now that I am old, having had opportunities of acquiring better information, I have gotten out of the slough of ignorance in which such teaching had engulfed me, and I daily and hourly thank God that he has permitted me to progress to that condition of intelligence by which I can realize the truth that he is a God of love and mercy, and not a whimsical fiend—a character so full of inconsistencies as depicted by the Jewish bible, that it would be next to an impossibility to please him; and, certainly impossible to love him."

He Don't Pay Publishers' Bills.

An enthusiastic minister of an evangelical sect sends the JOURNAL an advertisement, and says: "Will you be so kind as to insert the following notice in your Publication, and look to the Lord for your pay?" To which, with all due respect for the preacher and reverence for his Master, we reply, No! Our paper dealer will not take checks on Zion's bank, nor sight drafts on the Lord; our printers can not feed their wives and children on faith. A goodly sized sum in U. S. currency must be daily forthcoming to keep the JOURNAL going, and we do not expect the Lord nor the Spirit-world to furnish the money. There are many Spiritualists who have not outgrown their old theological training and who are constantly inviting the Spiritualist press to advance their selfish interests or pet schemes, and telling the publishers that "the spirits will see the bill paid." No class of business men are more generous than these publishers, but if they have ordinary business sense they decline all such overtures, knowing full well that if these applicants are listened to, the road to bankruptcy and the poor house will be short and very direct. Publishers have daily opportunities for the exercise of their benevolence, and they improve them; but they are the best judges of the channels in which it shall go and do not need to be told, certainly not by those who want their own axes ground.

GENERAL ITEMS.

Dr. E. L. Lyon lectured at Apollo Hall, on State street, last Sunday. Subject: "Immortality proven by Science and Philosophy." G. H. Brooks, the lecturer, went to Cincinnati, Ohio, last week, where he has an engagement.

An inability to clearly perceive forms and outlines, or form-blindness, is a new defect that has lately been discovered by a New York artist.

L. Agnes Moulton and Carolyn Finch, of Leadville, Col., deal in mines and real estate. They also have an employment office connected with their business.

The Chicago Historical Society has gotten out in a neat pamphlet the addresses delivered by Hon. E. B. Washburn, in memory of Hon. I. N. Arnold and Hon. Thos. Hoynes.

During the month of January, Dr. J. K. Bailey spoke at Scranton, Pa., 4th; at Harrisburg, Pa., 9th and 11th; at Trenton, N. J., 18th; at Wilmington, Del., 25th. His home address for the winter, is: Care P. O. box 123, Scranton, Pa.

The first edition of the February Century (180,000 copies) was sold within a week of the day of issue. A new edition of 20,000 is on the press, making a total of 200,000, with the prospect of a still further demand. A fifth edition of the November Century was issued on Monday.

L. A. Moulton of Leadville, Col., writes: "Just now we are having a spiritual feast here through the mediumship of Fannie D. Wallace, the noted independent slate-writer, she having recently returned home to spend the winter, thereby making glad the hearts of her many friends."

The little, living worms which have been discovered in ice are described by Prof. Leidy as being white or colorless, and from one quarter to one-sixth of an inch long by one-seventh-fifth of an inch in thickness—the species being unknown. Query: Where did he get the ice?

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the Peoples' Society of Spiritualists in Martine's Hall, Ada Street, near Madison, next Sunday at three o'clock. Prof. W. H. Townsend will be present, and present some startling experiments in mesmerism.

Light, of London, says: "We are again unable to render a satisfactory account of 'M. A. (Oxon)'. He leaves his bed only to have it made, and is in continued torture from gout, which flies about in every part of the system. We can only reiterate, on behalf of our readers, our earnest sympathy and desire for his recovery. Personally, we very much miss his active co-operation and advice."

The fifth entertainment of the Star Lecture Course, Central Music Hall, will take place February 5th, the Venetian Troubadour Concert Co. being the attraction. The company consists of fine mandolin players, a harpist, a guitar player and two vocalists. The performance will be up to the high standard of the previous ones in this Course. The date of the next concert is February 19th, and will be given by the Levy Grand Concert Co.

Albert Morton of 210 Stockton St., San Francisco, Cal., writes: "I shall close my book and paper business next week, as my time is occupied in the practice of art, and there is not sufficient demand for spiritual literature here to warrant the expenditure of time and labor. I am tired with fighting fraud and acting as a servant for people throughout the country who are unremitting in their kindness—seldom send stamps for replies to their demands."

Mr. J. H. McVicker is mentioned in various quarters for next Mayor of Chicago. A happier selection could not be made; the only fear we have is that he would decline the nomination. The city has so long been in the hands of thieves, gamblers and adventurers that all good citizens regardless of politics are crying for relief. Mr. McVicker has every qualification desirable in a mayor. If the people will only smash "the machine" and put such a man at the head of affairs, they will have accomplished much toward their redemption—the domination of infamous ringsters.

A Japanese Story.

He was just from New Mexico where, with the unsophisticated Dorsey, he had been nursing lambs and branding frolicsome calves, which grow spontaneously upon the stock ranches of star-routers. He had given his dress coat to Vol-Confuc-Tom, a red brother of know-nothing tendencies, who had admired the effect of his persuasive eloquence on a bucking pony. Although he had tarried over night at Kansas City, St. Louis and other provincial towns to instruct the people in theology and stock raising, he was still without a suitable outer garment, for in none of those towns did they keep the ready-made article of sufficient dimensions. Having reached Chicago where merchants keep stocks to supply the world, he soon rehabilitated himself. He did it at a store where a Waterbury watch is given to every customer who buys ten dollars worth of apparel. When the lovely timer was proudly placed in his hand by the five-dollars-a-week clerk, the amateur cowboy exclaimed, "What shall I do with the blanked thing?" "Give it to some admirer," quickly replied the ready-made genius. Thus lulled into tranquility the minister-disturber, the myth dispenser, the lamb preserver and expert pony rider, soon walked the boards of McVicker's Theater and told his story over again—with variations—to two thousand people who had paid a dollar each to hear it once more. After the lecture, the green room was filled with enthusiastic acquaintances desirous of grasping the horny hand of the herder. To each he offered his Waterbury as a gift, and each time it was laughingly declined and thought to be another bit of original humor.

This experience was repeated from city to city, until at last the traveler got as far as Auburn, N. Y. Here among the throng of callers came Rev. J. H. Retrah, pastor of the Church of Divine Figments. No sooner had the falcon-eyed herder gazed upon the anointed one than he said: "Here is my chance, this is the one I long have sought, I'll no longer have to tote that blanked Waterbury watch." But of all this the gentle preacher dreamed not. With words whose honeyed sweetness fell upon the ear of the poor preacher as the gentle rain falls upon an alkali plain, with gestures magnetic, and looks pathetic, the worried watch carrier plied his wiles. At last, having sufficiently psychologized the preacher, he took the ministerial right hand and gently placed therein the gorgeous blue satin box in which rested the Waterbury stem-winder. Seeing the preacher hesitate, the eloquent one deftly drew forth a piece of gold of the value of five dollars and hired the pastor therewith to take away the ready-made dealer's memento. Thus ended this troublesome experience of Robert, king of the Doubt-Compilers. Thus was Retrah made richer and Robert happier. Some of the "Liberal" papers will probably contain this story, but theirs will be a different and untrustworthy translation.

Charles Partridge.

On Saturday the 24th ult., from Belleville, New Jersey, the veteran Spiritualist and philanthropist, Charles Partridge took his departure for his home in the Summer-land. He had lived on earth nearly seventy-two years, and faithfully had he done his task. A memorial service under the auspices of the First Society of Spiritualists and the Alliance will be held in Republican Hall, 33rd St. and Broadway, New York City, on Sunday morning next. The Brooklyn Societies have been invited to co-operate in this tribute of respect to the memory of one who has done so much for the cause of Spiritualism and for humanity. Mrs. Helen T. Brigham, Mrs. E. H. Britten, Mr. H. J. Newton, Mr. P. E. Farnsworth and others will address the meeting.

The Scandinavian Free Thinkers gave a Paine memorial entertainment and banquet last week at Wolf's Hall, No. 432 Milwaukee avenue. Speeches were by Dr. Paoli, Charles Sundell, and Olaf Olson Ray. All the speakers dwelt on Paine's influence on government and literature in America. The exercises were pleasantly varied by the songs of the Gayety Glee Club. The Chicago Liberal League also commemorated the 148th anniversary of Tom Paine's birth with an entertainment in Odd Fellows' Hall, corner of Halsted and Madison streets. President Stevens eulogized Paine at length in an opening address. Mrs. A. Freeman traced the influence of the "Age of Reason" on religious thought of to-day. After recitations, essays, and singing the floor was cleared for dancing, with which the remainder of the evening was occupied.

An instance of faith cure is reported in Morris, Otsego county, N. Y., and is vouchered for by respectable people. For twelve years Alice, daughter of George Benjamin, has been an invalid on account of spinal injuries received by being thrown from a wagon. Most of the time she has been confined to her bed. January 16th she began to pray for restoration to health. A week later she walked to a neighbor's house several rods distant, ate a hearty dinner, and walked home. The same evening she rode a mile and a half and took part in a church meeting, assuring her astonished friends that she was perfectly well. She has since attended daily to the household and to all inquiries answers that her recovery is due to God's goodness. She is about thirty years old.

An electrician predicts that within a generation a person can stand at the telephone and not only talk to the man at the other end but see his face and features; also that the wires will be so improved and perfected that signals will travel at the rate of 8,000 a second.

Spiritualism in San Francisco.

To the Editor of the Religio-Philosophical Journal:

Among the many reports in the JOURNAL from various localities of what is being done in the cause of Spiritualism, we rarely see anything from this out-post of western civilization, San Francisco; will you, therefore, kindly accord me the space to say a few words on the subject? Contrary to most eastern cities, the whole press here is antagonistic to our cause, and we can get no recognition from that quarter; despite this, however, there is much quiet investigation being made, and Spiritualism is making good progress. This would be more apparent if those who become convinced would have the courage of their convictions and avow themselves. It is also unfortunate for the cause that Spiritualists are so divided among themselves instead of presenting an unbroken front. On Sundays four or five different meetings are held, with innumerable private séances besides. During the week as well as Sundays, we had three parties running materialization séances, where are produced spirits of any sex or size in quantities to suit. One of these parties, a Mrs. Southern, has recently met with an overwhelming exposure, but somehow exposure no longer exposes, and Mrs. S. is said to be doing a better business than ever. For a future communication I shall speak more fully of these séances; in this I prefer confining myself to a more interesting subject—the meetings held at the Metropolitan Temple, and the ministrations of Mrs. E. L. Watson. When Mrs. Watson went to Australia, it was decided by her friends that on her return she should be established on an independent platform. In accordance with this, Sept. 1st, 1883, the meetings at the Temple were inaugurated with great enthusiasm for our favorite speaker. We long since passed the experimental point and are now firmly established with Mrs. Watson as our permanent speaker. She has carried no white flag and made no compromises with fraud; the golden banner of truth has ever been at the front; and while the higher principles of our spiritual philosophy and the religion of humanity have been the more prominent, all subjects of general interest have received due consideration; and if one may judge by the gathering about our speaker after each lecture, the warm pressure of the hand, and the hearty "God bless you for the words you have spoken," much good is being done and a needed want of this community is being filled.

Mrs. Watson is a perfect enthusiast in her public work and comes up each Sunday through storm or sunshine from her home ten miles from San Jose, missing only two Sundays during the year and a half, and that from sickness. Her labors are consequently very arduous and she needs rest and change, which she contemplates taking in the early spring, by a visit to her old home and eastern friends. As that time approaches, many feel sad at even a temporary parting, for Mrs. Watson by her eloquence, her purity of character, and true womanly sympathy has endeared herself to a host of friends on the Pacific coast. We shall on our anniversary pay a fitting tribute to her worth and send her forth to you freighted with the love of warm hearts that will anxiously await her return. Mrs. W. has always been an eloquent inspirational speaker, but her eastern friends will find there is something in the genial climate of our golden State that broadens and expands the intellect and that the West has reason to be proud of its favorite.

During the absence of Mrs. Watson we contemplate organizing our society and preparing for more efficient work. F. H. WOODS, Chairman of Executive Committee.

General News.

A Congregational church in Central City, D. T., has been changed into a roller skating rink. A lady in Mt. Vernon, Ohio, has been excommunicated by her priest for attending the skating rink. A beautiful white deer, shot near Marinette, Wis., has been mounted and placed in the Milwaukee Public Museum. The Maine papers are almost unanimous in favor of changing the date of the State election from September to November. The Pennsylvania Legislature rejected Governor Pattison's appointment of an ex-Confederate in place of a veteran of the Union army. Ex-Senator Windom, of Minnesota, has been elected a director of the American Exchange in Europe, of which Senator Hawley, of Connecticut, is President. "Thon," the proposed new pronoun (impersonal, singular number) is being taught by some of the teachers in the public schools of the Lewiston (Me.) Journal says. As an important step toward securing an abolition of the practice of pistol-carrying, a Galveston (Texas) paper suggests that the pistol pocket should be prohibited by law. A New Haven gentleman has one of the old 1652 3-pence pieces coined in Boston, and as to which it was recently said that none were known to be in existence. The first American coinage was of this year. Boston people are sure the cholera will visit America this year, and have begun making preparations by placing ample means at the command of the health department to insure a safe sanitary condition in the city. The funds left by the late Governor C. C. Washburn, of Minnesota, for the liberal endowment of an orphan asylum in Minneapolis have, after a long litigation, been placed in the hands of the trustees who propose to proceed at once to the erection of a building. In St. Louis Jack Hayes has been sentenced to be hanged March 20 for the murder of Phillip Mueller, a saloon keeper, four months ago. He has appealed. The residence of George Love, in Altoona, Blair County, Pa., burned a few days ago. Mrs. Love and one of her children perished. The husband and two children escaped. A ship that arrived in Baltimore reported having passed the wreck of an American vessel, floating bottom up, in the track of the steamer, and from Europe. Fifty pounds of dynamite, stored at Washington, Pa., for use in the oil regions, exploded, wrecking the building. The shock was felt ten miles away, but no one was injured. Colonel C. B. Morton, ex-assistant Postmaster of Brooklyn, has been discharged from custody, the prosecution having failed to prove the charge that he had falsified the pay-rolls of the Postoffice. Miss Sunderland, aged twenty years, of Dundee, Mich., attempted suicide because her father refused to permit her to attend a roller skating rink. She took an ounce of laudanum, and was with difficulty restored.

EVERY READER OF THE RELIGIO-PHILOSOPHICAL JOURNAL can receive a back number of the Religio-Philosophical Journal and a catalogue of books on Phenology, Physiognomy, Psychology, Mesmerism, etc., by sending name and address on a postal card to Fowler & Wells Co., Publishers, 753 Broadway, New York.

I have a splendid location, well advertised, doing a good business, and would like a partner having experience and some capital. Correspondence solicited. Address L. G. Merriman, Magnetic Institute, Jackson, Michigan.

Annual Meeting of the Directors of the New England Spiritualist Camp Meeting Association.

To the Editor of the Religio-Philosophical Journal:

The Board of Directors of N. E. S. C. M. A., held their annual meeting at the Crawford House, Boston, yesterday. The first business being the election of a President for the ensuing year. Dr. J. Beck was elected to that office unanimously for the twelfth time. In his absence Director James Wilson, of Bridgeport, Conn., was elected president pro tem. It was voted to hold a camp meeting at Lake Pleasant, Montague, Mass., commencing Saturday, Aug. 1st, and ending Monday August 31st. The following appropriations for the said camp meeting were made: For music, \$1,500; for speakers, \$650; for police, lights and sanitary, \$300; for printing and advertising, \$175; for post office, \$50. A special committee of four to aid the Committee on Transportation was chosen, consisting of A. T. Pierce, of Providence, R. I.; David Jones, of Utica, N. Y.; John C. Bundy, of Chicago, and N. S. Henry, of Montague, Mass.

Everything passed off very harmoniously. The report of the Treasurer shows that nearly \$1,000 has been paid on the debt, which is now only about \$1,800. Everything indicates a very large and harmonious camp meeting for this year. It is to be hoped that suitable arrangements will be made so that a much larger number of our Western friends will come to our meeting this year. The famous Fitchburg Military Band has been again engaged, which insures us the best of music. The very best speakers on the Spiritualist rostrum will be engaged. The services of Rev. Geo. Chaimey, Mrs. Emma Hardinge-Britten, Mrs. Lillie and others have already been secured. No pains will be spared to make our next camp meeting the most successful of any we have ever had.

M. H. FLETCHER, Lowell, Mass., Jan. 27th, '85.

A Semi-Centennial No.

The Religio-Philosophical Journal for Jan. celebrates the semi-centennial of the establishment of business of Fowler & Wells, and contains a sketch of the introduction and growth of Phenology in this country, with new notices of Drs. Galt, Spurzhan and Combe, together with a history of the publishing business of the Fowler & Wells Co., with portraits of L. N. Fowler, O. S. Fowler, Samuel R. Wells, Charlotte Fowler Wells, Nelson Sizer and many others, with biographical sketches. Also the principles of Phenology and other papers. It is a number of special interest, sent by mail post-paid, on receipt of 25 cents. Address Fowler & Wells Co., Publishers, 753 Broadway, New York.

Catarah is a very prevalent and exceedingly disagreeable disease, liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarah.

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 correct to write us at once with full particulars, as it will save time and trouble.

Business Notices.

HUGHSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Audiences furnished, Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1227 Broadway, N. Y. Terms: \$2 and three cent postage stamp. Money refunded if not answered. Send for explanatory circular.

When one is sick advice is plenty, but not always the best. A good rule is to accept only such medicines as have after long years of trial proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

FOR TEN CENTS. The St. Louis Magazine, distinguished Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and set of gold colored picture cards sent for ten cents. Address J. Gilmore, 212 North Eighth Street, St. Louis, Mo. THE RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Passed to Spirit-Life.

Passed to spirit life December 20th, 1884, Mr. Daniel Pensothen, in the eighty-eighth year of his age, at the residence of his son Gardner, Berlin, Erie Co., Ohio.

Mr. Pensothen has been a resident of the township sixty-nine years, his place of birth being in New York. He resided on the farm he first purchased until he gave up the management to one of his sons. He was in early life a student of Universalist, but for the last twenty-five years has been a Spiritualist. He belonged to that hardy race who fought the hard battle with the wild and made it blossom like the rose. Of all the advanced quacks, preceding him, and who were of this race, he was the last, if not the last, survivor. All the companions of his youth and manhood he saw die by one stroke by one of his children, and he saw his own children die. His own children became aged men and women, with their children around them. His wife and his own children were all embraced by the strong vitality which bore him up almost a score of years beyond the appointed age of man. Verily these were a race of giants, and wonderful has been the results of their labor.

They found the state almost an unbroken wilderness, extending in almost unbroken solitude from the northern lakes to the Ohio river, and now when we look abroad and see the wilderness, replaced with harvest fields, the wild animals by sleek herds of cattle and flocks of sheep; splendid residences, commodious barns, schoolhouses, churches, public buildings, roads and bridges, we ask what gent has been evoked to accomplish this Herculean task. The Altitin lamp has been a torch of light, and a beacon of hope, and the result of their labor.

By his request Hudson Tuttle delivered the address to a very large assembly of relatives and friends, at the residence of Mrs. Emma Tuttle, two of her own spiritual songs.

Spiritual Meetings in Brooklyn and New York. The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 410 Adolphus St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 o'clock in afternoon at 330 P. M. Hon. A. H. Dalley, President; C. G. Clingert, Sec. retary.

CONFERENCE ANNOUNCEMENTS. Sunday, February 8th.—A Mediums Meeting. Mrs. T. B. Strayer, Mrs. A. C. Houterson, Mrs. Mary Gray, Mrs. J. L. Jones and other mediums are expected to be present and take part. Sunday, February 15th.—"Spirit Power," a Lecture by Mr. Charles Easton. Sunday, February 22nd.—"Pre-Natal Education in the Light of Spiritualism," a Lecture by Dr. Isaac M. Comings. Sunday, February 29th.—An Experience Meeting.

The Brooklyn Spiritual Conference meets at Everett Hall 808 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 2 P. M. and on Wednesdays at 8 P. M. in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evening of each month, at which Mrs. Nellie J. Brigham will officiate. E. J. HULLING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday at Martin's Hall, 55 Adams Street, near Madison, at 8 P. M. D. E. TERRY, Secretary.

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QUARTERLY MEETING. The next quarterly meeting of the Spiritualists of Lapeer, Mich., will be held at Lapeer Free Hall on Saturday and Sunday, February 7th and 8th. Some of the best speakers in the State are expected. All friends are invited. Saturday morning and evening is to be devoted to conversation and social features. In the evening, the ladies of Lapeer Liberal League are to sell a quilt prepared for the occasion. Come and try your luck. Lapeer, Mich. L. E. OWEN, Secretary.

MICHIGAN SPIRITUALIST CONVENTION. Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science Hall, No. 55 Canal St., Grand Rapids, on February 27th and 28th, and March 1st, next, commencing at 2 P. M., February 27th. Good speakers and mediums will be invited. Parties wishing reduced railroad rates will please address the secretary at earliest convenience for certificates. For information in regard to hotels and boarding houses address J. H. Tompkins, Grand Rapids. A general invitation is extended. J. P. WHITING, President. Dr. A. MARVIN, Secretary. Spiritualist papers please copy. Lansing, Mich., January 22nd, 1884.

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Voices from the People.

ADD INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal Evidences of Immortality.

BY WILLIAM W. STOCKWELL.

I know by the being beheld in my dreams, Our spirits may roam where celestial life tooms, And with the departed life's fair fields tread While our bodies seem lying as senseless as dead.

I know by the touch of a presence I've felt, Our spirit will not into nothingness melt, And vanish away like a vapory breath, When we pass through the change we denominate death.

I know by the fair angel-faces I've seen While awake in my hours of composure serene, Spirit-friends do return in the hush of time's strife, Giving ocular proof of continuous life.

I know by the scenes that are pictured to me More brilliant than anything earthly can be, Scenes celestial life's bright and ever be near, Inviting our gaze to life's glorified sphere.

I know by a prophecy made and fulfilled, Wise spirits in reading the future are skilled, And sometimes they warn us of dangers ahead, While time's shadowed pathways we hopefully tread.

I know by a message from one in the sky, The soul is immortal and never will die; Yea, that message, which only one spirit could give, Is proof that our dear ones departed still live, Spearville, Ind.

Marriage-Funerals.

To the Editor of the Religio-Philosophical Journal:

A short time ago I was in receipt of letters from two or three sources, touching upon the need of proper parties in the ranks of Spiritualists legally fitted to solemnize marriages. This need could be supplied were our Association properly incorporated and widely extended throughout the land, or even were local State Associations placed upon a legal basis authorizing them to deputize their missionaries and speakers to the performance of that function. I opened correspondence with Judge Dailey of Brooklyn, N. Y., as one most competent to advise touching an early incorporation of the American Spiritualist Association. It is a matter of question in what State it will be best for us to ask to be made a body corporate (since I believe there is no United States general law that is applicable), and it seems a matter of small importance what State grants us corporate powers, provided they be such as suit our purposes. Judge Dailey thinks the laws of New York as favorable as any for us, or, if he thought best, that a special act could be procured on the meeting of their Legislature in January. I should be glad to have your views and those of other members of our Board of Trustees on the subject.

To-day I received a letter from Richmond, Ill. (forwarded by you) stating the urgent need that is there felt for persons competent to conduct funeral exercises, in a manner appropriate to more enlightened ideas. This need is experienced, according to the tenor of the letter, not alone by the Spiritualists of that vicinity, but by a goodly number of honest and liberal-minded people who have no sympathy with the popular teaching held forth in the churches around them, and who, when called upon to pay the last tribute of respect to the departed, must accept of such services as are at hand, or have none at all; and oftentimes it would be better to have none and spare the feelings of the bereaved friends.

All such letters show an opening and opportunity for the spread of truth and indicate, in the urgent need that exists for organization among Spiritualists, where approved speakers may be provided and encouraged to locate as educators at all proper points. With what regret do we perceive, therefore, the continued lack of willingness for earnest co-operation, and of more liberality than yet appears in joining our ranks and helping forward the contribution of means for active operations.

One idea occurs as touching the best method of filling the wants above indicated, until a better can be provided. It is, that some one or more of our gifted writers indite several addresses, appropriate to funeral occasions, of varying attendant features, and let them constitute a tract to be published under the auspices of our Association. From these addresses might be read as best approved by the friends of the deceased, at each such time.

This plan or otherwise sending to a distance at considerable expense for persons now competent and willing to fill all such calls, seem the only resources at present available. Hockessin, Del. J. G. JACKSON.

"Angel-Makers" in Russia.

A case recently tried before the criminal tribunal at Odessa, has brought to light some further details of the diabolical traffic held by a secretly organized and fanatical Russian sect, against which several prosecutions have from time to time been instituted. This sect, which is under an oath of secrecy, appears to consist entirely of women. These female fanatics, or rather female thugs, have become infamous under the denomination of "Angel-makers." They secretly destroy the children, generally infants at the breast, committed to their charge by nurses, and more frequently act as care-takers of illegitimate children; they destroy their charges in any manner which promises the safest means against detection. They profess that their mission is to murder for the assured salvation of the souls of their innocent victims, and at the same time to earn for themselves eternal glory. The prisoner tried was charged under the name of Rachel Ostrovskaya, but was known to the police by several aliases. She is a married woman, 28 years of age one of her known victims being her only child. Three cases of child-murder, one by strangulation, were proved against the prisoner, who was condemned to fifteen years' hard labor. The woman appeared entirely unaffected, and, when called upon by the judge, replied simply and with the utmost composure: "Do with me what you will; I am in your hands."—St. James's Gazette.

Letter from Kansas.

To the Editor of the Religio-Philosophical Journal: W. Whitworth hits square. I wish there could be more like him. Mrs. Hester M. Poole is doing noble work, opening the way for a glorious future. Her articles are always good, and clothed in faultless words. I am especially pleased with the articles of G. B. Stebbins, Hudsonville, W. E. Pleman, Spiritualist, and others. I have read them all, and in a different form than usual. Our best speakers have been out (on invitation) doing missionary work. It has had a good effect. They look on us with more smiling faces, and seem happier.

The First Society of Spiritualists of Delphos, Kansas, held its Annual Meeting on the 4th of January, and elected the following officers: President, Dr. A. D. Ballou; Vice-President, J. N. Blanchard; Secretary, Geo. Knowles; Treasurer, Mrs. M. L. Penn; Councillors, Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. L. Penn and the President and Secretary by virtue of their offices; Representative, Millard Blanchard; Librarian, J. N. Blanchard; Trustees, E. S. Bishop, W. R. Penn. Delphos, Kansas. GEORGE KNOWLES.

Home Circles—How to Investigate Spiritualism.

The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill., has issued a neat pamphlet which may prove of value not only to investigators, but to those who have no care to investigate, and to Spiritualists. It does not profess to be an exhaustive treatise nor encyclopedic; it is suggestive. The close reader will see that while giving due place and credit to influences from the Spirit-world, the point is strongly urged that the capacities of the intellect, the power of the spirit enfolded, should also be carefully studied and developed. The little pamphlet is sent free by mail for ten cents—Saratoga (N. Y.) Sentinel.

Geo. H. Brooks, the lecturer, writes as follows from Madison, Wis.: I have long wondered whether the public library here had on its files a Spiritualist paper. Searching in one of my inquiries, and learned that it had none. I then made application to place the JOURNAL on file there, which was accepted. The members of the board, all orthodox, said they knew your paper was badly edited.

Spiritualists and Materialists.

To the Editor of the Religio-Philosophical Journal:

Looking over a late number of the RELIGIO-PHILOSOPHICAL JOURNAL, I am inclined to write further, that it human beings must be divided, as evidently they are, into Materialists and Spiritualists, I am emphatically with the Spiritualists. No law is more established than this, that life is not a phenomenon of weather, but of life; "life from life" is a scientific axiom. It is equally an established fact that one substance affects all other substances. As spirit is substance or matter, follows that as atoms affect all atoms everywhere, so spirit affects all spirit. You have then to determine the existence of the spirit identity after death to establish the influence of departed spirits on spirits still in the flesh. Here you are necessarily at one with all honest religionists. But a large share of religionists are Materialists in this, that they assert the future existence of souls but deny their having any determinate relation to us. In other words, matter has universal laws; spirit has none. Spirit is, therefore, subject to local laws, is inferior to matter, and cannot be primal. In such case matter cannot be phenomenal, but spirit is. The phenomenal is changeable, unreal, perishable as such, that is, resolvable back into the material basis. So far, then, I go with the Spiritualists. The question is quite different, follows that as atoms affect all atoms everywhere, so spirit affects all spirit. Here we come into the region of highest science, highest possible science; and the phenomena attendant upon human intercourse is so little comprehended that I shall be very slow in attributing any special demonstration to the departed; what we want is schools of psychic science and philosophy.

It is not a little provoking to one who is anxious to make all progress possible in the knowledge of soul and body, to meet with so much current trickery and cheap jugglery as sublime evidence of ghostly presence. You are denounced as a Materialist if you are unwilling to accept of petty trivialities which, if accepted, chase you out of the field of any further investigation. Riding upon his goat my neighbor orders me to dismount from my own nag and mount his. I quietly tell him "I do not like the smell of his beast. Very well, sir; you are a Materialist. Another rides up on the other side with the same demand and getting the same reply, denounces me as a Spiritualist. I take the liberty of going ahead as best I can while my friend on the right turns in at a glance and my friend on the left at a revival. At the same time they get my number of tests, mainly of their own contrivance; and at the prayer-meeting they get tests of the same sort. The RELIGIO-PHILOSOPHICAL JOURNAL has done bravely in defense of thorough investigation and real study of the universe. I am agreed to this with you that all phenomena which can be explained without reference to ghosts, should be so explained, and that in judgment is advisable until an accumulation of data gives the best, closely approximated, explanation. Working cordially with all Spiritualists who search for life-laws, I positively refuse to plunge my head into the chaos of dark jugglery and the pandemonium of rehabilitated squads. Neither do I believe that my half-acre of currant bushes afford spirits any special opportunity to work out my material salvation. The vast body of scientists to-day are really Spiritualists in the broadest sense of the word; and can readily confirm by reference to the proceedings of the British and American Associations of last fall; or by reference to the recent numbers of Science. Investigation instead of tending toward Materialism is just now sharply tending toward psychical and telepathic phenomena. You are surely just the one to confirm the necessity of having decisive investigation in the hands of those most thoroughly trained and disinterested. With my friend Stebbins I deeply sympathize, as with many other honest workers. Let them be confident that outside of so-called Spiritualists there is a vast body of men who are not Materialists, but are anxiously tracing the footsteps of divine life backward from self-consciousness man through the vast region of phenomena and unconsciousness, to the eternal life and consciousness. I confess that I look with quiet amazement and with a strong surety foreseen and demonstrated, at the physical fellowship and unity. An age that has found the secrets of the spectroscopic, telephone and telegraph need not be skeptical of revelations still more wonderful. Clinton, N. Y. E. P. POWELL.

Spiritualist Progressive Union, N. Y.

To the Editor of the Religio-Philosophical Journal:

The Spiritualist Progressive Union, of New York City, is composed, not only of pronounced Spiritualists, but also of liberals and investigators of both sexes. Its membership is already large, and includes many excellent mediums.

Its objects are: To provide unrestricted opportunity for free exchange of views and experiences, for the cultivation and enjoyment of the best social, intellectual and spiritual elements; for a better understanding of natural laws; and for the exercise and development of true mediumship—not only for temporary entertainment and friendship, but for permanent profit.

Its exercises are: The consideration of all proper subjects of philosophy and fact, whether spiritual, material, religious or scientific; brief debate, essays, elocution, vocal and instrumental music, experiences, and circles for spirit instruction and tests. A prominent aim is the cultivation of the higher social nature, mutual toleration and respect, and the discouragement of all provocation to any inharmonious.

Its order of business agrees with usual forms, allows for all necessary work, but is expedited for other informal proceedings. It has permanent committees for procuring phenomenal talent, for visiting the sick, public meetings, etc.

Individuals "of good report" and usual intelligence, are eligible to membership, and will be proposed and voted for by two members in good standing. Four dissenting votes reject. The active assistance of friends of true progress respectfully invited. Initiation fee \$1. No dues nor other tax. Further particulars as to methods, meetings, etc., may be had of the following officers: J. F. Snipes, President, 110 Worth St.; Mrs. K. A. Parent, Vice-President, 758 Sixth Ave.; George T. Gaden, Secretary, 37 East 20th St.; Henry J. Newton, Treasurer, 125 West 43rd St.

Funeral Obsequies of Lorenzo D. Grosvenor.

To the Editor of the Religio-Philosophical Journal:

A year last September, when the Spiritualists announced through the press their intention to give in Tremont Temple a reception to their medium, Mrs. Maud E. Lord, the people could not realize the possibility of such an event in the largest Baptist church in Boston. Many, even among the Spiritualists, thought it a mistake, or that the hall had been secured through artifice; but to-day all misapprehension has been set at rest by the pastor of the Warren Avenue Baptist Church opening the house for the funeral obsequies of Lorenzo D. Grosvenor who was for a number of years elder and postmaster of the Harvard community of Shakers in this State, but has been in Boston the past twenty years, an indefatigable worker for the good of humanity, of whatever nation, caste or color, encouraging and uplifting the wayworn and disheartened; restraining the drunkard, the profane swearer and all who were evilly disposed; emanating in every possible way Jesus whom he loved. Three denominations participated in the services, and two well known mediums occupied the pulpit with the pastor.

After reading appropriate selections of scripture, the clergyman made a beautiful invocation. The Shaker friends then sweetly sang a hymn, composed and set to music by the ascended brother, Mrs. Dyer, a trance speaking medium who usually holds forth at Berkeley Hall, for the Working Union of Progressive Spiritualists, gave a pathetic address, followed by another hymn from the same author, that Mrs. Maud E. Lord, whom nearly all of the civilized world acknowledges to be a medium between the two worlds, who is daily making new converts to Spiritualism and proving beyond doubt the "immortality of the soul," spoke for the spirit, "whose earnest was about to be consigned to mother earth." Several in the audience saw the shadowy form standing close to her side while she spoke, and when they came forward to view the corpse, recognized its counterpart. The eloquent closing remarks of the pastor, harmonized perfectly with what had preceded, crowning the whole like a star of glory. Boston, Jan. 22nd, '85. OLD GRANITE STATE.

Haverhill (Mass.) and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Edgar H. Emerson of Manchester, N. H., occupied the platform for the British Hall Society of Spiritualists, Sunday, Jan. 11, in the closing Sunday of his engagement here this season. The afternoon séance at 2 o'clock was successful; forty-six full names were given; also many incidents of earthly experiences of the reporting intelligences. The first name given was that of my esteemed friend and neighbor, Mr. Rufus L. Chase, of this city, who passed to spirit-land some twenty years since, and who gave good evidence of being present. He also made a feeling request that his immediate family should be informed that he is not dead, but still alive and present in their hearts; he wishes he could be recognized.

To Mr. William Johnson, of this city, Mr. Emerson's control gave an exceedingly good test—first describing Mr. Johnson's business. Then a lady spirit approached and placed her left hand on his shoulder, seemed to be trying to take something from the breast pocket of his coat with her right hand. At this juncture, Mr. Emerson said: "Sir (not knowing Mr. Johnson's name), I seem to see you as a spirit. In your pocket I see something that shines; it seems to be nearly as large as this book (holding up a book of poems, library size). It must be a picture, but I do not see it; my sensations are stronger in favor of the male than the female as representatives thereon. What does it mean? I am getting mixed."

At this point a little boy-spirit reported himself and said through Mr. Emerson: "Tell the gentleman that it is a photograph picture with the faces of two gentlemen and one lady upon it." Mr. Johnson assented to the statement, "being the result of a spirit picture that he sat for only the Thursday before."

Mr. Johnson was very anxious to get the name of the lady spirit, but his anxiety undoubtedly so closed the channel of communication that she could not give her name—a fact recognizable to the thinking Spiritualist. How slender the thread of spirit communication and how little understood by investigators in general.

ONSET BAY. At the annual meeting of the Onset Bay Grove Association on January 14th, there was a fact made manifest that all servants of the people might do well to recognize, namely: That the Associations that place persons in office have rights that the officers would do well to respect. The clean sweep and new deal of the Board of Directors in this Association is prophesied to be a step forward in the right direction, and to appear for the Association's greater success the coming season than any other year since the organization was effected in 1877.

Sunday, January 18th, in the morning at 10:30, Mrs. Isabella Beecher-Hooker lectured here, taking for her subject, "Bible Spiritualism." A good audience was present, including several from the ranks of the church-goers. The speaker was very candid, careful and earnest. She spoke again at 7 P. M., taking for her subject, "Mediumship." The hall was literally packed, and the large audience gave the speaker marked attention, as she presented the real facts of mediumistic powers.

W. W. CURRIER. Haverhill, Mass., Jan. 19, 1885.

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

I wish to express my great satisfaction with the movement in favor of instituting a scientific organization for psychical investigation in America, and the able manner in which its demands are defended by your worthy self. I am further gratified to see that so many advanced men recognize and accept the importance of such an undertaking, thus giving assurance that your suggestion and appeal will be carried to a successful working ultimate in the not far distant future.

Right and earnest, she spoke again of the sacred and wonderful mystery of life and being, is what the intellectual race needs and must have in order to get out of the mental fog, and gain a solid footing on the lofty summits of true liberty and purity.

I am surprised that the Rev. Mr. Blake should place a higher estimate on faith than facts, and thank you for the able and unanswerable criticism thereon in your editorial; but what surprises me more than the position of our own parties are to be found in the Spiritualist ranks who pit themselves against this movement, when it is well known that injury never comes to any truth because of being analyzed and its value to the world fully tested by honest scientists and scholars. There should, therefore, be no fear entertained by any person as to ultimates when candid, honest and able men take hold of any intricate subject for the purpose of going to the bottom, learning and adapting to the surroundings with which we come in contact every day, for it is through the crucial or correct labor of the intellectual faculties that this strange psychic force or power can be fully grasped and understood.

Simple physical phenomena are not enough; the invisible power and energy causing it must be comprehended in order to be appreciated, and proper use made thereof.

Thousands of persons have come in contact with the phenomenal product of psychical force, and hundreds of mediums have felt its mysterious influence upon them, and yet not more than one person out of ten thousand is prepared to give a logical and scientific reason as to its basis, character or to what realm or element it belongs. As this force, power, principle, element or spirit is one of the most potent factors in producing and establishing the spiritual dispensation, let it be fully and thoroughly investigated and analyzed by the best scholars, scientists and critics of the nation, they giving the results of their labors to the people. It is safe to say that the cause of Spiritualism would be greatly enhanced thereby. M. E. TAYLOR. Blair, Neb.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

Prof. Denton, whose untimely death we all so much regret, quoted as follows from Catherine Crow: "A man called Bleton from Delphes possessed the divining power in a remarkable degree, as did a Swiss girl called Katherine Boucher. She was strong and healthy and of a phlegmatic temperament, yet so susceptible to this influence that without the rod she crossed, she took and laid the course of water, veins of metal, coal beds, salt mines," etc.

Prof. Denton then remarks: "Our experiments confirm these statements, remarkably demonstrating that there is one thing the critics on the divining rod never mention—the peculiar sensation in the arms of the operator as he approaches the vein of water."

In large veins of water this is very strong and cannot be mistaken, and is felt as he approaches the stream before the rod turns in his hands. After he passes the vein this sensation diminishes until it is all gone. In this way, if the veins of water were all of a depth in the ground the amount could be quite accurately ascertained. The attraction of a moderate vein of water at forty feet deep, would be as strong as one much larger at eighty feet."

I nearly always take two rods along with me when locating a well—one I give my employer with which to try himself. I always give him all the information he asks for. I use peach or willow. With me the rod never breaks, nor does the bark burst off.

This experiment has been tried: Have the operator look for the crossing of two veins of water, one running east or west, the other north or south. Where they cross stick your stake and cover it up carefully. After a year or so without the operator knowing your object, let him find the same place again. The object of putting down your well where these streams cross is, if you don't get water enough in the first vein, go down to the second; one is generally below the other. I have never failed in this. CYRUS FULLER.

Free Thought.

To the Editor of the Religio-Philosophical Journal:

The meanings of free thought themselves forget the free expressions of this word, how can they teach its meaning to the rest of the world? The materialist, from the deep rut in which he moves, scorns and often abuses the Spiritualist and the Religionist, and they from a different standpoint do the same. This is not free thought. The scientist who professes to prove all things and adopt only on proof, is eclectic, yet proves only some things, refusing investigation to others. From this rut he will not quite move out—he, the scientist, who ought to have no ruts. Concocted men, who among you can tell what is electricity or magnetism, except by learned names

and a few known results? The atom-constituent of matter, can you, vain one, define it? The correlation of forces, can you merely recognize it, but do you understand it? Sound—some of you call it only a result and some an entity—have you settled what it is? Life—what is life? Can it co-exist with corporeal matter only? As to its duration, does death here end all? Political economy—do you know how to compass the greatest good to the greatest number? Let the widespread misery of the masses on earth reply.

At least, then, O man, be modest. If you know so little and have so much to learn, assume no airs of sovereignty, nor persecute for opinion. Deride no new thought, it may be a true one. The mind of man has no known limit in its possibilities. Let it soar. The air is free to all. Clip not the wings of the eagle. Oescola, Iowa. F. J. EMARY.

The National Liberal League.

Our free-thought friends across the water do not know what to make of the recent action of the National Liberal League. The editor of the London *Saturday Review*, W. Stewart Ross, has this to say on the subject:

"It is a queer affair, this Yankee Liberal League, take it for all in all. It voted \$5,000 to defray its expenses for the year, when it really had no money at all to vote. What it really voted was permission to beg for \$5,000; and its principal, if not its only, work, besides giving a few Cat-and-Ladle lectures, seems to be to tout about and rave and rant for the deans, wots of the 'liberal' journals having consulted themselves into alarm-bells for the mendacious friars of Secularism. The 'Liberals,' too, are amusing, if they were not so bewildering. Their energetic and enthusiastic Secretary has to assure them that they are not, as a body, committed to sending fifth through the post-office in spite of Anthony Comstock. But the Secretary is, of course, only the servant of his employers, and has no more power to say 'fifth' or 'no fifth' than we have. That power is in the hands of Congress assembled. But Congress assembled said, 'Go ye out into all the earth, and beg for \$5,000'; and, beyond this, nobody seems to be quite sure what it said, and all is at sixes and sevens. Free thought, as we understand it, is never to be advanced in this way. A great and exceedingly wonderful people are the Americans, wots of the 'liberal' journals in the world and the biggest. 'No, we shan't!'"

The League was never "committed to sending fifth through the post-office," but only to a demand for the repeal of certain postal laws against the transmission of indecent literature through the mails. This demand was supported by men like O. B. Frothingham, Elizer Wright, and James Parton, and, as they believed, in the interests of liberty, not to the extent of fifth. The same has been true as we have always claimed, of the great majority of the adherents of the repeal policy. That this policy was a mistake has been virtually conceded by the leaders of the League. The Secretary even announces that the League is no longer committed to it; but this is not true, since the resolutions pledging the League to that policy have never been rescinded. There was nothing wrong in voting to raise money for some more skeptical and orthodox, but the present leaders of the League are open to the severest criticism in announcing that the sole object is State secularization and calling upon Christians as well as non-Christians for contributions, and then using the money and machinery of the League for a crusade against Christianity. "A great and exceedingly wonderful people are the Americans," no doubt; but the most prominent leader of the League is not an American, but an Englishman, and until very recently editor of the journal from which the above extract is taken.—The Index.

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

While the question of psychical research is agitating the country, would it not be well in conjunction with this, to form societies, and where the means can be raised, erect buildings where mediumistic persons can be developed, and so educated at least to speak grammatically, and also instructed in the true spiritual philosophy? The mode of spirit communication come by natural laws, which need certain favorable conditions that are imperfectly understood. I believe there are many mediums who are ruined physically and mentally through total ignorance of these conditions. I will cite one case of which I only saw the beginning. A servant girl was found to have wonderful mediumistic powers. The family with whom she lived thought it a cheap mode of hearing from the other side. They held their circles after she had finished her day's work. They invited their neighbors to call, some were skeptical and others looking after the "main chance," and seeking advice about investments. They kept the controlling power struggling to give explanation until spirit and medium were dragged down, and no one elevated or benefited. Are there not many such cases? Wherein lies the remedy?

I believe when mediums become developed the control can and will protect them to a great extent. We are a country of very true and scholarly mediums. How are we to do this while there is so much ignorance regarding the kind of care necessary?

When a Society for Psychical Research is formed, please remember we need a preparatory or sophomore class, and if within reach, I will promise you one pupil who can give the scriptural text that she has been called. M. J. RAMSDALL.

The Cause in Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal:

Thanks for the JOURNALS. The cause here is flourishing. Our audiences are increasing, and I am told they represent the best intellects in the city, and good feeling prevails. Dr. Thorn (our President) is Dean of the Medical College, a ripe scholar, and a thorn in the side of dogmatic orthodoxy. He has given the cause here a high impetus by his public advocacy of Spiritualism and his reply and challenge to the "Kansas City Ministers' Alliance" supplemented by a course of very able and scholarly lectures on Spiritualism, which set the subject before the public in a rational and unanswerable manner, which surprised and startled the enemy, whose only answer is silence. The "Alliance" employed a reporter to take the lectures verbatim, ostensibly to publish and answer them. But they have never answered, nor will they furnish them for publication. They asked permission to publish in "eloquent tribute" to Jesus of Nazareth, but the Doctor forbade any garbling. If they would publish the entire lecture verbatim he would be glad to have them; but that they dare not do. Here is the home of Judge McCrary, of the U. S. Circuit Court, and formerly Secretary of War, who is a pronounced Spiritualist and attends our meetings, and is second to none in ability. The medium Hoot is here, and I hear very favorable accounts of him, both as a medium and a man. He is very earnest in his feelings for Spiritualism, and can hardly tolerate a sneak, who, knowing the truth, refuses to let his light shine. Ex-Rew. Bowker, too, is an open believer and public worker in various ways. On the whole I think the cause here is in a healthy growing condition. I have been very kindly and cordially received and hospitably treated. I find the JOURNAL here, and its light shines. I have engaged to attend the meeting, we had a Mrs. E. Overden here for several weeks. She has given very general satisfaction. Her nephew, Dr. E. C. Hummick, who is a healer, is with her. They go from here to Little Rock. We have but few lecturers in the South, yet there is a field ripe for the harvest. We tender the hall to speakers who come properly endorsed. The people are, however, more desirous of seeing test mediums than hearing lectures. If we had our acres lectured, we might sustain lectures and supply a great demand for knowledge on the most important subject that ever engaged the attention of mankind.

I have just received a letter from Mrs. Miller. She is still in Denver. She will be in St. Louis the last of this month, and will remain there. We expect to be in New Orleans about the 10th of February. Memphis, Tenn. S. WATSON.

Letter from a Veteran Speaker.

To the Editor of the Religio-Philosophical Journal:

We hold regular meetings at the Spiritual Hall, 238 Second street, with increasing interest. We have renewed our lease for another year. I would say to genuine mediums, that Memphis is an inviting field for phenomena. We have several good rooms in connection with our hall, that are at the service of mediums, who will receive cordial welcome from Mrs. Clancy, a good medium herself, and who resides on the corner of Second and Third streets. We have here several weeks. She has given very general satisfaction. Her nephew, Dr. E. C. Hummick, who is a healer, is with her. They go from here to Little Rock. We have but few lecturers in the South, yet there is a field ripe for the harvest. We tender the hall to speakers who come properly endorsed. The people are, however, more desirous of seeing test mediums than hearing lectures. If we had our acres lectured, we might sustain lectures and supply a great demand for knowledge on the most important subject that ever engaged the attention of mankind.

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Notes and Extracts on Miscellaneous Subjects.

Pere Hyacinths uses tobacco only for killing insects.

Germany contains 200,000 tramps, according to reports.

Bridal cakes are frequently kept for fifty or one hundred years.

A well preserved 1801 cent recently sold in New York for \$200.

Machines for moistening postage stamps are being manufactured.

New South Wales produced 35,220,640 pounds of sugar last year.

Paper is taking the place of cedar in the manufacture of lead pencils.

The farmers of the United States have ten votes to seven of all other occupations.

The rates at public telephones in Paris are ten cents for five minutes' conversation.

The yearly mortality among sailors from shipwreck averages one in every 4,000.

The tonnage of the Great Eastern has been computed to be greater than that of Noah's ark.

There is \$40,000,000 of unclaimed money now in the United States Treasury.

Snails in a state of captivity will eat paper in preference to any other food.

Every soldier in the German army who makes an attempt at suicide is sentenced to death.

Princess Mercedes, eldest child of the King of Spain, is said to be precocious and pretty.

Over eighty years was the average age of the persons who died in Dublin, N. H., last year.

Last year a family of four persons at Brockton, Mass., devoured 502 pigs or 200½ to each person.

Myra Clark Gaines probably knew more about law than any woman in the world during the last decade.

In Frankfurt-on-the-Main, a city of 150,000 people, the recent sale of Christmas trees reached 50,000 in number.

There are many counties in Tennessee without even a carriage road, and horseback is the only mode of locomotion.

All the children born in Formosa before the mother has reached the age of thirty-seven are not permitted to live.

During the next 250 years there will be only one total eclipse of the sun, that of Aug. 12th, 1969, which can be seen in England.

All attempts to keep a gorilla in captivity, even in Africa, have as yet failed. It either starves to death or dies of a broken heart.

Over 1,500 roller skating rinks were built in 1884, and, on the average, one serious accident occurs in each of them every day.

The period 1838-1854, is the earliest for which there are trustworthy records in the computation of the average life of man.

Examination has shown that a quantity of the Japan tea recently brought from Japan to this country is Japan willow leaves.

The British army has now a field kitchen, the fires of which will go like that of a steam fire engine, and do its work while on the march.

John A. Seraphin, a Philadelphia policeman, can converse fluently in seven different languages, and is adding five more to his repertory.

The Karl family, of Creston, Iowa, with a firm faith in their own prognostication, have quit work and shut themselves up in their houses to await the end of the world.

Investigations made by a committee of the British Association show that a man really grows in stature up to his fiftieth year, although the growth is very slow after twenty.

Russia makes annually 125,000,000 wooden spoons for the Central Asia market. The common grades are made from birch and poplar, and the best qualities from boxwood.

The British Minister West is more of a spectator than a host at his receptions in Washington, preferring to leave the entertaining to his charming and accomplished daughters.

Paper bags were invented by the Pennsylvania Moravians, whose thrifty habits would not permit the waste of paper used in the old-fashioned method of putting up bundles.

A seventy-two-year-old citizen of Belfast, Me., some time ago dreamed that he had made away with his life, and brooded over the vision

The Magic Power of the Living Soul.

FROM FRENCH SOURCES.

(Reported by Dr. G. Bloede.)

A conversation between a young English nobleman, Henry de P. and an intimate friend of his at Paris having turned upon the fashionable object of "Mind-reading," in which the Frenchman took particular interest, his English friend said to him: "I will tell you some experiences of my own, which will throw all your 'mind-reading' into the shade, but you must promise, if you ever make any use of it, not to mention my name. The promise was given, and the Lord, not without signs of unusual emotion, began: "The strange incident which I am going to confide to you, carries me back to the year 1878, with its great musical performances at the Trovadero, the magnificent edifices erected by the community of Paris for the World-Exhibition, and still standing. A long and painful love affair had thrown me into a lamentable condition—my nervous system was in a state of the highest irritability. At times a dream-like benumbment came over me, which greatly alarmed me, because it was preceded by a paralytic condition of the limbs, amounting even to an impediment of speech. "On a certain night I was on my way home after having dined with my friend, Count X., who resided in the rue de Grenelle. I was just crossing the Esplanade des Invalides towards my residence in Raynouard Street, at Passy... I must not omit to remark that I had eaten a very moderate repast, consisting only of a plate of soup, a small morsel of meat and a light dessert of fruits. My wine I had only taken mixed with water, and to the fruits a small glass of sherry. "Nevertheless, when I had reached the Quay d'Orsay, I felt my head becoming very heavy, and I began to reel like a drunken man. I then noticed that violent contraction in the chest which used to precede my benumbing fits, and soon my condition became such as to force me to hurry to the next bench on the Esplanade, upon which I let myself glide down. "I momentarily closed my eyes, as it seemed to me, for a few seconds only; but when I thought I opened them again, everything around me was changed, although I did not notice this at once. My attention was first roused by the passing of a military man on horseback, in a foreign close fitting uniform, light blue with golden laces, a costume not worn in the French army. I called to mind, however, that the performances in the Trovadero had brought several foreign officers to Paris, and so the strange uniform ceased to astonish me. I tried to get up and continue on my way; but I was seized by vertigo and felt as if walking in a cloud. By and by I became aware that I was walking on a narrow, quiet street, and I imagined I had got into the street labyrinth of Grenelle. I went on at random until I halted in front of a grand avenue, planted with trees, illumined by gas-lamps and surrounded by magnificent buildings. "For a moment I fancied myself to be in the Champs Elysees, and I asked myself how I could have crossed the bridge without noticing it. But it was not the Champs Elysees, it was a promenade running in a circle, of a foreign character, perhaps Italian. I saw several people walking there and some carriages, which, however, had a clumsier appearance than those of Paris. Involuntarily I turned my steps toward a magnificent palace, in front of which a long row of carriages was standing. Some mysterious, irresistible power attracted me there. I ascended the broad marble staircase, and at once found myself within a concert-hall, decorated in the best style of Louis XVI, and crowded with people. "Nobody noticed me. I was as in a dream although I knew quite surely that I was not dreaming. But I saw everything as through a veil, everything appeared misty, even those persons whom I labored to recognize. "There were many young women in elegant toilets, their youthful faces beaming with joy, surrounded by glittering gold-trimmed uniforms, mixed here and there with a few gentlemen in black, who among the bright colors around them, looked like black butterflies fitting about a bed of flowers. "Suddenly perfect quiet set in, and the looks of all were directed to one end of the hall. There a young woman made her appearance on the estrade, dressed all in white—and I knew her—it was Theophrastus! "Here the Lord stopped for a moment, his face covered by a deadly pallor. A melancholy smile passed over his lips, and struggling for composure he continued: "I omit to recount my painful romance. You know most of it, and that will suffice. I have loved her with all the power of my soul! I loved her for her truly womanly beauty, and for her wonderful gift of song. Why and how that love had caused me such terrible sufferings, you know and comprehend, and I need not go into particulars. "Upon the advice of my friends, I took on a certain day the resolution to irrevocably break a bond which destroyed the happiness of my life and was unworthy of myself. As a man of honor, however, I decided to speak to her frankly for the last time. "Then let it be so," she answered, with a peculiar expression, staring at me with penetrating eyes, as if she tried to ascertain whether my resolution was irrevocable. "You understand me," she said, "and just now, I may perhaps begin to love you sincerely and powerfully! I know the constancy of your heart, and the pride of your high sense. You will not return to me. But let me tell you that forthwith you will have to suffer more from your obstinacy than you have suffered from my real or imaginary faithlessness. My image will follow you, and not leave you any more. Without seeing each other we can inflict torments enough on one another." She said all this with the greatest emphasis and conviction, but I believed this to be her last trick, and I stood upon the resolution which reason dictated to me. "What she had spoken was fulfilled. Always and everywhere her image persecuted me, I saw her dreaming and waking. I saw her enticing and enchanting, consuming my heart and inflaming my senses. But this time, when I saw her in the concert-hall, it was quite different. What I saw there was not the picture of a dear remembrance; it was herself, and with wonderful distinctness. Everything surrounding her grew more and more nebulous, she alone always clearer, more resplendent, she the never-to-be-forgotten one, the temptress of my soul! She seemed to be bathing in light, with her transparent complexion, her hair, magnificent eyes, shaded by dark brows, these eyes shining with a wonderful metallic lustre, that look so penetrating, so charming and yet so terrible! Her neck seemed to be in a convulsive agitation. I thought I could notice the violent beating of her heart against the white satin of her bodice. "She sang—I do not know what it was. It

seemed to be some Italian aria, a song of a peculiar old-fashioned character, and for that reason just highly modern—some passionate, melancholy song, full of the expression of tenderest love. "There was a little pause. I heard a piano emitting a stormy passage. She was about to repeat her song, but a deadly pallor spread over her countenance, and uttering a piercing cry, she pressed her hand convulsively to her bosom. "A great commotion rose about her—people stormed the estrade, which I climbed with the others. Then her eyes, those miraculous eyes, met my own. She three times cried out my name, then her body shook as in convulsion and she fell backward, straight and stiff. I felt a stinging pain in my chest at the heart as if something were breaking there and I were about to choke, till after a violent and painful effort I regained my breath. "Did you wake up then?" inquired the Frenchman. "If you want to call it so," the Lord continued, smiling faintly. "Certain it is that I regained consciousness, leaning against the bench with a heavy head and a reddish mist before my eyes. I did not believe that I had slept—but I was now afraid I might go mad. During the next two days I did not dare to speak to anybody about that strange hallucination. At last, restless and full of anxiety, I went to see my physician, Dr. X., who had already treated me several times. "He at first listened to me with apparent indifference, but gradually his attention seemed to grow more and more intense. When I stopped he suddenly cried: 'Is that all perfectly true?' "Do I look like one joking? Or do you know me as a scoffer?" "You have never been at Vienna?" "Never—why do you ask that?" "Has not Miss X. recently performed in Austria?" "I do not know that. One month ago she was at St. Petersburg." "Had you heard nothing of her for a long time?" "For a very long time—for all my friends avoided reminding me of her." "The Doctor for awhile silently fixed his eyes upon the ground; then he rose from the seat and took up a large album with photographs, and unfolding it before me said: 'Look here,' pointing to a view of the Ring Theatre. 'Do you know this?' "Yes, this is the place I saw in that vision." "And you have never been at Vienna?" "Never! Neither have I ever seen a picture of the Ring Theatre. This is very strange!" "It is, indeed, stranger than you imagine," he continued, and reached to me a morning paper of the day, pointing with his finger to a passage in it. "Read that." "I read: 'A painful intelligence has just reached us from Vienna. Mrs. X., the excellent singer, who recently had such great success in the opera at St. Petersburg, sang last night at the Palace Guizotinski. Suddenly she was seen to turn pale and with the cry: "Henry! Henry! Henry!" she sank dead to the ground. Dr. Goshin who was present declared that the unfortunate artist had succumbed to an attack of angina pectoris. She seemed for some days particularly melancholy and cast down, but beside this there was no symptom to indicate such a tragic termination.' "The paper slipped from my hands. For a few moments the Doctor and I stared speechlessly at each other. "What do you say to that?" I asked at last. "And what do you say?" replied the Doctor. "I? I do not know what to say. It is scarcely credible!" "Why not?" said the Doctor almost angrily. "Go to the 'Salpêtrière,' and you will see, how at the command of a young man with flaxen hair, a pupil of Dr. Charcot, women fall asleep and their minds travel a hundred miles from Paris! This time you have felt the psychic influence of Miss X. There is the secret! Yesterday she only died as the victim of the high tension of her soul, of which you have experienced the effect. We are sometimes witnesses of such incidents, and find their solution in quite natural phenomena. Formerly it was the custom to look for the miraculous in everything and for the supernatural in the most common events. Now it is customary to put the miraculous 'to the account of physiology.' But to give the explanation will always remain too difficult a task." REMARKS OF THE REPORTER.—It may be that the "science of physiology" may yet advance far enough to generally recognize such occurrences as here reported, as natural phenomena; that is, as such lying within the pale of physical humanity. We subscribe, however, to the Doctor's last words, that their "explanation will always remain too difficult a task," adding, though, to physical science. The magic powers of the human subject under all circumstances prove the real being of the latter to be of a sphere beyond the possibilities of physical knowledge.

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

I wish to record my deep interest in the present movement in the direction of Psychical Research. As set forth in the editorials of the RELIGIO-PHILOSOPHICAL JOURNAL and advocated by a number of your contributors, I confess to a sense of conviction of the desirableness and urgent need of the better and more general understanding of the foundation of our faith. It cannot be possible that the beautiful truths contained in the spiritual philosophy will be always environed by what is now termed "conditions." We may be sure that something must be done to give satisfaction and joy to the mass of people above what is now set before them in the form of "second-hand faith." There is a large number of persons who, like myself, agree with Bro. J. V. Blake, that "after all allowance has been made there is still a residuum of fact," and with W. E. Coleman after admitting that perhaps "nineteen-twentieths of all the so-called spiritual manifestations are frauds, yet there remains a winnowed residuum of truth." "The world is tired of looking to the churches for any thing more than the old story of beliefs. We must know from evidence that admits of no doubt. The market is wide open and calling for supplies, and there are many who are offering their wares at almost any price, from one dollar up to the utter abandonment of all reason. From these vendors thoughtful people soon turn away with a disgust that perhaps often carries with it much that is valuable. If the true friends of the cause will join hands in honest purpose, I am satisfied that we shall soon be able to know and converse with our spirit friends with as much satisfaction as we now enjoy with those in the flesh. But mark you, it must come under some hitherto undiscovered mode. It may bring with it many of the already attested facts, but it must be divorced from all the possibilities of being misunderstood if it ever becomes the "religion

of humanity." There may be a certain "close communion" few of us who are ready to risk our souls and all others in whom we are interested, on the absolute proofs already reached. But this falls far short of the needs of the race. The entire Christian church and most of the outside world are groping in darkness with none to point the right way. I am not at all confident that I can offer any valuable suggestion as to the best mode of reaching the desired object, but I have some clearly marked convictions as to the character of the object when attained. I have not the least objection to receiving this "heavenly morsel" in any form approved by the laws of nature and God, but I strongly suspect that the ordinary view of what we call the "medium," must be greatly modified. Some of the best tests narrated in our books and journals, are without the aid of mediums at all. Not many days ago the JOURNAL contained the narration of a remarkable case where a man hurriedly went into a back room of his house and found his spirit mother fully materialized. Most of the Bible descriptions of the return of the dead are quite independent of human mediumship. Please refer to the case of the "spirit man" with drawn sword resisting the progress of Balaam. And the two "angels" (men) who came along at the close of day and saluted Abraham while sitting in his tent door. Also the return of Jesus to his disciples as they met for prayer, and his overtaking the two heart-broken men on their way to Emmaus. What I insist upon, is that every man shall be a priest in his own house, or something that shall compass the same end. I am not able yet to see why a spirit in clothing itself in "form" by which to be recognized, should not just as easily draw the material for this purpose from the elements which surround human beings, as to take it from a human body. What is there in what is called "aura" that does not exist in one particle of matter as well as another? I think that every intelligent Spiritualist will admit that some at least of the very highest evidences of spirit return have been outside of the general mediumistic rule. This being admitted, all that I claim is made clear. Now we are prepared for the new departure. No one can deny that the "medium" has not fully met the demands of the world. Who can now tell but that the non-mediumistic is the open door through which shall come the light? If you answer by asking why there has not been more evidence of this it is to be our future hope, I will reply that this field is almost entirely unventilated. How few are in the habit of observing the direction of the greatest of teachers, to "enter into the closet and shut thy door." Here I suggest to the "corner stone" of the largest Results of Psychical Research. S. D. BOWKEL, Kansas City, Mo., Jan. 27, 1885.

THE SPIRIT VOICE.

Who Can Understand It?

BY M. R. K. WRIGHT. I am always pleased to see a communication from Alexander Wilder. An article from his pen appeared in the JOURNAL of December 27th, entitled, "Knowing from the Essential." It was full of comprehensive ideas and meaning. In view of my spiritual experiences I desire to express my gratitude for his appreciative words and thoughts. How few there are who understand the nature of spiritual gifts, or realize that there are serious consequences attached to the exercise of them. Brother Wilder says: "I once heard a voice that no man uttered. The ear cognized it not, but the sensorium did. It was an utterance none the less real, because no corporeal sense had been its medium." Then he adds: "I had no alternative but to obey. I obeyed unquestioningly and saved my life from destruction that was immediately impending." What a happy confession, and what a remarkable and touching case of angelic mediation! The spirit voice is heard when danger is imminent. Is this the law? Necessity demands conventional action. It is a consolation to realize this fact. But why are we not all so constituted? The number who hear the "still small voice," as compared to those who do not, is very great. Then again, there are degrees in this privilege. One hears a voice as a warning; another as a guide in some enterprise; another is accompanied by it. Socrates was one of the last. He says, when addressing the tribunal that condemned him to die: "What is it that has prevented me from appearing in your assemblies? It is that demon, Athenians; that voice divine, which you have so often heard me mention, and which Mollus has taken so much pains to ridicule. That spirit has attached itself to me from my infancy. It is a voice which I never hear except when it would prevent me from persisting in something I have resolved to do, for it never exhorts me to undertake anything. It is that which has always opposed me when I would have intermeddled in the affairs of the republic; and its opposition was very reasonable; for I should have been among the dead long ago, had I been concerned in the measures of the State, without affecting anything to the advantage of myself or country." What are the terms upon which the Spirit-world gives mortals guidance and protection? Brother Wilder seems to enjoy a certain measure of communion and defense; but he has his doubts about the propriety of asking too many favors of the Gods. He says: "I do not seek to hear such voices. I do not think it right or wise to do so. I would expect to be trapped presently by delusions, and led I can hardly guess where." Does not this amount to a confession of uncertainty as to the propriety of holding intercourse with the dead, or of often placing confidence in their suggestions? I have myself listened to the voice of a spirit brother or messenger, for over fourteen years. At all times and in all places the voice is sensorially present. It is true that I have sometimes realized certain delusive influences, as psychologically imposed upon the senses by the spirit, as a punishment for importunate demands upon my part, and have otherwise suffered very much, but constant communion with the spirit has taught me to be cautious and not incur such penalties; yet I doubt whether any person ever held such a gift from the departed without suffering pain and displeasure, more or less.

Why I have been permitted to enjoy or possess (for it is not always a source of enjoyment) this remarkable privilege I am unable to say, unless it was given to satisfy my personal longing to understand the fate of an only brother, who died when I was quite young, and for whom I had naturally a very deep affection; or otherwise in answer to some thirty years faithful devotion to the interests of the unpopular, and to me, expensive cause of Spiritualism, which, as a matter of fact, I now view in a very different light from what I did some years ago.

My experience has taught me that the departed are invisible tenants of the earth's atmosphere; that their situation makes them superior to us. They enjoy greater knowledge than we do. It is not often that they make any display of this knowledge. As Brother Wilder says: "It seldom evinces any effort to appear to be something transcending my faculties. It will revive a memory, arouse me to the fact that something would better be done promptly, that such a thing is right or such a thing is wrong; but it seldom or never shows a reason for it."

This is the general rule and the invariable experience. Why is it so? Physical phenomena become diffusive. Instead of the rappings—probably the best form of manifestation ever given—we now have fifty or more methods. In the field of mental evidence, we find psychological delusions of the senses, pleasant, yet evasive replies to important questions, or stinging silence.

The spirit rebels against constrained intimacy. It astonishes us by marvelous demonstrations, but seldom by open or encouraging wisdom. It perceives our thoughts and talks to our status of mind. What is the matter? Can we not discover and treat the cause and not constantly doctor the symptoms of this difficulty? Can any preferred Psychological Society deal with such levity of power and purpose? Brother Wilder says: "Let no one exult. It cannot be brought into rule and held. If one endeavors to exhibit it, he will be unable; it will elude him."

Now, this is a very bad state of things for us. Can we not correct it? It may be the defense of the spirit in some instances. There are those who have suffered greatly from spirit control. Perhaps they were not needed, or as the Christian would say, "called." Sometimes we are more anxious than prudent. We may imagine that we have a great mission to perform, when we really have not. Such instances are very common. What we need is greater wisdom and more sober and discreet thought. In dealing with the voices we must be considerate, frank and candid. Unitedly we should petition them for something better, more satisfactory and enduring. It is not enough that the dead simply advise us. We need a reason in all counsel. If they refuse this, we are not in need of them. I for one am better pleased to contemplate the future in the light of verifiable evidence. It makes my existence here more acceptable to really understand things and believe less. The presence of a voice is no disadvantage, as I have often had occasion to note. It becomes a guide in time of need. It gradually awakens our thoughts to a knowledge of things spiritual. It gives us hope, and strength and resolution to do well and not ill in life. Let us have more of them.

Niagara's Ice Bridge.

The ice-bridge generally extends from the Horse-Shoe Fall, to a point near the Railway bridge, lasts generally from two to three months, and is crossed by hundreds of foot passengers during the winter. The ice forming the bridge is ordinarily from one hundred to one hundred and fifty feet thick—rising from fifty to sixty feet above the natural surface of the river. The tinge of the waters from the dark green of summer, is changed to a muddy yellow; huge icebergs, formed by an accumulation of frozen spray, hang perpendicularly from the rocks; the trees on Goat Island and Prospect Park seem partially buried; a mass of quaint and curious crystalline forms stand in lieu of the bushes; the buildings seem to sink under ponderous coverings of snow and ice; the tops of trees and points of rock on which the dazzling white frost work does not lie, stand out in bold contrast, forming the deep shadows of the entrancing picture; the whole presents a wild, savage aspect, grand and imposing.

If one can see Niagara but once, it had better be in winter than in summer. The scene is one of peerless grandeur, worth going hundreds of miles to behold.—Leopold's Notes on Niagara.

The Michigan Central is the only route running to Niagara Falls, N. Y., and to Niagara Falls, Ont.; the only route running trains directly to and by the Falls and in full view of them, stopping for the convenience of passengers at Falls View, almost on the very brink of the great Horseshoe Fall where the finest view of the Falls is obtainable skirting the gorge of the river and crossing it on the steel double-track cantilever bridge in front of the Falls, and affording the grandest views of the upper and lower rapids and other points of great interest.

The Oath a mere Empty Form.

The Washington correspondent of the Chicago Tribune says: Speaker Carlisle said the other day that he believed the time would come when the form of an oath would be done away with in the courts. This expression of opinion was brought out in a general conversation upon the subject of the rejection of the testimony of an agnostic in the Swain court-martial. Mr. Carlisle said that under the present methods of taking testimony, the evidence of a most worthless character who took the oath would be taken against that of the most scrupulous and high-minded man, who from his very sense of truth could not say that he knew that there was a God. He thinks that there never was a case tried in any court where there was not perjury of some kind on both sides. He never yet has, in all his legal experience, seen evidence that the oath alone restrains a man from making misstatements in his own interests. He would have each man give evidence without any preliminary form, and then it would stand according to the character of the witness. Each witness would be upon his honor. There would be no trouble in providing penalties for giving false evidence as there is now. The oath is a mere empty form with the majority of men and should be dropped.

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THE RELIGION OF SPIRITUALISM. By EUGENE CROWELL, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc. Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of Jesus. The following excerpt from its pages will give earnest of the flavor of the whole: "Spiritualism is the basis of Spiritualism. Through it nature life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. It is the teaching of Spiritualism, in contrast with certain dogmas of Orthodox religion, that on the other hand confirm all its medical and general acknowledged truths. God, immortality, accountability, the necessity of good works, pure living, and charity, are as central to Spiritualism as to modern Christianity. The author holds, does not seek to make claim as a salutary agent 'upon which we can cast the burden of our sin; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and, with this knowledge we feel to walk righteously, the greater is our condemnation.' Price, 15 Cents; Postage Free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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