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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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CONTENTS.

- FIRST PAGE.—Plotinus on Ecstasy. Mediumship—Its Failures and Frauds.
- SECOND PAGE.—The Occult World.—A Talk with Gentlemen who now Claim Adequacy in Eastern Mysteries. The Size of Man. Received Double for all her Sins. Burning Colored Semantics. Important to Mormons.
- THIRD PAGE.—Woman and the Household. Rev. Dr. Thomas. Miscellaneous Advertisements.
- FOURTH PAGE.—A Theosophist of Three Hundred Years Ago. Clerical Mixture of the Old and the New. How it is Done in Boston. Publisher's Notice. A Singular Dream. Another Materialist Pleads Guilty. Ex-Editor Roberts Sentenced. General Items.
- FIFTH PAGE.—Experiments in Psychical Research. Miscellaneous Advertisements.
- SIXTH PAGE.—Idlers. Miracles Cures. Spiritualism in Philadelphia. Mr. J. J. Morse. The Church of the New Spiritual Dispensation. Haverhill and vicinity. A Spontaneous Case of the "Magic Mirror." Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Extraordinary Visitation. Miscellaneous Advertisements.
- EIGHTH PAGE.—Miss Finkle.—In Commemoration of the Twentieth Anniversary of her Services. Spiritual Ancestry.—A Lecture Delivered by J. Burns, at Fossilton, England. A Protest Against Gambling. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

PLOTINUS ON ECSTASY.

BY PROF. W. H. CHANEY.

I have experienced religion twice; made the study of it and the attending phenomena, a matter of earnest consideration; have witnessed nearly every phase of mediumship, clairvoyance, etc., and, therefore, feel myself competent to offer a few remarks on the subject of ecstasy. It is a very old topic—so old that neither history nor tradition can claim so high an antiquity. If a scholar experiences ecstasy, he will add greatly to his stock of information; but if the man is ignorant, it renders him superstitious and bigoted. "Experimental religion" is a form of ecstasy. In A. D. 205, Plotinus was born in Egypt. He was gifted by nature with a superior intellect, but strangely adjusted and so different from his contemporaries that they thought him "a little off." Not until his 28th year did he manifest any desire to learn philosophy, a word of much broader significance in his day than ours. "The beaten track" had no attraction for him. He was an original and independent thinker, evidently with Uranus, the magnetic spiritual planet, very strong in his nativity. In the present day, when a man differs so much from the general mass, he is called a "crank." Prof. Morse was a crank until the telegraph was an acknowledged fact. Columbus, Galileo, Robert Fulton, etc., were all cranks until they achieved success.

Plotinus lived so entirely in the spiritual and intellectual that he manifested the utmost contempt for the body. He never divulged his parentage; would not observe his birth day; in illness he refused to see a physician; he was very sparing in his food, ate no meat, sometimes no bread, and often abstained from eating for days together. No artist was allowed to take his picture, "the image of an image," as he styled it, and he deemed himself unfortunate in being compelled to drag about his contemptible body. The reader will readily perceive what a crank he was by mentally comparing him with a fashionable belle who adorns her body with thousands of dollars worth of silks and furbelows, of gold and precious stones. What good sense she exhibits! The body is of chief importance; the soul is not worth a thought. True, fashionable people do not say these things, but they act them. Plotinus differed from them as wide as the poles; they are very largely in the majority; therefore they have good sense and he is a fool. Some pork will bolt that way.

Although it was late in life when he began to write, still he left fifty-four books on various subjects. Some of the more important treated on Beauty, Fate, The Good, Immortality of the Soul, The Genesis of Ideas, The Influence of the Stars, etc. What is most to be observed in his writings is the wide differences of his language employed, sometimes very exalted, sometimes commonplace, but always original, compact and graphic. His superior intellect accounts for the finished style of his composition, but does not account for the marked differences in his style of language. The reader will find this accounted on the theory of illumination. In a letter to Flaccus, which bears the internal evidence of having been written about A. D. 260, and from which I shall make several extracts, he says:

"I applaud your devotion to philosophy; I rejoice to hear that your soul has set sail, like the returning Ulysses, for its native land—that glorious, that only real country—the world of unsexed truth. To follow philosophy, the senator, Regatianus, one of the noblest of my disciples, gave up the other day almost the whole of his patrimony, set

free his slaves, and surrendered all the honors of his station."

Here was an example of a true philosopher, one who "laid up treasures in heaven." Regatianus practiced the doctrine taught by the Esenes in such texts as: "Sell all you have and give to the poor;" "The rich man died also, and lifted up his eyes in hell;" "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;" "Flesh and blood cannot inherit the kingdom;" "The foolish virgins took no oil," etc., etc. These expressions are metaphorical, as the reader must be aware. The Christians understand them as having reference to saving the soul from endless punishment, after the death of the body; I understand them to refer to the discipline of the mind, by study and culture, and the saving of the soul from degradation (or hell), while attached to the body. This will be better understood by remembering that the teachings of the New Testament were originally philosophical, being no more related to religion, as popularly understood at present, than have the teachings of algebra.

Suppose that Jay Gould, harassed and weary from his honest planning and working to rob widows and orphans, should chance to contemplate Prof. J. R. Buchanan in the midst of his studies and writings. He sees a man venerable in goodness and intellect, as well as years. No ghosts of women and children pinched by want, victims of his greed, disturb the calm expression of that grand face and noble brow. As the most hardened criminal will have his moments where his heart softens, I must admit that Jay Gould is not totally depraved. I can, therefore, fancy him sneaking away by night (he would be ashamed to go in the daytime), to learn of the modest old Professor the secret of his happiness and contentment. I can imagine that Gould might employ figurative language in making his inquiry such as: "What must I do that I may inherit that peace of mind (the kingdom of God), which you enjoy?" Then I can fancy the good Joseph replying: "You must be born again; you must be born of the Spirit, as my great teacher told Nicodemus. You think only of the material. You are wedded to the things of flesh. You cannot serve two masters, the spiritual and the material (God and Mammon). And this is your condemnation, Jay Gould, that light has come into the world, but you love darkness better than light because your deeds are evil."

There is a fraternity connecting all the good and virtuous, whether found in the sphere of a Buchanan, a Plotinus or a Jesus, and there is a brotherhood among evil doers, whether found in the sphere of Jay Gould, Benedict Arnold or Judas Iscariot.

Thus far this paper is merely introductory. I am laying a foundation so that I may be understood when I come to speak of ecstasy, illumination, etc. I quote again from Plotinus:

"External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive those ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainly could we then have, what assurance that our perception would be something different from the mind perceiving it. We should have then an image instead of a reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had not certainty and real knowledge concerning the world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing external to us, and so, only imperfectly known. It is within us. Here the objects we contemplate, and that which contemplates, are identical—both are thought."

From this extract the reader will be able to form an idea both of the philosophy of Plotinus and his style of composition. No doubt the story of the birth, life and death of Jesus antedated it by several centuries, or about 300 B. C., but the gospels and other books of the New Testament, in their present form, as patched up and forged by the monks of Mount Athos, are some centuries later than the times of Plotinus. Then why are his writings so much superior, both in philosophy and style of composition to those said to have been given by Divine inspiration? I account for it upon this hypothesis:

The writings of the Theraputae of Egypt, and of the Esenes of Judea. I consider these two sects as identical, were the chief sources from which the New Testament was derived. The Christian priests reshaped these writings, interpolating paganism with a free hand, and then claimed Divine inspiration for the whole, to shield them from suspicion of dishonesty, much as clergymen claim that they have been "called" to preach in order that outraged husbands and fathers may not dare to lay their profane hands upon "God's anointed." The priests were making up the canon of the New Testament (a work of probably centuries) about the time of Plotinus. This was in the twilight of the dark ages, when religion was being forced to take the place of philosophy. Generation after generation the priests became more and more illiterate, until there was a period of several centuries when but few of them could read or write. But the doctoring of the text of

what God had inspired (?) was most industriously continued until the art of printing was discovered. This arrested the doctoring and patching for a time, but the desire, or disease, broke out again a few years since. Thus it is easy to account for the disjointed, conglomerate Word of God. Like many patients, it has been doctored to death. On the other hand, the writings of Plotinus have escaped the vandal hands of revisors and commentators.

But there is another and a very potent reason for the superiority of Plotinus's philosophy and rhetoric over the inspired crazy quilt. He saw from a spiritual standpoint, and as a model in this particular I think him vastly superior to the mythical Jesus. Prove to me that he, too, was as great a myth as Santa Claus. I should still say that some one wrote what is ascribed to him, and that his character is lovelier (as well as far more intelligent) than that of Jesus. He never cursed a fig tree because it did not bear fruit out of season; never made a scourge for driving men out of a temple; never kicked over the tables of money-changers, nor the seats of those who tried to turn an honest penny by selling doves; nor was he ever made to say: "I came not to send peace, but a sword." On the contrary, such was the charm of his pure, contemplative life, and such the impression made upon his hearers, that many gave up their fortunes to the poor and devoted their lives to study and to ascetic piety. Dying parents left their children and fortunes to his care. It is not strange, then, that he was reputed to have worked miracles. Contrast this character with one so weak that he took a tramp with the devil for forty days, whose twelve fellows for his friends who were too slovenly to wash their hands before eating, and who spent most of their time loafing around the fish ponds of Galilee.

The facts seem patent to me that the doctors of the New Testament were a cross between a Plotinus and a Nero, or a mixture of Spiritualism and deviltry. No doubt the doctors of the New Testament were men of intelligence, perhaps possessed of an ability to perceive, dimly, the grand spiritual truths that Plotinus taught. By way of illustration I will copy another extract from Plotinus:

"Knowledge has three degrees: Opinion, Science, Illumination. The means or instrument of the first is Sense; of the second, Dialectic; of the third, Intuition. To the last I subordinate Reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

Contrast the foregoing with what Jesus is reported in the 16th chapter of Luke as having said:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores."

It may be urged that this is a parable, its object not a specimen of rhetoric, but to illustrate some sublime truth, the meaning of which is hidden. I reply that a speaker or writer naturally seeks a metaphor among things with which he is most congenial. The Jude in literature would say, "Extinguish the taper;" the sturdy old farmer would say, "Put out that light," but the sailor would say, "Douse the gim." Sullivan, the slugger, would say, "His eyes looked like two burnt holes in a blanket;" Buchanan, the philosopher, would say, "His eyes were greatly inflamed." Jesus illustrated his occult idea by talking about dogs-licking sores; now listen to Plotinus:

"You ask, 'how can we know the Infinite?' I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the Divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from finite consciousness. Like only can apprehend like. [This explains why the materialist cannot apprehend the spiritual. W. H. C.] When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, this identity."

The contrast between this language, and that of Jesus about sores and dogs licking them, is even greater than what would be expected between a philosopher and a slugger, both of Boston, "the hub of the universe." I resume the quotation:

"But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals."

Here we have a description of the spiritual trance, written nearly two thousand years ago. How chaste the words; how clear the diction. No sores, no dogs, are necessary to illustrate the meaning. I invite attention to the next paragraph wherein he explains to his friend Flaccus the conditions which tend to induce the trance, because I find no directions superior, even in our enlightened age. Religionists of the present day, who believe in "faith cure," through prayer, will discover that a phenomena somewhat similar was clearly understood by Plotinus. They may also observe that he does not attach the first importance to prayer, but names it last, as the means by which the trance can be achieved. He says:

"There are then, different roads by which this end may be reached. The love of beauty, which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection—these are the great highways conducting to that light above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the depths of the soul."

A scholar like Plotinus must have been familiar with the libraries of Egypt, and from his writings, his philosophy, his asceticism, was evidently one of the Theraputae. He lived and died before the canon of the New Testament was completed, so it was impossible for him to have drawn his inspiration from that source as for him to have introduced sores and dogs metaphorically. Yet there are many of his ideas in the New Testament, expressed in a bungling manner. The inference is too plain to require comment.

The reader will remember that in former articles I have reviewed the characters of Swedenborg and of Dr. Tauler. I now call attention to the contrasts discoverable between them and Plotinus, but more especially between Swedenborg and the last. Swedenborg was eaten up with egotism; he fancied himself the Son of God; fancied that he visited all the then known planets; fancied that God had called and appointed him to explain the meaning of the Bible, which had always before been a sealed book. Plotinus, with a strong, healthy intellect, not given to gluttony or keeping a mistress, like the great prototypal of the New Church, one of the most spiritual-minded men that has lived in the last two thousand years, was noted for his modesty which amounted to even contempt of himself. Note how modestly he speaks of having achieved ecstasy; the conditions which he points out to his friend as "the great highways conducting to that light above," and then ask yourself if it is probable that a man who overlofted his stomach, kept a mistress and wallowed naked in the mud, was likely to ever attain to that exaltation of the spirit so beautifully described by Plotinus.

Another thought. Is it not strange that the memory of Jesus, with his cursing, his scourge, his sword, his sores and dogs, and the memory of Swedenborg, with his gluttony, his licentiousness and his egotistic ravings, should have been kept fresh, while that of Plotinus has been virtually forgotten? Probably not a dozen Spiritualists, who read this review, ever even heard his name before. Yet as a model, as a teacher, as an authority, he deserves the same place in our ranks that Edison holds among inventors. The cold materialists, denying immortality, may sneer at Plotinus for his credulity and superstition, but the warm-hearted Spiritualist, who feels an invisible force, not yet recognized by popular science, must look back to Plotinus with a reverence not unlike that which Americans cherish for the memory of Washington.

Portland, Oregon.

For the Religio-Philosophical Journal.

Mediumship—Its Failures and Frauds.

BY HERMAN SNOW.

It is doubtful whether the extent of the evils indicated by our heading has been fathomed even by the most thoughtful of our leading Spiritualists. Indeed mediumship itself is so imperfectly understood that its abuses can hardly be distinguished from its uses. It is certain, however, that the leading requirement of mediumship is one almost necessarily fraught with temptation and peril. To give up one's own individuality to the control of an unseen power, of whose real character and designs we are mostly ignorant, bears upon its face the marks of a hazardous experiment. At first thought it seems doubtful whether we have a moral right thus to surrender our self-control into the hands of another, whether existing in the visible or the invisible life; and yet, in the highest aspect of the case, such an act of self-surrender, intelligently and conscientiously made, seems to be a most important law of the divine guidance and help; it is but a just confession of our own ignorance and weakness and of a devout reliance upon that perfect Wisdom and Goodness through which the universe is upheld and humanity led onward toward its grand and blissful destiny.

It is a rational part of the advanced thought of the age, that this Divine Guidance acts largely through subordinate angelic agencies, ever graduated downward till the point of the designated contact is reached; and it is an important spiritual law that, in order rightly to help mortals, the spiritual agencies employed must be made to come within reaching distance—morally and spiritually speaking—of the earthly ones to be aided. Now, as a large proportion of those on our side of life most closely allied to the material phenomena of Spiritualism, can hardly be regarded as occupying a very elevated plane of the spiritual life, it follows that the class of spirits immediately engaged with them must also be of a somewhat imperfectly developed spiritual growth; and so between these two, the visible and the invisible moral conditions, much that is unreliable and fraudulent is the result.

Now, what is to be done with all this fraud, the volume of which is steadily increasing rather than diminishing? It has been exposed over and over again, largely by Spiritualists themselves; yet after a momentary

eclipse of the false light, and a removal, perhaps, to some new locality, the dishonest traffic in human credulity and heart-yearnings is resumed with undiminished success; there is seemingly no want of victims to the unhallowed greed. The difficulty should be promptly and wisely met by the true friends of Spiritualism, both in the earthly and in the spirit life.

The great trouble has been that our mediums, or the unscrupulous phenomenal ones especially implicated in the evils under consideration, have been controlled by unprincipled earth-bound spirits, who, knowing the extremely negative character of such mediums, gain and keep the control over them and use it largely for selfish ends. This is bad for the spirits as well as their mediums, as it serves to keep them still longer in their unprogressed condition. The time has fully come when this state of things should be vigorously taken in hand by the nobler ones, both in and out of the material body. It is a sad and shameful hindrance to the grand work that Spiritualism is fitted to do for humanity—this groveling tendency in some phases of mediumship. There is a large class of worthy and sensible people everywhere, even in all the Christian churches, who although hungering—starving almost for some proof of the reality of the life beyond, and the nearness of departed dear ones, yet can they never be satisfactorily fed by this order of mediumistic action. So large a mixture of rational doubt and confirmed fraud effectively nullifies the glimmering of substantive proof that is thus made tantalizingly to pass before them, and they turn away disheartened and disgusted with the effort.

The great point of effort should be this: the mediums themselves must be lifted up to a higher plane of thought and aspiration; then will the unseen influences also become of a character better fitted to do the work of a high uplifting spirituality; for, as the matter now stands doubtless much of the censure rests unjustly upon the mediums. But should not kindness and charity mingle largely with our censure? We know that the extreme passivity required as the essential law of their condition, must place them much at the mercy of their surroundings, visible and invisible; what, then, shall protect them from evil influences and lift them up into conditions of holy help and labor? There seems to be but one thing that can do this; if they will but look steady and aspiringly upward toward the infinite source of all help, instead of relying upon individual spirits, much upon their own moral plane, then by a most important law of the spiritual life, angels good and true will be constantly descending upon them to protect and help them in their work; then will come to them the help that they actually need and not the kind that may be made to subserve individual selfish purposes. This, it is, that we regard as the only sure protection against the perils of modern mediumship. But let no one expect thus to gain largely of material prosperity and ease, for their life will far more closely resemble a perpetual martyrdom; it will be a constant giving of one's selfhood for the good of others; but a martyrdom like this may well be endured since it will so purify and brighten the inward spirit that even the poor bodily form shall be transfigured into a revelation of celestial beauty; and when at length this poor bodily form shall fall away and the faithful spirit stand forth unobscured in its real life, what a joyful reception among the bright angels will there then be!

If now, by way of contrast, we glance at the kind of mediumship largely prevailing in our midst, how are our thoughts saddened and depressed! In some of its worst forms it approaches closely to the heels of a selfish and unscrupulous scramble for money and a misused power over others. If it were but possible that this money necessity could be waived or set aside for a few months even, what a sifting there would be in the ranks of mediumship! And such a sifting must take place in some way, and that soon, or alas for the nobler success of our cause!

Fortunately the evils referred to adhere more especially to certain phases of the physical phenomena, phases which can hardly be regarded as essential to a steady and healthy growth of Spiritualism, since they are of comparative recent date, the great army of able investigators and firm believers of the past having found proof enough without them. Besides, they are peculiarly open to the prevalence of fraudulent practices and hence their power of conviction over cautious and thorough investigators is greatly weakened. In what are called form-materializations, for instance, although there are doubtless some genuine instances of what may be included under the term, yet in the large majority of instances there enters so much of the fraud-element—from spirits as well as mortals—that honest investigators are often repelled from the effort, not deeming it a paying labor to sit so much chaff for so little wheat; and more: there are not a few of our more intelligent Spiritualists who regard such efforts to force back the spirit into old material shapes, as unnatural and undesirable; some to whom even success in such efforts is repulsive rather than attractive; some with whom one bright and loving thought, clearly telegraphed from dear ones on the other side, is worth more than all these bungling experiments at a rehabilitation of old earthly forms.

Mediumship, elevated and true, is a noble office. It is an open channel between a higher and clearer life and our own dim and struggling mortality. It should ever be used as a

(Continued on Eighth Page.)

THE OCCULT WORLD.

A Talk with Gentlemen Who now Claim Adeptship in Eastern Mysteries.

Dr. Elliott Coues and his Guest from India—What the Theosophists know but cannot tell—A Lady who received an Astral Visitor.

Baba Gopal Vinayak Joshee, the Brahmin pundit and fellow of the Theosophical Society of Bombay, India, is a guest of Dr. Elliott Coues, the well-known scientist, in this city. Dr. Coues is a believer in theosophy, and is the recognized head of the school of eastern philosophy in this country.

"You ask me, why this secrecy? There are many reasons for it. But this alone is enough. If everybody knew what Mr. Joshee and I do the social organism of the world would be thrown into chaos.

"Mr. Joshee," he added, "how much can we tell the gentleman about theosophy?" THE HOLY MEN OF INDIA. Up to this time the distinguished and mysterious Indian had appeared to take no interest in the conversation.

"You believe in a Supreme Being; a God," he said. "We believe in the same. Only your God is stern and revengeful, and provides very severe punishment for evil, our God knows no evil. Our good men do not get up on the platform and try to convert people.

"Oh, do not do this," said the holy man. "Do not salute while you mourn." "But I am not in mourning," replied the officer.

"Oh yes," said the holy man. "Your eldest son died at twelve o'clock this day." "It was then about two o'clock. The father could not believe, yet he was much disturbed. He went to the nearest telegraph office, and in due time heard from his home in England, and found that all the good man had said was true.

this stranger we saw some one sent by a superior power to relieve the holy man. "I just mentioned these two instances as they came into my mind," he added. "We well understand this power that is attained by the eastern philosophy."

A REVOLUTION APPROACHING.

"The fact is," broke in Dr. Coues, "the school of thought of the whole world is about to undergo a great revolution. We are approaching a great Niagara that will swallow up all the philosophies. We know," he added, addressing Baba Joshee, "we know from whence this revolution will come. The fact is that our western philosophy is weak, and of but flimsy fabric, and we have yet to learn the truth. As a scientific researcher, if I find there are other people who know more than I do, I try to find out the source of their knowledge. I found it a mere matter of philosophy—a matter of reason—and I found that all the truths that we merely claim to be so can be proven and known instead of surmised. This knowledge can be attained in a perfectly natural way, but it is a degree of intelligence and reason the Christian nations have not yet attained. It is an advance philosophy. In what I say I speak from a scientific standpoint, and I know and have proven the things I merely hint at to you. It may appear as if we desired to be vague from the way we speak, for neither Mr. Joshee nor myself have told you anything about our theosophy; but I assure you we have no desire to be mysterious. Only to tell anything would be to tell everything, and that we have no right to do. As I have said, this knowledge in the hands of bad men would be a terrible thing; then, too, a mind not yet cultivated to follow out this high train of thought might be driven insane by it, and, moreover, lots of mischief would be done. We can't afford to trust children with matches to set the world on fire."

He was very much in earnest while speaking, but talked in a practical sort of way, like one who knew the soundness of his position.

"I have a statement here," he added, "which I will give you if you will receive it, with the assurance, upon my honor as a gentleman, that it is true. It is but one of many experiments I have made, and not the most remarkable one, but it is well described by the person with whom I communicated. I know the lady well; she is of high standing, and I give you my word for the truth of the statement."

He then handed The Star reporter the following, which is signed by Eliza Archard: "THE TRUE STORY OF AN ASTRAL VISIT."

"If my best friend had told me the experience herein narrated had happened to him I could not have believed him. I would have thought he was dreaming, and did not know it, though it would not have hurt his feelings by telling him so. Spook, ghost or goblin were to me the creations of disordered brain. I could no more have believed in the existence of a spirit apart from the body, or surviving it after death, than I could have believed in the trinity, or the twelve gods of Olympus. Whatever was outside of the known laws of matter was to me absolutely non-existent."

"I had read of astral bodies, so-called, lighter than air, so ethereal that, like gases, they could pass through brick walls. When the material bodies of which they were the counterpart were chained in dead slumber it was said the spirit, clothed in this astral shape could escape and flit whither it would, over the face of the earth, like a will of the wisp, realizing veritably Mrs. Browning's aspiration:

"If men could ride with naked souls, And make no noise and pay no price at all."

"Nonsense! Blather!" "It was a figment of fancy. Those who pretended to have, or had faith in such stuff were about equally divided between frauds and fools."

"Nothing short of what actually did happen could ever have changed my mind. It was necessary for me, with my own eyes, broad awake, in full possession of my senses, to see an astral body. Only such evidence, I contend, should be taken by anybody in a case like this."

"Since the experience here mentioned many others, more remarkable, have been mine, but concerning these there is silence. That was the first convincing one. It was in September, 1884. A pleasant acquaintance and friendship of some years standing had existed between Dr. Elliott Coues and myself. He had just returned from across the water, with head and heart full of the strange beauties and mysteries of occult science. He called one evening. It was very hot, and we left the stuffy parlor and betook ourselves to the common people's open-air breathing place, Madison Square park. We sat there under the twinkling electric lights till past ten o'clock, two hours perhaps. And nearly all that time the doctor was trying to convince me of the realities of things which all good theosophists know to be true. He was passing eloquent, as he often is, and I was stupidly incredulous, as I often am, too, for the matter of that."

"I would as soon admit the moon was made of green cheese," I said.

He told me of wonders he had witnessed. I laughed. "I believe you believe it," I said. "Very well, you may laugh," answered Dr. Coues; "but it's true, all the same. Clairvoyance, mesmerism, astral visitations, are facts, and the scientific world will be forced to admit it sooner or later. Happy they who have sense enough to give in to it sooner."

I cannot remember the half he said, or the quarter. But it was all in the same train, the stupendous and dazzling acquisitions occult science offered to her votaries, and the perfect purity of life and lofty unselfishness theosophy demanded of its disciples.

Finally the doctor said: "I will tell you what I intend to do. Some night I am coming to visit you in the astral shape."

"Don't," said I. "It might be embarrassing."

"Well, I shall come," he replied. "When you do, I'll believe in it."

It was a rash promise.

"Dr. Coues went to his hotel. I went home and to my room, and bolted the door and retired. In less than no time I was asleep. Never did slumber seal a mortal's eyes more 'tight-fast' than mine that night. Towards morning I was startled from a sleep so profound that it seemed like coming from another world. It was the touch of a hand and arm that roused me. Just as I waked, it flashed upon me that I had been dreaming about Dr. Coues. Somebody was sitting upon the edge of the bed. I started up wildly. As I did so, I saw that the person who sat beside me was Dr. Coues. The form and face were shadowy, but distinct and unmistakable. Then it was gone, in an instant; vanished, 'like the baseless fabric of a dream.' It faded out."

"The impression the apparition left behind was so startling that I cannot describe it. It was there in my own room, in my own bed, sitting up and gazing through the dim light at the blank wall. I was awake in my full

senses, if I ever had been. Often, in my past life, I had been wakened from sleep by a hand touching me. Most people have. The sensation was too familiar to be mistaken. Yet nobody was there. The door was fastened with an iron bolt as I had left it. Nobody had been there. Nevertheless, I had seen and been touched and waked by my friend. He had visited me in astral form, just as he said he would do."

November 14, 1885.

THE SIZE OF MAN.

BY CHARLES DAWBARN.

No. 1.

In our last we sought to prove by experiment that man was larger than he had imagined. We will now try to discover what it is that such an experiment offers as a deeper lesson than any we have yet learned. We have seen that the true man is without form; that his size is larger than our five senses can grasp. Unless we give to the distant camera a power of attraction or creation, we can come to no other conclusion. So my lady friend was present to yonder camera on the distant hillside; present in her own identity, although as an individual she stood by my side. To reason and my five senses this is nonsense, for I clasp her hand, eye meets eye, and we exchange earnest thoughts in conversation. There is no mind reading in this psychometric test, no contact with anything ever touched by my friend; nay, she may be unaware of its existence, yet when you place that photograph, or, if you choose, only a fragment of the photograph, in the hand of the sensitive, you obtain absolute proof that the size of man is not limited to the form we estimate in inches and pounds.

This is a stupendous thought, and one that is difficult to grasp, as it suggests the infinity of the soul of man. It seems to assert that the manhood is the same in its characteristics all through the boundless compass. The selfishness or unselfishness, the boldness or timidity, the force or the weakness, are as present to the distant camera as they are to the mortal whose hand I grasp. So this great outstretching identity includes the visible form; but the individuality which is thus expressed in form is, we see, a very small portion of the vast whole of man; therefore the grand soul can at best show but a feeble ray of its glory through any mortal form. So psychometry is weak and full of imperfections, although it can give you abundant evidence of its existence as a faculty in man.

The next thought is that you and I from education and training consider this, our form, as a center in which is germinated the seed of everything we do and think; so whilst fully appreciating the illustration of the mirror and its captured shadow, we still think of ourselves as the form to be measured in feet and inches, and weighed in ounces and pounds. This conception of the grandeur of our own nature, which I find would impress on the minds of my readers, is so entirely at variance with our everyday experience in earth-life that it needs evidence upon evidence before it can be accepted by mortal senses; yet it is, I believe, the key to much which the world to-day calls occult; that is to say, a mystery which it dare not deny and cannot solve.

As an illustration of the occult in human nature, I would point to the fact that individuals of peculiar sensitiveness sense the future, and under favoring conditions utter prophecies which are true records of that which is yet unborn of time. All history, remote and of yesterday, will prove to us that to-morrow is not a sealed book; but the moment we attempt to realize what this fact teaches we find ourselves called back by the prejudices and ignorance that limit manhood to its visible forms; and, therefore, cannot understand utterances born of soul power.

I want now to show you that the form which seems to us so very important, is a matter of little consequence. The man who is six feet high, and girls forty-five inches, would be exactly the man he is if he himself, with the earth, sun, moon and planets, were reduced to one half their present size; nay, he would never know the difference with river half as wide, mountain half as lofty, and everything around him reduced so as to give him a day and a night of half length, too. He would not only be unconscious of the change, but would continue to count himself as six feet high, for our foot-measure is relative to everything else in nature. But notice!—his three score years and ten would only compass half the present fragment of eternity we call "time," yet he would think there was no change. So we see that size is only comparison with a man's surroundings; for if you could diminish every thing one-half, you could again and again reduce it till man stood as a Lilliputian six inches high with every thing around him in exact proportion; but man could never discover the difference, for he is compelled to measure size by the world of matter in which he dwells; yet the earth-life of the man six inches high would be in reality but one-twelfth as long as that of the man who to-day stands six feet high.

Whatever the actual size of a man's body, he would remain the same self-conceited lord of creation that he is to-day. His loves and hates would be the same, for his pulse would beat in exact proportion; so thought and feeling could know no change. Thus we see that the size of a man's form in feet and inches, and pounds and ounces, may be reduced to a speck and yet the soul of man shall remain unchanged. Our outward form is conditioned on the amount of matter rolled together to form the parent sun; and it is conceivable that a whole planetary system might be reduced to the size of a child's toy, and yet human life, however microscopic, would have every feeling and experience that is the lot of man to-day.

Suppose we reverse our thought, and let everything in nature be of twice its present dimensions; man would stand twelve feet high instead of six feet, and live 140 years instead of three score years and ten; but he could never know the difference, for the proportion would be the same as to-day; and if we multiplied everything by ten or a hundred, man would be ignorant of any change, for his standard foot and inch would hold its present proportion to the one great whole.*

*The above illustration is used, though for a different purpose, by the anonymous author of a very interesting little work called "The Stars and the Earth, or Thoughts upon Space, Time and Eternity."

The sanitary inspectors appointed by the Philadelphia Board of Health report 12,373 cases of nuisances found in less than 44,000 houses examined by them this season—nearly one in four.

The swiftest large river in the world, according to a traveling correspondent, is the Sutlej, in British India. It has a descent of 12,000 feet in 180 miles, an average of about 67 per mile.

For the Religio-Philosophical Journal. Received Double for all Her Sins.

BY WM. C. WATERS.

The 40th chapter of Isaiah contains the following: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

An objector might say, "I don't understand how a God of justice could give double punishment for sins." I would not censure a skeptic for not giving credence to all he may find set down in any book; but when Scripture statements come within the range of our experience and observation, they are not to be ignored as fabulous. It is doubtful whether any man falling into errors, does not oftentimes feel that he has not only been punished twice but thrice, if not a hundred-fold for all his sins. While I hold eternal punishment as a myth, and useless under any circumstances to God or to humanity, still there is no difficulty in perceiving that men, as a rule, could not be restrained in a career of vice, if their punishment were just equally balanced with the pleasures or benefits obtained through their transgressions. There must be an excess of misery over enjoyment, or the individual caught in the mad whirl of appetite and passion will seldom mend his ways. As the careless offender nears the precipice, nature kindly gives her gentle warning; if not heeded she speaks louder and louder still; but if the reckless offender against her just laws will persist, she sounds her trumpet tones of alarm—storms in her fury, and will not allow her child peace or rest until there is either retreat from danger, or an exit from the outer temple. All this is done in wisdom, kindness and mercy. We fail to see in it any spirit of revenge, or the slightest shadow of injustice. If reactive blows from out the realm of divine law thus attend the unwise offender, we can plainly see that it springs from Deity's love and tender care, shall we be blind to the fact that these Omnipotent laws daily encourage us in good deeds, and that without asking us to wait for compensation?

We are paid in the joy of spirit which a good deed gives. We are paid again in the soul development which it encourages, and helps to sustain; paid in pleasant memories, in sweet friendships that attend us along our journey. Every unselfish, noble act becomes a part of the warp and woof of our character, to be worn through the present life, and further, to be constituent elements of the garments we shall wear in the higher courts of celestial wisdom. The influence of our better deeds stretches over such vast reaches of time that imagination fails to span the distance. It is no very uncommon thing to hear Christian people say that they believe the Lord will pay them for all their grievous disappointments and hardships endured in this life. That is a happy thought, having its foundation in truth, the comfort of which I would not take any from any one. But the individual living a truly religious life need not put the payment far away, it should begin here and now, a day of compensation that stretches away to no possible ending.

The retribution for human errors must come to a close, because God is good and will not allow them to continue. But having created us for happiness, the reflex influence of our righteous deeds shall not cease to give us joy. If we are asked how we know these things to be true, we would answer that our best judgment proclaims it reasonable, while a countless number of inspired souls declare it to be true. The mighty host living in the world beyond must know the law of the life in which they reside; and on these great fundamental principles of the divine economy, they do not disagree in statement. Divinity, speaking in our own souls, and the returning, ministering angels of the Most High, hold to the same language. If a thing shall be established by the testimony of two or three witnesses, what shall we say when millions testify? Shall we say that the path is still crooked, and clothe our spirits with clouds of doubt? That would be like closing our eyes at midday and declaring that the sun had never shone.

The Christian man or woman doubtless makes a mistake in supposing that God intended that this world should be to us a vale of darkness, sorrow and tears, in order that we should have enjoyment in the life to come. The evidence is ever accumulating that we go into the future world with just so much of heaven as we are able to cultivate in this world, and all additions must be earned by our good conduct, and persevering industry in the higher life. If this be true, and of which I have not the slightest doubt, then no one should wait for heaven to come in the far away—there should be no loitering and folding of arms, and saying, "I wait for this outer body to die, and then I shall be happy." The fields in which we may enter and labor for good, as co-workers with the Father, are truly white for the harvest. Deeds of joy and good-will may fall to humanity from our lips or our busy hands. We may make our pathway luminous with the light of the spirit, reflecting the sunshine of heaven into the hearts of those around us. This life, this world, will be to us what we make of it. We may turn our thoughts and aspirations upward, and worship toward the heights of divine glory, or mistaking our way, we may turn our thoughts backward and downward, and stepping into the currents of sluggish indifference, seem to float into a shoreless gulf of darkness and oblivion. We may use the blessings which God daily offers us, to climb toward a holy and beautiful life, or neglecting, and misusing them all, become beighted, belated and long delayed in taking that journey into the Father's higher kingdom, which every child of earth must take sooner or later. But, O mortal man, why shouldest thou be later? Can you not see that the All-Father smiles upon every deed of goodness, kindness, love and justice, and that through his inexorable laws he ever frowns upon all deeds of darkness and wrong? Can you not see that the laws controlling this world indicate clearly, through their action that God is not malevolent, but benevolent in all His purposes toward humanity? He will call you to the pleasant paths of peace and righteousness with gentle voice, if you will hear; but if you will not listen or obey the behests of your higher nature, He will subdue your turbulent spirit with the strength of His omnipotent forces.

These munificent opportunities presented to us for building up noble individualities, are not to be ruthlessly thrust aside, not to be spurned and trampled upon as jewels thrown to swine. If we neglect to occupy, till the soul-garden given us, we do it at our peril—do it at the cost of suffering, of remorse, deep and poignant. We may smile at Hell shimmered down to Sheol, but back of these oriental figures of speech, there still lurks in the dark jungles of a soul debauched

by sin, the panther, the tiger and the wolf, that will hold high carnival in the spirit until driven out through repentance, noble resolves and absolute reform.

Burning Colored Seminaries.

At the recent meeting of the National Grange the Southern members took special pains to declare that the colored people in their section wanted their own churches and schools, that they had no desire and made no attempt to mingle with the whites, and that the latter were anxious to have them educated, and would encourage any and all efforts made by the Northern people to bring it about.

Our dispatches this morning contain an illustration of the overweening desire of the Southern whites to have the negroes educated, and of the encouragement they have held out to one of the most important educational institutions for that purpose, the colored female seminary located at Quitman, Ga. This school was established only a short time ago, under the auspices of the American Missionary Association, by the Rev. J. H. Parr. The people of Quitman opposed its organization in every way they could. When it was started, its excellent prospects only enraged them the more. Dr. Parr and his teachers, ladies from the North, were not only ostracized, but were made the victims of constant annoyances and insults. It was a favorite pastime of the young scions of chivalry in Quitman to fire pistols through the windows for the purpose of scaring the teachers and pupils. Finding that these lighter measures did not work, they called the Principal to the door one night and tried to assassinate him. At last they put an end to the seminary by setting it on fire. The building was destroyed, but fortunately no lives were lost; and thus ends the Quitman Seminary and the effort of the American Missionary Association for the education of the colored people in that section of Georgia, which the Southern members of the National Grange assured their Northern brethren was eagerly desired in the South.

If this were the only instance of the destruction of schools and seminaries for the education of colored people in the South it might be passed over as a mere expression of sectional hatred in one Southern town, but this is the fifth or sixth institute of the kind which has been destroyed in a similar manner. Ever since the war closed there has been a generous and resolute effort made by the Northern people, under constant and depressing obstructions, to educate the colored people both intellectually and morally and make them better fitted to exercise and enjoy the rights of citizenship and the blessings of freedom. During the reconstruction period and mainly since that time the teachers in these institutions have been Northern men and women, who have literally taken their lives in their hands. They have been socially ostracized in every community where they have engaged in their work, have been annoyed and insulted in various ways, in some cases have been driven off and in others exposed to personal violence, and when these practices have failed to stop them from teaching, in more than one case their schools have been destroyed, as we have said. At a recent meeting of the American Missionary Association, which organized the Quitman Seminary, Mr. George W. Cable encouraged it to go on with its work for the reason that if it withdrew its help the freedmen could not educate themselves, and neither the Southern churches nor the Southern State Governments were ready or willing to undertake the work. The association is now supporting six seminaries, fourteen normal and graded schools, and thirty-six common schools, with 250 teachers and 8,823 pupils, beside several churches, all in the interest of the colored people, though surrounded by embarrassments of various kind and entirely destitute of white sympathy. The burning of the Quitman Seminary is a fair sample of the encouragement its efforts meet in that section, and how bitter is the hatred of the people towards any effort to educate the blacks is shown by the rejoicing of a large majority of the people of Quitman over its destruction. The effort of the North to help the freedmen is as noble and magnanimous as the resistance to it on the part of the South is mean and despicable.—Chicago Tribune.

Important to Mormons. A decision of considerable importance in the warfare that is being made on polygamy has just been rendered in Utah by Judge Powers, one of President Cleveland's appointees. Neils Hanson applied to the court for naturalization as a citizen of the United States, stating in the customary form that he was attached to the Constitution and laws and intended to obey them, but adding that he was a believer in the divine right of a man to have as many wives as he pleased, and that if he was called to act as a juror he would not be able to render a verdict of guilty in the case of a man charged with polygamy.

Judge Powers held, with seeming propriety, that Hanson was not attached to the Constitution and the laws; that the sovereignty which he recognized was the Mormon Church and not that of the United States, and that it would be a mistake to naturalize him on such a confession. He, therefore, refused to issue the desired papers, accompanying his decision with the very forcible remark: "I think that a man who is so firm a believer in the doctrine that a crime is right, that upon applying for naturalization he announces under oath that he would as a juror violate his oath and render a verdict of not guilty in a criminal case when the proof showed the prisoner to be guilty beyond a reasonable doubt, is unfitted to become a citizen. It would, it seems to me, be a judicial farce to bestow the inestimable gift of citizenship upon such a man. Until I am convinced by reason or authority, or by the mandate of a higher court, that I am wrong, I must refuse to naturalize the present applicant or any other person who convinces me that he is not attached to the principles of our government."

The decision of Judge Powers possesses unusual interest because it reveals the character of the men whom Mr. Cleveland is sending to Utah and other territories where polygamy prevails, and sets at rest the idea held in some places that the present Administration does not intend to deal severely with the offenders of Mormondom. It may be accepted also as foreboding a much sterner policy than has ever yet been pursued by the government in that quarter.—Chicago Herald.

Horsford's Acid Phosphate.

AS A BRAIN FOOD. Dr. S. F. NEWCOMBER, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

Woman and the Household.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

A TOUCH OF NATURE.

Home they brought her warrior dead. She ne'er swooned nor uttered a cry; All her maidens, watching, said: "She must weep or she will die."

Then they praised him soft and low; Called him worthy to be loved. Truest friend and noblest foe! Yet she neither spoke or moved.

Stole a maiden from her place, Lightly to the warrior crept. Took the face-cloth from the face, Yet she neither moved nor wept.

Rose a nurse of ninety years, Set his child upon her knee - Like summer tempest came her tears, Sweet, my child, I live for thee.

THE WOMAN'S CONGRESS AGAIN. We are not yet satisfied with the meager excerpts of those papers given at Des Moines last October, which, in fact, demand more space than the columns of the JOURNAL can supply.

One of the best lectures delivered at Des Moines, was that published in the JOURNAL of October 31st, called, "Is the Law of Progress one of Harmony or Discord?" by Rev. Antoinette Brown Blackwell.

The next essay, by Ada C. Sweet of Chicago, is thoroughly characteristic and worthy the occasion. It ought to be given in full. After an eloquent exordium, she says:

"One of the most discouraging spectacles to the advancement of humanity is the survival through all times, trials and experience of old superstitions, prejudices and convictions. We are far enough from the old days when the soldier was the only honorable career outside of the priesthood, when the filler of the soil, almost the only useful man, was regarded with contempt.

THE INDIVIDUAL REPRESENTS THE RACE. "Every man in his march from cradle to grave, gives a representation of the progress of humanity. Herbert Spencer has pointed out the resemblance between children and savages, mental and physical. He notes their common crudity, thoughtlessness, ungoverned temper, their practical jokes, lack of truthfulness, and other marks of imperfect development; and no close observer can fail to be struck by the traits common to the most petted household darling and the South Sea Islander.

TOO TRUE. "We strangely overlook what is plain and unmistakable—right under our own eyes. We do not see that women are doing their share, more than their full share, of the hard, rough work of the world, and yet they are about it all around us, so closely and constantly occupied by their labors that should they stop for a day it would seem as if the very world stood still.

WOMAN'S EVOLUTION LAST. "It has been charged, and I fear with justice, that in all countries and in all conditions, women are the last to throw off prejudice or superstition, and walk by the light of reason. This is due to the imperfect education, limited experience and narrow life of the mass of women, but yet I can not quite

account for some of the powerful needs, powerful, tenacious, almost irradicable, that grow up from the gracious and kindly heart of womanhood, half paralyzing the good that grows beside the bad! Contempt of manual labor, want of sympathy with those who are engaged in it, social caste, vanity of riches, worship of rank, these are commonly met with in some countries, in men and women, but in our country, women are the only ones, with a few insignificant exceptions, that cultivate and stimulate these relics of the ages of ignorance and barbarism. In a broader life, liberal education, in industrial and professional training women will soon lose all traces of these limited and narrow views, and become as fair, as free from affectation and as respectful and loyal to all right endeavor, be it of body or mind, as the enlightened American man can claim to be. The use of all the faculties of body and mind are demanded of every human being who is in the possession of health; only through action can a man become what his being promises. But aside from the personal need for activity that every one alive must feel, what would the world at large be without labor—labor of the hardest, most unlovely kind? Is not the life of every hard working man and woman a perpetual ministry to humanity? A constant sacrifice offered up, day by day, that the laborer not only, but the whole world may live? If all the laborers should refuse to perform their tasks from this hour for a day, what chaos would we have to contend with!

POORLY PAID LABOR. "We pay our laundresses a few cents, perhaps a dollar, for many hours of labor over our dainty linen. What if all our humble friends should suddenly contract a dislike for the scent of soap-suds and hot irons, and leave us to our fate? Is not each one of these hard working women something more than a being that seeks remuneration for her services? Let us look into our kitchens and laundries, into the sewing shops, factories and mills, to see if the grand shape of service to humanity can not be made out in all the weary round of toil, in all the meaner, work-bound lives that are given to make the world habitable, comfortable and lovable! Who has not felt to the heart, in some hour of weakness, pain or sorrow, the kindly, honest, simple tenderness of some Bridget, Mary or Katrina? I have felt in the rough hand of an affectionate and humble servant, a touch of human kindness and sympathy that would soothe and comfort a heart almost turned to stone. The love of God pours through the hearts of His children; and through them, every one, it is made manifest. And these lowly friends, what a sure way they know to that 'touch of nature' that makes the whole world kin!

"The influences of education are slow. The thinker lives high above ordinary minds, and his ideas are as he expresses them comprehended by but a few. These disciples translate, dilute, and give to the world the master's ideas in new forms, simplified and made easy, one by one, until at last the man at the wheelbarrow catches some slight ray of the part of it that is adapted to his needs and powers of apprehension. But what a power is that when it, oh so rarely, visits the earth, the gift to speak directly heart to heart, soul to soul, to peasant as well as prince, to the man of science and the man at the plow in one voice and one message. The poet alone has this divine gift. One song of Burns can teach more of the equality of man with man and drive the conviction home, than all the writings of Mill. Burns deals directly with the soul, the life of love and passion of his hearers. The appeal to the intellect must slowly travel and often fall short at last. It is only by sympathy and appreciation that we can enter into the lives of those that form and make the world, and that sympathy and appreciation can only be gained by experience. The life without work is a crippled life, and those who have never walked can never know the joy of active existence, nor appreciate the aches of tired feet and wearied frame. It is an age of wonders that we live in, but let us not sit like children at a show stupidly amazed at things we care not to examine and understand. Let us mark the lives of those who surround us, and value them. Lives of obscure and nameless men and women walking in the treadmill of every day cares and duties, true to their destiny, each working first for those he loves, and in the end for the benefit of all mankind. For, as the old story has it, 'Tis love, 'tis love, that makes the world go round.' The crown of a king represents the life labors of a thousand men, and more. For if the sailor has crossed the seas, the smith has hammered to temper steel, the miner has delved for months to find its smallest jewel. The crystalline brilliancy of its diamonds hold imprisoned the wealth of sunlight that was foregone by the patient toiler in the dark mine. Its pearls were rescued from the sea by the divers' perilous feats. Its rubies are the drops of the blood of slaves bought by them on distant deserts. Its gold was wrested from the rock by the united efforts of many men, and shaped and wrought by the skilled hands of many more; and when the precious bauble was finished, it was paid for by money wrung from the hard, toil-worn hands of laboring men and women.

Rev. Dr. Thomas. The Rev. Dr. Thomas found a large audience awaiting him in the Opera House Sunday, November 22nd. He discoursed upon the special element of religion called gratitude, which is not alone praise of the lips, not merely a sentiment, but should have a firmer, higher foundation. He set forth that no man is great who is not grateful; gratitude is an essential element of all that is magnificent in man; the spiritualism of religion is all emphasized in the personality of man. The ungrateful and complacent man is always looking for the evil and not for the good; man cannot stand off with a cold, torpid nature and say there is nothing in love, truth, or nature; the optimist is in a far better position to reach the exact truth than the pessimist. Man should love the form of truth that helps him; he who loves flowers, the sunshine, music, and the merry laughter of children is not thrown into lowest despondency. The normal condition of things is good and not bad; this is a deduction from the study of life itself, and in this study spiritual man is developed. Some men only find happiness in the thought that everything was made by the devil and that everything is going to the devil. The thoughtful, energetic, ambitious, and sympathetic experiences of man lift him for the higher life to come; his life here is but a nursery. Things are not as bad as they could be; they are getting better, and that is enough to kill the pessimistic philosophy. London and Chicago, bad as they are, are better than they were and far better than they would have been if pessimists had had their way. Men should live in what they have and not in what they have not. We have friends, love, country, and religion with its glorious anticipations to clear us, and the condition of things is not absolutely bad from the fact that there is a steady improvement daily and hourly.

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THE WESTERN WORLD. GUIDE AND HANDBOOK. OF CONTAINING COLORED MAP AND HISTORIES of all the States and Territories including Alaska, and earliest times, descriptive of their Topography, Soil, Climate, Rivers, Mountains, Minerals, and Natural Resources. Lists of their Products, Manufactures, and other interesting facts. Also, a list of the names of States and for what named. Miles of Railroad, and a list of the names of the States and Territories, giving complete law on the subject of Emigration, Homestead, Timber Culture, Soldiers' Homestead, Swamp Lands, Land Warrants, Scrips, Indian Trust Lands, Desert Lands, Coal, Timber and Mineral Lands, HOW TO ACQUIRE Land belonging to the U. S. Government by any form of entry, who may acquire, and the different laws applicable to different sections. HOW TO ACQUIRE Land in the U. S. Rules for measuring Lumber, Logs, Rails, Lignite, Tables of Lumber & Resources, Interest Rates & Tables, Landable Tables, Systems of Land and Measures in the U. S. CONTAINS ALSO 1,000,000 OTHER FACTS. A PERFECT ENCYCLOPEDIA. Price, 50 Cents by Mail to all parts of the World. DANIEL AMBROSE, Publisher. 69 Dearborn St., Chicago. AGENTS WANTED.

ners for themselves and those dependent upon them, working at every kind of labor: Sewing, teaching, nursing, washing clothes, tailoring in mills, factories, iron works, bending over counters and ledgers, physicians in court, ministers in the pulpit, authors, artists, musicians, designers, builders, manufacturers, bankers, traders, farm laborers, gardeners, oystermen, fishermen, gun and locksmiths, paper hangers, book binders, miners, iron and steel workers, gold and silver workers, working by thousands as telegraph and telephone operators, railway employees and officials, brokers, packers, architects, chemists, assayers, dentists, inventors, represented in nearly every branch of industry and trade they give their days to benighted and healthful activity, making the earth a home for themselves and those they love. Side by side with the working men let them stand to take their reward, the blessings of mankind. And will we look upon the humming, busy world of labor, let us remember always that life is the easy, secure, beautiful blessing that it is in our days, because of the hands that have toiled, the tired feet that have trodden the oftentimes the furrowed field, or walked the mill round of routine labor, the weary hours that have been spent by honest, patient men and women in their unconscious, but grand and beneficent Ministry of Labor? "The humblest life takes hold upon the great sum of human life. Every soul 'A star that hath elsewhere its rising and its setting,' and as we take our share of the sum of happiness, we must not fail to recognize the blessings wrought out for us by our benefactors."

Rev. Dr. Thomas. The Rev. Dr. Thomas found a large audience awaiting him in the Opera House Sunday, November 22nd. He discoursed upon the special element of religion called gratitude, which is not alone praise of the lips, not merely a sentiment, but should have a firmer, higher foundation. He set forth that no man is great who is not grateful; gratitude is an essential element of all that is magnificent in man; the spiritualism of religion is all emphasized in the personality of man. The ungrateful and complacent man is always looking for the evil and not for the good; man cannot stand off with a cold, torpid nature and say there is nothing in love, truth, or nature; the optimist is in a far better position to reach the exact truth than the pessimist. Man should love the form of truth that helps him; he who loves flowers, the sunshine, music, and the merry laughter of children is not thrown into lowest despondency. The normal condition of things is good and not bad; this is a deduction from the study of life itself, and in this study spiritual man is developed. Some men only find happiness in the thought that everything was made by the devil and that everything is going to the devil. The thoughtful, energetic, ambitious, and sympathetic experiences of man lift him for the higher life to come; his life here is but a nursery. Things are not as bad as they could be; they are getting better, and that is enough to kill the pessimistic philosophy. London and Chicago, bad as they are, are better than they were and far better than they would have been if pessimists had had their way. Men should live in what they have and not in what they have not. We have friends, love, country, and religion with its glorious anticipations to clear us, and the condition of things is not absolutely bad from the fact that there is a steady improvement daily and hourly.

Charlotte Cushman thought Pizzoni's Medicated Powder the best she ever used. For sale by all druggists.

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BOOKS. Readings, Dialogues, Tablets, Sheet Music, Plays, and other Catalogues. Free. H. B. Nims & Co., Chicago, Ill.

OPIUM. Morphine Habit Cured in 10 to 20 days. No pain till cured. Dr. J. STEPHENS, Lebanon, Ohio.

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WATCHES. Fine watch, \$5.00; elegant timepiece, \$2.50; catalogue 2 cents. WILLIAM WILLIAMS, 122 Halsted Street, Chicago.

JEWELRY. The Medicine in the World. A probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been used for nearly a century, and is the best of its kind. It is constantly increasing in the direction of its use, and is particularly valuable for the treatment of eye diseases.

OUR FAMOUS WOMEN. 1000 AGENTS. For this new book by Mary Sumner, Mission Worker, Boston, and other States, send for it. Sent by mail, 25 cents. Apply to the publishers, Special Terms, etc., to A. G. NETTLETON & Co., Chicago, Ill.

ELY'S CREAM BALM. Cleanses the Head, Allays Inflammation, Heals Sores, Restores the Senses, of Taste, Hearing & Smell. A quick Relief. A Painless Cure. CREAM BALM. Has gained an unenviable notoriety for its utility, dispelling all other remedies. It is applied to each nostril, not more than 10 minutes, and the relief is instantaneous. Send for circular. ELY BROTHERS, Druggists, Oswego, N. Y.

THE WESTERN WORLD. GUIDE AND HANDBOOK. OF CONTAINING COLORED MAP AND HISTORIES of all the States and Territories including Alaska, and earliest times, descriptive of their Topography, Soil, Climate, Rivers, Mountains, Minerals, and Natural Resources. Lists of their Products, Manufactures, and other interesting facts. Also, a list of the names of States and for what named. Miles of Railroad, and a list of the names of the States and Territories, giving complete law on the subject of Emigration, Homestead, Timber Culture, Soldiers' Homestead, Swamp Lands, Land Warrants, Scrips, Indian Trust Lands, Desert Lands, Coal, Timber and Mineral Lands, HOW TO ACQUIRE Land belonging to the U. S. Government by any form of entry, who may acquire, and the different laws applicable to different sections. HOW TO ACQUIRE Land in the U. S. Rules for measuring Lumber, Logs, Rails, Lignite, Tables of Lumber & Resources, Interest Rates & Tables, Landable Tables, Systems of Land and Measures in the U. S. CONTAINS ALSO 1,000,000 OTHER FACTS. A PERFECT ENCYCLOPEDIA. Price, 50 Cents by Mail to all parts of the World. DANIEL AMBROSE, Publisher. 69 Dearborn St., Chicago. AGENTS WANTED.

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4th. The remedies recommended are generally simple, efficient, and ordinarily such as are easily obtained.

5th. The work can be RELIED ON.

6th. Those who have it may economize; expenses may be avoided, and the treatment of the diseases of men, women and children—A Doctor in the house—ready to be consulted at any moment when sudden sickness or sudden accidents render immediate relief the one thing sought for.

7th. It is more than a book teaching how to cure ill disease, inasmuch as it will prove highly valuable to those who choose a wholly different class of remedies. It will teach ALL what to do to become good nurses of the sick, and good judges of symptoms, or indications of approaching illness.

8th. It is a "Home Book of Health," more important than the Family Doctor, because "prevention is better than cure."

9th. Who can attempt to calculate the amount of sick men, disease and death familiarly with the laws of life and health would prevent? Without an acquaintance with the rules that govern our being, it is hardly possible to avoid violating them; and it is the plain duty of all, and a peculiar heads-of-families, to become informed as to the means of preserving health, preserving health, and prolonging life.

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"And they will tell you explicitly and emphatically 'Buchu!!'"

Ask the same physicians: "What is the most reliable and surest cure for all live diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, &c., and they will tell you 'Mandrake or Dandelion!!'"

Hence, when these remedies are combined with others equally valuable, and compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

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Prosecute the Swindlers!!!! If when you call on the drug-bitters (see green cluster of Hops on the white label) the drug-bitters hands out any stuff called U. S. Warner's German Hop Bitters or with other "Hop" name, refuse it and show that druggist as you would a viper; and if he has taken your money for the stuff, induce him for the fraud and sue him for damages for the swindle, and we will reward you liberally for the conviction.

Shot Guns. Revolvers, Rifles, Etc. Address: GUN WORKS, PITTSBURGH, PA. Catalogue free. Gun Works, Pittsburgh, Pa.

EPITHELIOMA! OR SKIN CANCER. For seven years I suffered with a cancer on my face. Eight months ago a friend recommended the use of Swift's Specific and I determined to make an effort to procure it. In this I was successful, and began its use. The influence of the medicine first was to somewhat aggravate the sore; but soon the inflammation was allayed, and I began to improve after the first few bottles. My general health has greatly improved. I am stronger, and am able to do my kind of work. The cancer on my face began to decrease, and I began to heal, until there is not a vestige of it left—only a little scar marks the place.

MES. JOICIE A. McDONALD. Atlanta, Ga., August 11, 1885. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., DRAWN 2, ATLANTA, GA. N. Y., 157 W. 23rd St.

MICHIGAN CENTRAL. Trains stop at scenic view, near the brink of the Horseshoe Fall, where the finest view is obtainable without leaving the cars, cross the gorge of Niagara river on the great steel, double-track Cantilever Bridge, the greatest triumph of modern engineering, and connect in Union Depot, at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world.

"THE NIAGARA FALLS ROUTE." "So long as the waters of that mighty river thunder down to the awful depth below, so long as the rush and roar, the surge and foam, and primitive spray of nature's cataclysmic masterpiece remain to delight and awe the human soul, thousands and tens of thousands of beauty-loving and grand-tourist-minded folk journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth, and but one direct great railway to it."—Col. P. Horner of St. Louis Spectator.

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DOMINOES ABSOLUTELY GIVEN AWAY! Any reader of this issue of the RELIGIO-PHILOSOPHICAL JOURNAL that will get three parties to join with them in ordering each a set of our Improved Dominoes, Dominoes and resulting 20 cents, will have their own set free. Four sets sent post paid for 50 cents. We want a boy or girl in every school in the UNITED STATES to act as agent. Every subject to be selected at low price, and we can give all orders. Many teachers are acting as agents. We are manufacturing them in large quantities, which enables us to purchase them at low price, and we can give all orders. We will furnish them to any one willing to act as our agent, post paid, at the low rate of 10 cents per dozen. To fit the postage stamps in payment if desired. From 5 sets, to 15 sets can be sold in any school.

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

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

CHICAGO, ILL., Saturday, December 5, 1885.

A Theosophist of Three Hundred Years Ago.

A new study of this remarkable man has just been translated into English and published in London, under the title "Jacob Boehme; His Life and Teachings, or Studies in Theosophy." The original is from the pen of Dr. Hans Lassen Martensen, Metropolitan of Denmark, already known to theologians as the author of "Christian Dogmatics" and "Christian Ethics." It is a learned work of 550 pages, and can never be of interest, save to the theosophist and the philosopher. Very little is told of the life and character of Boehme and that contains nothing new.

This great theosophist was born in a village near Gorlitz, Germany, in the year 1575. His parents were poor peasants, who gave him only a very rudimentary schooling, and then apprenticed him to a shoemaker. He was always a dreamy boy, and evidently early became a clairvoyant. His biographer, after narrating some of his visions, continues: "In the year 1609 (when twenty-five years of age) Boehme had another remarkable experience. Sitting one day in his room, his eye fell upon a burnished powder dish, which reflected the sunshine with such marvellous splendor that he fell into an inward ecstasy, and it seemed to him as if he could now look into the principles and deepest foundation of things. He believed that it was only a fancy, and in order to banish it from his mind he went out upon the green. But here he remarked that he gazed into the very heart of things, the very herbs and grass, and that actual nature harmonized with what he had inwardly seen. He said nothing about this to any one, but praised and thanked God in silence....

Ten years later he again had another remarkable inward experience. He suddenly discovered that what he had previously seen only chaotically fragmentarily, and in isolated glimpses, he now beheld as a coherent whole and in more definite outlines.

In order to recall what would pass from his memory, when these clairvoyant glimpses were obscured, Boehme wrote down his visions together with the thoughts they evoked, in a manuscript volume, which was shown to his nearest friends. Copies of it passed into circulation, and fell into the hands of the parish clergyman at Gorlitz, Pastor Primarius Gregorius Richter. The Primarius was angry that a layman should dare to have his own opinions concerning religious themes, and, accordingly attacked the seer by name, in a sermon, in which he invoked the action of the authorities against this member of his flock, "as otherwise, Divine chastisement would fall upon the town."

Nor did the humility of Boehme avert condign punishment. He humbly asked the clergyman wherein he had erred, and avowed himself as willing to receive instruction. But the Primarius threatened him with arrest, and in fact the unfortunate seer was summoned before the magistrates on the very next day. His biographer continues: "He was ordered to leave town, and was not even granted time to set his house in order." Boehme meekly submitted to the law; but the august officials recalled him after awhile, only forbidding him to write books in future, and cautioning him to "stick to his shoemaker's last."

Boehme was silent for five long years. They were years of unrest and sadness, as they who "quench the spirit" must always experience. But the voice of God within the soul, would not be stifled. Again he dared to write what impressed itself most powerfully upon him as truth, and again the Primarius began his invectives and anathemas. The stirrings of the spirit were now so powerful as to embolden Boehme to self-assertion. He published a written defence against the accusations proffered by the Pastor. This defence was not accepted by the magistrates, but they notified the seer that "he had made himself liable to be treated as a heretic by the Emperor, and that it would be most expedient for himself, the town, and the magistrates, that he should go into voluntary exile."

Two months afterward, Boehme left Gorlitz

for the Electoral Court at Dresden, where he held converse with several eminent theologians, who were filled with admiration at his words. One of them said: "Who knows what stands behind this man? How can we judge what we have not understood? He is a man of marvelously high mental gifts, who at present can neither be condemned nor approved."

Boehme died soon after, at the early age of forty nine, leaving behind a mass of writing marked by great beauty and suggestiveness, and also by tenets and dogmatism of the Lutheran faith in which he was reared. Poor and illiterate, "his bodily appearance was somewhat mean," he was sought by the learned and influential, who were attracted by his sweetness of spirit not less than by his mystical utterances.

That he dwelt upon the border-land of this life is not more certain than that his theosophical speculations were strangely confused and complicated. Awaiting death with composure, he foretold the very hour of his departure, and heard, at the last, sweet, harmonious music from choirs invisible.

One of the noteworthy things to be learned from this inspired dreamer, lies in the fact, that his insight into spiritual things was entirely overshadowed by the religious beliefs in which he had been trained. Accepting the Scriptures as verbally inspired, his enthusiasm spent itself along the line which his church had drawn. He was trammelled by preconceived ideas, and hence, however profound within a certain limit, Boehme could not ever have been a trustworthy clairvoyant. He was committed to the Ptolemaic system of philosophy and religion.

Again the old story is repeated of the ire of the clergy when a layman dare think for himself. No man of his age and country was gifted with any such spiritual illumination, yet anathemas were piled upon the head that was open to sweet and holy influences. Such has always been the fashion. We may, indeed, be thankful that "the fashion of this world passeth away," in the dawn of the coming day.

Clerical Mixture of the Old and the New.

A late Rochester (N. Y.) *Democrat & Chronicle* has a report of a discourse in the Central Presbyterian church of that city, by Dr. L. M. Campbell, its former pastor, but now of St. Paul, Minnesota. The preacher's aim was to show why Christ, as the second person of the Trinity, chose the human nature instead of the angelic during his brief life on earth. The glimpses of new thought are curiously and confusedly mingled with old dogmas, as is often the case with clerical efforts. The hearers were told that "there were two orders of created beings of which we have any accurate knowledge, and these are men and angels."

Of men we have some knowledge approaching accuracy, but our accurate knowledge of angels as a distinct created order or species of beings, is small indeed. The Bible tells of angels, but the word means simply messenger, and it is more than hinted in Revelations that these heavenly messengers were translated human beings. The majestic verse of Milton's Paradise Lost has done more than all else to intensify and make realistic the conception of angels as a distinct class of intelligences. The glow of his poetic story stands for living truth in many minds, but neither Dr. Campbell or any man ever gave us "accurate knowledge" of angels as a created order distinct from man. Such knowledge is assumption not verified by a single fact.

Both angels and men have sinned and fallen, we are told, but with us sin is hereditary and not with the angels. "There is nothing of the kind in their race," says the preacher. How does he know? Very familiar he must be with the angels to assert this absurdity so confidently.

Still further we learn: "If we study the pagan idea of incarnation we shall soon discover that the heathen idea is but the shadow cast by the true incarnation as told in the Bible. Paganism gets its idea from the Bible and not the Bible from paganism." Here we have a singularly mixed chronology, as the Hindoo incarnations are centuries older than the oldest parts of the Bible, and so it is plain that it was impossible for these older pagans to get their idea from the later Christians. In due time Dr. Campbell may come to see that the incarnation idea arose naturally from an intuitive feeling of divine and immortal attributes in the human soul. Every true man is "God manifest in the flesh" in this way.

At last we get a cheering glimpse of the progressive capacities of our race:

"Man as to his physical nature and attributes may be of the greatest insignificance and still have a nature which in point of value is worth more than all the moons, stars and planets of the universe together. Frequently the greatest bulk indicates the lowest natures. We should always remember that God puts up the most precious things in very small packages. Again the value of a nature is frequently increased by the law of growth, an attribute of which the angelic nature is entirely destitute."

This is hopeful for man, but the poor angels, although held to be a higher order, are said to be "entirely destitute" of this blessed "law of growth." Our growth "is checked by death, but we have assurance that beyond the grave there is a continuation of this law of progression, and who can, or dare, say to what heights this nature of ours may not reach? Climbing step by step who can say that our nature may not reach even nearer to God than Gabriel and his equals?"

This inspiring "assurance" is not in the Presbyterian creed. It is of later growth, and was taught in the golden words of Channing when he made his great protest against

original sin and total depravity. Still more clearly is it taught in the spiritual philosophy, and by the blessed ones whom we call dead, but who live still and come back to us from the life beyond.

Jonathan Edwards, preaching a century ago on "Sinners in the Hands of an Angry God," said: "God holds the Sinner over hell as one would hold a spider or a viper over the fire." From that fiery torment, and from the old dogma of total depravity, to Dr. Campbell's assurance of the law of progress is a long step, and the pioneers who have opened and lighted up this upward path have been and are heretics in Presbyterian eyes—Universalists, Unitarians, and last but not least, Spiritualists.

Yet we are glad that men like Dr. Campbell breathe an air made more clear and life-giving by these inspiring views. As for his confusion of thought we can wait for the mists to clear away from eyes just beginning to open. In the New Testament story of the blind whose eyes were opened they said: "We see men as trees walking." Their newly opened senses were dim and confused, but time made all clear.

How it is Done in Boston.

A Boston correspondent of the *Hartford Times*, under date of the 13th ult., writes his paper that "the Hartford exposure of that fraud, Mrs. Beste, the pretended 'materializing medium,' came like a thunder clap out of a clear sky." He concludes his communication as follows:

"The latest 'exposure' is a wholly voluntary and self-made one, and it proves to be as great a sensation among the Boston Spiritualists as that of Mrs. Beste. They have erected a costly and splendid Temple here, and a local society seems to have engaged a couple of Mediums for Temple purposes. One of these was Mrs. Hatch, a noted 'materializer' who did business in stylish quarters on Shawmut Avenue. Their point was to get two 'reliable' mediums, and a Dr. Caswell and Mrs. Hatch were selected. The former, in order to avoid unpleasant mistakes, confined his materializations chiefly to very ancient spirits, whom nobody knew; Mrs. Hatch, by request of some friends I went to-day to see Mrs. Hatch, and she told me all about her frauds. She said, like Mrs. Beste, that she never had been a medium for a genuine materialization; all the figures she has brought out for years were frauds, arranged much as those of Mrs. Beste were arranged. She frankly and without the least reserve gave me the *modus operandi* pursued in her own case, and by those other mediums that she knew—and she believes they are all frauds. When she and Caswell sat together, it was she who carried in and brought away the 'spirit clothing' when Caswell sits alone, his wife's mother does it for him. (It is said the cabinet was so artfully made, by a professional builder of these things in New York, that everybody in the audience had examined and tested it, in every conceivable way, without finding any means of fraud, the back could be silently opened, in the dark, and with phosphorus and in the spirit-raught.) When Mrs. Hatch sat alone, she told me she always had a friend to perform this service for her. One funny part of the play was that she generally materialized three beautiful children, all illuminated. The curtains were so drawn that these children were shown standing in the cabinet; and they came to be known by the habits of the scene room, as the 'Hebrew children.' As soon as they appeared, the circle would religiously and with great unctious sing, 'Where, O where are the Hebrew children?'

Had they only known that the aforesaid little Hebrew Jews were made out of paste-board, for a price, by a carpenter named Robinson, and covered with phosphorus and luminous paint, quite likely there would have been another kind of music. Mrs. Hatch denounces with emphasis, as 'frauds, deceiving the people,' all who claim to be materializing mediums. I believe she is very near right in this. There is an exception here and there, but these are few indeed, and I don't know of even one genuine one who gives public sances for money. C. H.

As the editor of the *Hartford Times* is a Spiritualist and a believer in form materialization, it is reasonable to presume, that he has confidence in the truthfulness of his correspondent's statement as above printed. If we are not misinformed, the aforesaid editor has sat in Mrs. Hatch's sances and at one time credited the manifestations as genuine.

This Mrs. Hatch started off several years ago as a flower medium, but was detected and thoroughly exposed by Spiritualists. Notwithstanding this exposure, well known to the *Banner of Light* and the Boston public, the woman has flourished. Last year we published an account of a sance held with her by Mr. C. Holland under what he called 'test conditions.' Within forty eight hours after getting his experience in type we had an expert in the house where the sance was held. His report fully confirmed what was plainly apparent to us, that the whole affair was a gross and most palpable fraud. About the same time a prominent citizen of Boston, who is deeply interested in the phenomena and a fair investigator, offered Mrs. Hatch \$100 for a sance if she would allow a friend of his to sit in the back parlor, and another in the basement. She declined, of course, as this precaution would have spoiled her "conditions."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent free until January 1st next, to new subscribers who remit \$2.50 for one year's subscription.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the paper is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Signor Campanini, who has been compelled to take a long rest, is about to return to the stage, it is said, in the full possession of his vocal powers.

A Singular Dream.

Thomas Whiteley, a travelling salesman, whose home is in St. Louis, was married at Beatrice, Nebraska, to Miss Josie Kutcher. They then went to Lincoln, and had a reception at the Commercial Hotel. Not appearing in the morning, their room was broken into at noon. Both were in bed, apparently asleep, but really unconscious from morphine. An empty two-ounce vial was found on the table and a full one in Whiteley's pocket. The mother of the girl lives at Valparaiso, Neb., and had a dream the night before that her daughter was dying. Despite all persuasion, she took the train immediately for Lincoln, went direct to the hotel, and when she entered the room fainted. She had had no word from any source.

Another Materializer Pleads Guilty.

A telegram from Strawberry Point, Iowa, says that C. E. Winans was detected personating a spirit, arrested, and taken before a Justice, where he plead guilty and was sent to jail in default of bail. This is the same man of whom the JOURNAL warned the public about a year or two ago. When exposed it was found he had slipped out of his clothing which had been sewed to his chair.

Ex-Editor Roberts Sentenced.

On the 25th ult., in the Court of Sessions at Brooklyn, Jonathan M. Roberts was sentenced to imprisonment and fine for criminal libel upon Thos. S. Tice. The sentence was twenty-nine days in jail and a fine of \$200, standing committed for that number of days should the fine not be paid.

GENERAL ITEMS.

Mr. S. C. Dodge, Mobile, Alabama, has our thanks for his photograph and expressions of good will.

Charles M. Brown, Secretary of the Etna, Me., Camp Meeting, is making an effort to secure sufficient patronage to start a Spiritualist paper in Maine, to be called *The Eastern Star*. We hope he will meet with success.

Mr. and Mrs. E. Terry, of New York city, have settled down for the winter at Santa Monica, Cal. Mr. Terry writes that it is a delightful resort, on the coast, sea bathing every day in the year. Santa Monica is near Los Angeles, and some five hundred miles or more south of San Francisco.

"Two of the toes of my buried leg overlap each other and pain me dreadfully," said the wife of Jacob Berean of Marlboro, Mass. The leg had been amputated and buried one month. The husband, unknown to the wife, had the leg exhumed and the toes straightened out, and she said she knew by the relief that followed, the exact moment the act was performed.

Prof. Thomas Davidson of New York, lectured at Apollo Hall in this city on Friday evening of last week to a good audience. On the following Sunday evening he gave his lecture, "The Laocoon," in the parlors of Mrs. C. K. Sherman on Leavitt Street, to an invited company. There are many greatly disappointed not to have met Mr. Davidson, and it is hoped he may return at an early date.

Prof. John E. Purdon, a graduate of the University of Dublin, and a member of the Psychological Society of London, Eng., will answer calls to lecture on Psychical and Spiritual subjects. From what we have heard and read of the gentleman, we judge that he is fully qualified to interest and instruct an audience. He can be addressed in care of Gayoso Hotel, Memphis, Tenn.

Mr. Baxter of London, a firm believer in faith cure, recently made the following curious statement: "On a certain Monday night I found my face full of mosquito bites. Several friends kindly prayed that I should be freed of them by Tuesday morning. When I retired to my bed Jesus spoke to me and said: 'Would you not go among the people and speak for me with a swollen face?' I replied, 'If it be thy will, I will be glad to,' and that is the reason I came here with the swelling in my face. It is the working out of a Divine purpose."

The *Golden Gate* says that, "On Sunday morning, at the meeting of the Society of Progressive Spiritualists of San Francisco, immediately after the opening song, Mrs. E. S. Sleeper, a dear and noble-souled lady, who has long enjoyed blessed communion with her loved ones in the Spirit-world, went forward to the rostrum, and addressing the President, presented to the society, as a contribution to the building fund, a deed to city property valued at over ten thousand dollars. This is a most timely gift, and one worthy the head and heart of the generous donor. The society returned a hearty vote of thanks to the good lady, which was ordered to be engrossed, and presented to her."

Senator Leland Stanford of California, has presented to the trustees a gift-deed to property with which it is intended to found and endow "The Leland Stanford, Jr., University," on Palo Alto farm. The grant consists of Gridley, Vina and Palo Alto farms, comprising 87,000 acres, its present value being about \$4,000,000. The deed bears date of November 11th, is signed by Leland and Jane Lathrop Stanford, and witnessed by Stephen T. Gage, E. H. Miller, Jr., Nicholas T. Smith, Herbert C. Nash and Creed Raymond. It provides that the general plan for the construction of the university buildings be adopted by the trustees within two years, and is beautifully engrossed on white vellum, illuminated, after the manner of ancient manuscripts.

Mr. A. J. King of Hamonton, N. J., has just returned from Colorado where he has spent the summer, and called at this office last week. He speaks well of the West, and says it is being rapidly improved.

From Raphael Tuck & Sons, Fine Art Publishers, 298 Broadway, N. Y., we have received a package of beautiful Christmas and New Year cards. They are works of art, and marvels of beauty. Send in your orders early.

Mr. George Lieberknecht of Geneseo, Ill., gave us a call last week while in the city attending to business. He had a sitting with Mrs. Bishop, 79 S. Peoria Street, and was well pleased with it.

The Moss Engraving Co., New York, have issued specimen sheets of their fine engraving. There is a large variety, and those wanting cuts at this season of the year, or any other, will do well to order samples from this enterprising firm.

A section of the Milky Way has been admirably photographed at the Paris Observatory, showing about 5,000 stars, ranging from the sixth to the fifteenth magnitude. To similarly represent the whole of the Milky Way 6,000 similar sections would be required, representing 20,000,000 stars down to the 15th magnitude.

Dr. Heber Newton, in the *North American Review*, says: "Outside of all churches there is massing a large and ever enlarging body of the unchurched. Beneath the surface of Christendom, the amazing growth of Spiritualism is an ominous portent for ecclesiastics; since, whatever its rootings in fact or in fancy, it is thrusting itself up beneath the dogmatic platforms of the churches, and pushing hosts of men and women off into 'the open' of a free, simple, natural religion. The decay of ecclesiasticism is going on so fast that the careful observer need no longer watch the centuries in order to note its progress, the decade marking clearly the stages of this dissolution. Its causes are patent."

The *Buffalo Courier* is authority for the information that the Rev. Sam Jones is getting his willipus-wallapus into condition for Chicago. This may be so, but it is doubtful, else the news would have been more widely disseminated; but, if the Rev. Sam Jones has any such intention, he is advised to put his willipus-wallapus through a severe course of training. A willipus-wallapus, to do anything here, must be in good condition. Chicago is not really wicked, but those of the population who are relatively so are fixed in their theological views and hard to convince. It must be a lively and entertaining willipus-wallapus which will attract any attention here, and it must make its points cleverly and cleanly. These suggestions to the Rev. Sam Jones are made in a spirit of encouragement and good-will, and he cannot do better than to observe them. Chicago will be glad to see him. Chicago is glad to see any one who has the vim and sense to make his influence felt in any way for good.—*Chicago Tribune*.

E. P. Powell, formerly pastor of the Third Unitarian Church of this city, and now a resident of Clinton, N. Y., will speak before the Chicago Philosophical Society, on Saturday evening the 26th. Mr. Powell is a bold, original thinker, brilliant as well as profound in his treatment of any subject that interests him. Mr. Powell will likely remain in Chicago two or three days, and advantage should be taken of this to secure him for one or two of those parlor conversations for which he is noted. He will make a flying trip, touching at Cleveland, Adrian, Grand Rapids, Chicago, Bloomington, St. Louis, Atlanta (Ga.) and Washington. The JOURNAL would advise Spiritualist societies to secure Mr. Powell for a lecture when possible. He is a truly spiritual man, with much to say that will benefit Spiritualists. The following are among Mr. Powell's subjects for lectures: "Evolution in Parallel Lines or Cooperation in Evolution;" "Some Things Evolution has on Contract;" "Evolution and Morals;" "Our Heredity with God;" "Is the Golden Rule Workable?" "Degeneration;" "Animals and Plants on the Road (to man)."

Dr. Carlos Finlay of Havana has been experimenting on the inoculability of yellow fever. The disease was found to be transmissible only from the third to the sixth day. Out of eleven inoculations, six were successful, one doubtful, and four negative. The inoculations were brought about by the use of mosquitoes, which were first caused to sting patients suffering from the fever, and afterward allowed to sting the persons whom it was intended to inoculate. Whatever may be the result of Dr. Finlay's inoculatory experiments as against yellow fever, the ease with which a disease may be transmitted by the mere sting of a small insect is an important addition to the history of how zymotic diseases are spread.

The German traveller, Dr. Gerhard Rohifs, contends that it is unhealthy to wear woollen clothing in the tropics. It is well known, he says, that nearly all animals in Europe have a thicker coat in winter than in summer. But in Tuat, Kufra, and other hot regions of Central Africa sheep imported from colder climates lose their wool in the course of a year, and their skins are then thinly covered with hair. The lion, who at the Cape and Northern Africa has a long and thick mane, loses his mane entirely in Central Africa. These facts, argues Dr. Rohifs, prove that there must be some urgent cause for depriving animals of their woollen coats in the tropics, as in other places the same animals have for thousands of years been covered with wool, both in winter and in summer; and they give a lesson to man which he would do well to follow.

Experiments in Psychical Research.*

The unexpected result of an experiment instituted some years ago, was so extraordinary, that it led to, and justified an extended and careful research into the facts upon which the astounding hypothesis of Spiritualism is erected.

At the suggestion of the late Dr. Elliottson, who was at that time, as well as the writer, friendly to these transcendental views, a lady residing in London was requested to write a question on a matter known alone to herself, subjoin the answer, seal the paper in an envelope, and give it to me. The object was to avoid the possibility of the revelation that might be made, being due in any manner to the investigator's cerebral influence.

Question and answer as written by the lady in London:

Question:—Mother, what was the last thing I did on leaving A—

Answer:—I gathered wild flowers from your grave.

The noticeable part in these two answers is the change in the pronouns, which assumes a different individuality, and particularly the substitution of the word grasses for flowers.

The first of the two following experiments was intended to demonstrate that a successful result could not depend upon a fraud perpetrated in the darkness, and the second one, as a corroboration in the light.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co., in this issue of our paper.

Business Notices. HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism.

Mr. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 25th to April 4th.

Inflammation, coughs, catarrhs, and pneumonia resulting from colds, may be cured by Ayer's Cherry Pectoral. It allays the inflammation, removes the irritation and soreness, soothes the organs, and restores the sufferers to health.

Spiritualist Meeting. The second Quarterly Meeting of the third annual of the First District Association of Spiritualists of Michigan will be held at Port Huron, Dec. 5 and 6, 1885.

Quarterly Meeting. The Wisconsin State Association of Spiritualists will hold their next Quarterly Meeting in Aurora Hill, Portage, Wis., Dec. 11th, 12th and 13th, 1885.

Remittances should be made by P. O. Money Order, Postal Note or Draft on Chicago or New York, payable to John C. Bundy.

JOHN C. BUNDY, Chicago, Illinois.

mitted in this. She apparently had an intimate knowledge of myself and five relatives, who had lived in many parts of the world, and some of whom had died forty years before she was born.

What, however, I did not ask for or expect, was a sentence whispered to me by the same lips that kissed me, which had no meaning unless it came from the alleged source, and could be understood by no living person but myself.

On a subsequent occasion, being a stranger to the persons present, and only once having seen Mrs. Lord, five years previously, in the course of the evening she stated that a relative of mine, mentioning the name and relationship, was present, holding up a ring, with a date inscribed, once belonging to L— but now worn by me, with a minute account of the manner in which it had come into my possession, and the precise way I had caused it to be enlarged.

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The Journal never trims to the passing breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows resistlessly through the great ocean of mingled truth and error.

The Journal is proud of the friendship and appreciation of hosts of level-headed, intelligent, progressive men and women, scattered the world over.

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BUSINESS AND MEDICAL PSYCHOMETRY

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Extraordinary Visitation.

To the Editor of the Religio-Philosophical Journal: During the memorable contest between Hayes and Tilden as to who was to be Presidential seat, and when there was so much party blood up, which threatened to culminate in general blood-letting, and immediately after the commission had decided by a vote of one majority in favor of seating Mr. Hayes, I was visited by the spirit or astral body of a distinguished Confederate General (for prudential reasons I withhold the name), who was introduced to me by a spirit friend, announcing his full name. There were a dozen other persons present, who will vouch for the truth of this statement. The General addressed us in a clear, and eloquent tone of voice, on the ordeal which the Nation had just passed through. Among other things which he uttered, he declared his intense anxiety for the settlement of the question without bloodshed, remarking that he loved the Southern people who had had enough of war. He further stated that General Washington and all the patriots of the revolution of 1776, had been hovering around the Capital of the Nation pending the effort at the settlement of the controversy, as they had despatched thousands of spirits of a peaceable solution of the disturbing subject. He further disclosed that the Spirit-world had decided to seat Mr. Hayes, for the reason that it was such a short time after the close of the war; and as to Mr. Tilden, owing his election principally to the disloyal part of the country, that, to seat him, the loyal element would become more incensed, and conclude they had lost what they had gained as the supposed results of the war; and they would have regarded with just suspicion Mr. Tilden, if as president, he had removed the troops from Louisiana and South Carolina. He stated that Mr. Hayes would do that very thing, and that the loyal element of our country would be satisfied.

I was born and raised at the south in the same neighborhood as the Confederate General, but had not met him for a third of a century. At the time he honored me with the astral visit, I supposed he was talking to me as a spirit who had forever cut loose from his mortal body, so I did not propound to him any question on that point. Afterward, on making inquiry, I found that the General still lived in the flesh. Not knowing then or since how he would regard this subject of his curious visit, I have never written him about it. I learned, however, from both sides of the line of communication that the General was intensely exercised over, and his feelings in favor of the peace settlement, that disturbing issue. On the Spirit side of life, they say his spirit left his body for the purpose of giving vent to his intense pent up feelings, and to express his congratulations and gratitude in the presence of mortals and immortals in the peace that the settlement of the question had brought about.

I trust it will not be thought of me to add that herein lies what we denominate the providences of God. In all the great concerns of life, whether as nations or individuals, our destinies are shaped by spirits acting by and through natural laws of the infinite Creator.

Washington, D. C. JOHN EDWARDS.

A Help to Good Digestion.

In the British Medical Journal Dr. W. Roberts, of England, discusses the effect of liquor, tea, coffee and opium on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or peptic digestion but slightly when sparingly used.

Wines were found to be highly injurious to salivary digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Different wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order everything goes awry, unless, as in the case of T. T. Seals, of Bellaire, Ohio, who had had dyspepsia for seven years, the digestive apparatus is kept in apple-pie eating order by Warner's Tippecanoe, the best appetite producer and regulator in the world.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee and cocoa are also injurious if used in excess.—The Cosmopolitan.

While three linemen were at work at the top of a telegraph pole near New Haven a thunder cloud, emitting zig-zag arrows of lightning, came pouring down. Soon the air was charged with a dreadful cloud came flashing along the wire and the men were given a dreadful shock. The man who was standing highest was struck senseless, and falling, was caught by the others. Upon the taut skin of the stricken man's chest were three parallel marks. In spite of his injuries he recovered within an hour.

We accidentally overheard the following dialogue on the street yesterday: Jones, Smith, why don't you stop that disgusting hawking and spitting? Smith, How can I? You know I am a martyr to catarrh. J. Do as I did. I had the disease in its worst form but I am well now. S. What did you do for it? J. I used Ely's Catarrh Remedy. It cured me and it will cure you. S. I've heard of it, and by Jove I'll try it. J. Do so. You'll find it at all the drug stores in town. Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic.

G. M. D. Walking down Broadway is very pleasant when you feel well, and T—K— never felt better than when his friend asked him how he got over that severe cough of his so speedily. "Ah, my boy," said T—"G. M. D. did it." And his friend wondered what G. M. D. meant. He knew it. It was a Good Medical Discovery. For T—K— had tried a dozen in vain. "I have it," said he, just hitting the nail on the head, "you mean Dr. Pierce's 'Golden Medical Discovery,' or Gold Medal Deserve as my friend J—S— always dubs it." Sold by druggists.

They make good coffee in Guatemala. A traveler says he never drank as good elsewhere. It was simply the essence of the berry—a dark brown, thin liquor, kept in a close-stoppered decanter. To a spoonful or two of this liquor is added hot water from an earthen jug. The decoction is then indeed worthy of the gods, something never dreamed of even in Paris.

From Col. C. H. Mackey, 32d Iowa Infantry: I have derived more benefit from Ely's Cream Balm than anything else I have ever tried. I have now been using it for three months and am experiencing no trouble from Catarrh whatever. I have been a sufferer for twenty years.—C. H. MACKEY, Sigourney, Iowa, Feb 22, '82.

For three winters I have been afflicted with Catarrh and Cold in the Head. I used Ely's Cream Balm; it accomplished all that was represented. T. F. McCOMBICK (Judge Common Pleas), Elizabeth, N. J. Price 50 cents.

Ireland is making an effort to regain her old fame as an egg-producer. A poultry farm has been established in County Meath and stocked with the Houdan fowl and the Rouen duck, and the cottagers in the neighborhood have been encouraged to raise poultry by the gift of setting eggs, to which is attached the condition that one-half the brood is to be returned to the farm. The experiment has so far worked well.

The most stubborn cases of dyspepsia and sick headache yield to the regulating and toning influences of Hood's Sarsaparilla. Try it.

BALDNSS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthy condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick as in youth.

HALL'S VEGETABLE SICILIAN Hair Renewer

Is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment. I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "I have used Hall's Hair Renewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

J. B. Duncan, Laredo, Texas, writes: "For a number of years my hair had been growing thinner, until at last I became quite bald. The use of two bottles of Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment. I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

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DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago, Ill. The author of this work claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean. We cordially recommend it to all persons of falling memory as the best book obtainable on that subject.—Editor.

(Continued from First Page.)

sacred office and a solemn responsibility. A glorious work may thus be done in the world's redemption and growth. May God and the good angels help all our mediums! May they be wisely taught the laws of self-protection and self-help. May all exposed and demoralized ones be lifted out of their unhappy surroundings and be taught to work only for the good true. May all the channels become pure, that living waters may flow freely to the thirsty ones of earth!

MISS PINKIE.

In Commemoration of the Twenty-Fifth Anniversary of her Services.

To the Editor of the Religio-Philosophical Journal: On Saturday, Nov. 21st, a number of the old friends of Mr. and Mrs. Maynard came together at their charming residence at White Plains at the invitation of Miss Pinkie, the messenger control of Mrs. Maynard, in commemoration of the 25th anniversary of her services in that capacity. All arrangements for this gathering of friends had been claimed by Pinkie as her especial prerogative, and the claim having been allowed, she exercised it, and her instructions and requests were complied with, one of which was an invitation to your scribe to be present. Never having met Mrs. Maynard I was desirous of doing so, but did not just see how I could get away for the day, and had given up all thought of going, but at the eleventh hour Pinkie prevailed, and I went, saw and was conquered.

A party of friends left this city on the 11:30 train for White Plains, among whom I noticed Mr. and Mrs. Henry J. Newton, Mr. and Mrs. J. J. Morse, Mrs. Mary Fenn, Mrs. C. M. Suter and daughter, and others. The party were met at the depot at White Plains by Mr. Maynard with his carriage and conveyed to his home, where we found other friends who had preceded us, and still others came later. Each guest was presented with a knot of pink ribbon through which a fragrant pink had been thrust, with a request to wear it on their breast. This was one of Pinkie's orders that had to be obeyed before we could gain admittance to her presence.

We then entered the drawing room where we found Mrs. Maynard sitting in a rocking chair. I had understood that she was an invalid, but was not prepared to find her in so helpless a condition. With her limbs distorted, disfigured and rendered unserviceable from her rheumatic sufferings, she was quite unable to arise to receive us, but under all this affliction we found her cheerful, and her face radiant with joy at this expression of regard and love, by her assembled friends who had come to testify their regard and high esteem for her as a woman, and to express their approbation of the faithful service of herself and controls in the cause of Spiritualism, especially as to Pinkie, who had called us here to commemorate twenty-five years of service faithfully and lovingly rendered.

After the mutual greetings had been exchanged and social converse had progressed for a time, Mr. Newton led the conversation to a discussion of the unfoldment and advancement of humanity, questions or suggestions being occasionally interjected by others.

Mrs. Maynard became much interested, but having of late become quite deaf, could not readily hear all that was said, and at her request one of the gentlemen present took a chair at her side and discussed briefly the principle of evolution from the postulate that there can be but one Infinite Supreme Being, of which all objective things are finite expressions, man being the cosmic finite expression of the infinite. Mrs. Maynard fully coincided with the positions assumed and ideas advanced, and declared that her illness had so long debarr'd her from attending public discussion, that to hear such views stated was a great treat to her.

It was now about three o'clock and the guests adjourned to the dining room where a bountiful dinner had been prepared for their comfort and enjoyment. An hour was passed here quite to the satisfaction of all, and on leaving the dining room the company assembled in the parlor to afford Pinkie an opportunity to welcome her friends, both old and new ones. In a few moments after all had been seated and a song had been sung, Pinkie had full control of her medium, and in the childish language that first she used, and which then was natural to her because she was then a child, and which, seemingly from habit, she still continues to use when speaking through her medium, she welcomed each and all, and gave expression to her pleasure at our presence.

She informed us that her many friends on the other side of the curtain, had that morning given her a reception in commemoration and recognition of her twenty-five years of service as messenger spirit for Mrs. Maynard, and then kindly told us something about herself. She said that she was the daughter of a Mexican Indian chief, her mother being, as I understood her, a half-breed. At this point the presents which were various and numerous, that had been brought for Pinkie by her loving friends, were presented to her, but she could not reach out the crippled hands and arms of her medium to receive them, but as they were held there before the closed eyes of Mrs. Maynard, Pinkie commented upon the appearance of each, and expressed her pleasure for the gifts and thanked the givers.

Suddenly she left her medium much to our surprise as we were at the time conversing with her. In about two minutes she returned and assumed control as suddenly as she had dropped it. She informed us that she wished a spirit friend who was a messenger for a medium in Boston to see her presents, and she had been to Boston for her, and had brought her back with her. Pinkie said much more, but finally said good-bye, to give other controls an opportunity to come and talk with us.

The next to control Mrs. Maynard was Dr. Bamford, who passed on some fifty years ago. He formerly controlled this medium to give public lectures, and his peculiar manner of speaking when in earth life, which he preserved fully as a controlling spirit, readily identified him to all who had ever known him while in earth life.

It had been some years since he last controlled this medium, and he seemed quite surprised to perceive her physical condition. He expressed his pleasure at having been called and conversed with those present in a familiar sort of way for some time.

Among other things he said that the first man he met when he got on the other side, was one of his old patients who come up to him and shook his fist in his face and said he had murdered him; to which the Doctor said he replied, that it might be so, but if he did, he did it scientifically and professionally, and in the whole probably did society quite as great a service in killing him as he would have done in curing him. He said that he knew now that he had killed a good many,

and cured some, but he did the best he knew how, and that none could do better.

He was followed by War Eagle, another of her controls, in a few well chosen words in which he conveyed his thanks to the friends present for their remembrance of him, and especially for their remembrance of Pinkie.

Then a spirit who only occasionally controls this medium, and who gives the single name Marie, came, as she said to speak words of greeting and cheer to those who had come from beyond the seas to give voice to the children of earth for their enlightenment and advancement.

In language eloquent and touching she bespoke for them the kindly sympathy and love of all, to help them bear the trials and burdens that ever rest upon those who carry the standards in the advance ranks of truths that are new to mankind, truths that show the fallacy of what the masses have cherished and loved as true and enduring.

Mrs. Maynard now expressed a desire to listen to the controls of Mr. Morse, saying that shut out as she was from the world, by her physical infirmities, it would be a great pleasure to her to listen to their words.

Mr. Morse took a position at the side of Mrs. Maynard so that she might hear the words spoken, and gave himself up to the influences that speak through him. He was soon controlled by the spirit who delivers the lectures in public, who spoke for some fifteen minutes feelingly and tenderly, with words of approbation for the faithful services that have been rendered to the cause of human progress by Mrs. Maynard, and the spirits who form her band.

He congratulated all upon their presence there, saying that such social gatherings for the interchange of loving thoughts and tokens of friendship and kindly regard, were all too few in this work-a-day world of ours. He said that if we should come together oftener, we would know each other better, and life would be brighter and more cheery, and we should all be the better and happier for these relaxations from the cares of life, which would afford an opportunity for our affectionate natures to blossom and bear fruit. He said before leaving, that he would retire to give place to one of his fellow workers, with this medium, who would talk to us for a time.

[Our correspondent here gives at length an account of some pleasanties, which, however amusing to those participating, would not be entertaining to the general public.—Ed. JOURNAL.]

The company then repaired to the dining room where tea was served, and at 7:30 P.M. those who returned to New York, bade Mrs. Maynard and those who remained adieu, and took the eight o'clock train for the city, each one feeling that it had been good for them to be there. JOHN FRANKLIN CLARK, New York City, Nov. 23, 1885.

SPIRITUAL ANTHROPOLOGY.

A Lecture Delivered by J. Burns, at Pendleton, England.

PERSONALITY AND INDIVIDUALITY.

The physical and metaphysical man, the person and the individual, are of the earth; and those passing out of the body in these states do not attain to a truly spiritual plane of life. Though personally in the human form, a man may in actions be less than human, and in the disembodied state occupy a sub-human grade of being. To the ether such ones appear in the form of their ruling passion, which has probably given rise to the reports of devils and elementaries being seen. But, apart from the results of a vicious life, an "elementary" is a disembodied being, human it may be, more in sympathy with the cosmic than the mental plane of existence. These are the Lawies and laborers of the invisible state, men who on earth would "rather saw a cord of wood than write a letter," or forge an anchor in preference to saying the Lord's Prayer. They are possibly better men than those whose profession is to write or pray; and it is ignorance and self-conceit that relegates them to an inferior position in the scale of spiritual being. In the day when real aid is needed, these are the spirits that come to the rescue of toiling, suffering humanity. On this personal plane are the Indians, in close sympathy with cosmic life; and many mediums know how grandly healing, helpful and faithful they are in all that concerns the practical affairs of life. They are not learned in the tricks and sophistries of civilization; but they possess a knowledge which is founded on truth, and is therefore more preferable.

The disembodied who are on the personal plane are earth-bound; but this term is capable of qualification. One's efforts may be on the earth-plane, and yet life may be useful, agreeable and progressive. The truly earth-bound spirit is the one who has so outraged his inner being, that it is paralyzed when he leaves the body, and he is utterly helpless and almost unconscious, being alike different in body and mind. There is no soul, no life; and for the time being such a spirit may be appropriately termed "lost." This state has recently been elucidated by Mr. Smart's essay which appeared in the Medium.

But the disembodied individuality, though highly cultivated, may be bound on earth as slavishly as the boor or the sot, but in another manner. The mind being, as we have seen, an earthly product, which may be false, conventional and inconclusive, is a veritable sandy foundation on which to build our conceptions of existence. How many spirits return and tell us how much they had to unlearn when they went to the Spirit-world, and how hard it was to get rid of earthly errors before they could make any real progress. But there are many who are utterly unable to undergo this reformatory process, and their condition in the disembodied state is therefore stationary. It may become stationary however at various points in development. A spirit may learn much on some matters, and yet, still retain the same impress of mind in regard to certain other matters, to which it will attempt to bend every new acquirement. We frequently see this on earth, when a man adds many brilliant qualifications to his mental stock, but remains bigotedly inflexible on some religious dogma. Thus the great Faraday, so illustrious in science, was attached to a standstill and obscure sect called Sandemanians.

ALL SPIRIT-CONTROLS NOT "SPIRITUAL." The most of the communications received through mediums emanate from the mental plane, they do not come from the spiritual plane at all, truly so called. A spirit controls a medium, and what he says is recognized as coming from the "Spirit-world." This is frequently a great mistake. It comes from a human being that has lost his body by what is called death, but what he says is strictly of the earth, because the disembodied one is not developed in the spiritual degree, but only on the mental plane; hence all you get from such a source is the conventional

thought peculiar to the short-sighted human mind, and wholly untrustworthy as a standard of truth. The spirit may have clairvoyance, and may be able to see farther into worldly affairs than you do; but it is all of the earth notwithstanding. The spirit can however teach us one great fact, and that is, that man continues to exist after the body has been laid aside at death. That is the sum total of the grand lesson of spirit-communication on the individual plane; after that we must commence work to think out truth for ourselves, and thereby prepare to become the subjects of a higher inspiration. Ratiocination and argument are mental not spiritual acquirements, and this kind of thing enters largely into the most noted mediums' utterances, thus indicating the nature of the plane, of development and controlling source.

EARTH-BOUND SPIRIT CONTROLS.

We have much to fear from the teachings that emanate from this earthly plane. In some respects an enlightened human is more capable of teaching these spirits than to be taught by them. All sorts of theories and fancies flow from this large, invisible warehouse of mental rubbish and old clothes, which have been accumulating since before the dawn of history. It would seem that there are old curiosity shops in the invisible state, in which all venerable follies are carefully stored away, to be brought forth from time to time as the silly, gaping crowd make demand.

And that this demand is constant, the subjects weekly proposed to mediums to discourse upon is ample evidence. They are almost inevitably asked to substantiate, explain and apply some theological dogma. And the "spirit guides" are most frequently quite equal to the task. An imaginary character or event is dwelt on with all the profundity of a reliable fact or an eternal truth. Re-incarnation, Buddha, Christ, the Virgin Mary; the stories about the birth, life, death and resurrection of Jesus; Adam, Cain, Satan, and angels of all names and natures are far better understood and discussed than these same mediums and their spirit guides know themselves or one another.

Now it would be an insult to heaven to suppose for one moment that all this trash comes from the Spirit-world. There is no need of going so far for it; this world is already deluged with it. The speeches of the guides on these threadbare theological rags are made up in part of the thought sphere of their human surroundings, which gives a "condition" for the control of spirits who are earth-bound on the mental plane, and who have not yet outgrown the absurdities that they indulged in during their earth-life. But the greatest stumbling-block of all in the way of truth, is when a medium has in his own mind a sneaking regard for some form of theological dogmatism; or there may be a tendency in his or her mind to win the favor of some patron who has conferred some slight advantage or distinction. On this account the utterances of our most celebrated speakers vary exceedingly; and the intellectual auspices under which a lecture was given, can be very easily determined by a careful examination of its composition.

Perhaps, in a practical sense, it is necessary that all this thrashing out of dusty theological cobwebs should be undertaken; but there is a great difference in the way in which such questions can be treated. The dogma may be explained away, and the truth which it may be supposed to represent stated in its place. This is useful and progressive, and is largely adopted. On the other hand the myth may be carefully guarded, and instead of being broken into fragments the old vessel may be honored with being made the receptacle of the New Wine, with the implication that were it not for the hideous old image the New Life of to-day could not be. This is the most reprehensible way of treating such subjects, and is an act of unfaithfulness to the trust imposed upon the true servants of the New Dispensation.

Before we can get anything from the spiritual realm we must first develop the spiritual state in ourselves. It is impossible to grow strawberries on a barren rock, devoid of soil and moisture. The spiritual soil must exist within us before seeds of spiritual truth can germinate there. All truth-lovers and true friends of Spiritualism should carefully dissect every statement that purports to come from the Spirit world, and receive nothing as truth but that which commends itself to the truth-loving mind as genuine. The Cause requires a complete reformation in this respect, and it can only come from an active desire for truth on the part of individuals. One soulful, truth-loving mind in an audience may enable the truth to be spoken through a medium, who might otherwise waste the time with common-place platitudes. No man or woman is therefore unimportant in the work of Spiritualism. You may do more for the truth without speaking a word, than the medium who gives the discourse, because your presence may afford the only condition whereby the truth can be spoken on that particular occasion.

THE APPEARANCE OF SPIRITS.

As to the form in which spirits appear, much might be said, and yet the subject might still be left in abeyance. All material things and phenomena are said to be transitory and delusive. The first they undoubtedly are, but the latter only to those who do not know the divine purpose of Matter, as the vesture of the Infinite, and fail to see that the appearance is a symbol indicating a spiritual state. No man mistakes a stone for a loaf, or a scarecrow for a man. Nothing is delusive when we examine it properly. A vast deal of nonsense has been talked by charlatans and superficial people, as to the non-existence of spirits, because the forms in which they appear are "shells," transitory and "delusive"; they may be both of these things, and yet be equally reliable and substantial as the persons who object to them.

The word "person" means a mask, a shell, a thing spiritually lifeless in itself, but representative of a something which is invisible, and therefore would not otherwise be cognizable. But a man's person may be falsely representative, and act the part of a delusion in place of an indication of truth. You may possess a man's body, and his falsely given word with it, and yet not have his fealty, his real help and adherence. The love, the desire, the purpose of his mind may be elsewhere; you think you have the man, but it is only a "shell," a phenomenal "delusion," that you are possessed of.

In the disembodied state, this ability to appear is much more abundant than in earth-life. In the nature of personality it is only possible for us to be and appear where our body actually is. On the metaphysical plane we can be and appear wherever we are associated on the mental plane, if there be any one present who has the faculty to perceive us; though in that mental state we may not be able to penetrate into superior spheres. Hence it is, that wherever our influence is, there we may be individually seen. This is illustrated by psychometry, but it cannot be assumed that the individual actually is in

all places where his impress may be perceived. There is evidently a wide difference between the qualities of the appearances observed by seers. Some may be mere subjective impressions, caused by the negative state of the psychometrist.....

A Protest Against Gambling.

The following Letter and Reply are self-explanatory:—

October 20, 1885.

Dear Sir—Are the spirits able to foretell the future? Will you kindly write me per return, and say whether you are willing to hold a seance in your town (privately) and ask one question which I will transmit to you, on hearing that you will be agreeable to hold such a seance?

I may tell you that in course of an argument with a friend of mine, I said that the spirits were able to foretell the winner of the Derby this year, and he disbelieved it, and said that he would bet me \$20 that the spirits could not tell the winner of a race that is to take place next week. This is the question I want you to be good enough to ask.

Are you willing to hold the seance to find out what I want to know, and if the answer is correctly given, I will hand you over the \$20, which, I shall receive from my friend to pay you for your trouble, and waiting your reply, yours truly, E. W. Wallis, Esq.

REPLY BY MR. WALLIS.

Dear Sir—Yours of yesterday's date is before me. In reply, permit me to say, that I very much regret you should have been betrayed into an assertion such as has caused your letter to me. I do not for a moment doubt that certain spirits could tell you the name of a horse likely to win a race, but they are not the kind of people I should choose for company this side of the grave, and I am quite certain I have no wish for their influence from the other. Suppose a name were given, and the forecast proved correct, what would your friend say? "Coincidence!" He would wait it tried again and again, a failure would be disastrous, and success would be more so, as it would tend to foster the betting propensity.

BETTING, IMMORAL AND INDEFENSIBLE.

I may be wrong, and you may not care to read this, but I regard betting and such like practices as demoralizing, and utterly immoral and indefensible.

If I won money by a bet, I could not bring myself to accept it, because I should not have given anything as an honest equivalent, and what I won would be so much dead loss to the man who paid it to me, he being in no way compensated.

Besides, why should I seek to obtain information by occult means, which would practically place my fellows at my mercy? Should I not be taking an unfair advantage of their ignorance, supposing I knew that I received trustworthy information? Should I not be as dishonorable as those who try to arrange races, and make a "sure thing" to win?

A gentleman visited a clairvoyant some years ago, did not tell her his object, but got her to look into the crystal for him. She saw a strange appearance, which, after much hesitation, she explained to be like the pictures of his Satanic majesty. He understood its significance, backed "Robert the Devil," and won a lot of money. Did he not practically rob and despoil those who lost to him? (You may say, "they took their chance," or "more fools they for risking their money," but the whole practice is folly and worse, and 'tis cold comfort to the loser to be called a fool for his pains.) Money so gotten could do no other than bring a curse to the man who took it; he went from bad to worse, became drunken, neglected his business, and lost himself.

You cannot sow tares, and reap wheat. As a spirit friend of mine said once, "Some people would chain the angels to a go-cart if they thought they could make sixpence by it." Unless I am much mistaken, the object of Spiritualism is to bring about a moral and spiritual reformation, to establish righteousness and truth, purity and justice. It has nought but vigorous condemnation for the jobbery, fraud, and craftiness which prevail in the service of self-ambition and Mammon.

Spiritualism is a dangerous plaything, and mediumship a very serious responsibility. It is possible, aye, probable, that if you persist you may find spirits and mediums (I am happy to say I don't know any) who will assist you in your quest; but I warn you most solemnly that you do so at your peril, and will incur grave moral responsibility if you tempt mediums to sit for such spirit influences and purposes with a bait of \$20. Nothing is more injurious to mediums and sitters than to open the door into such conditions of spirit life. But further, are we acting fairly towards the people of the other world (who should at least be striving to reach higher conditions) by inviting them to pander to our selfishness and avarice, and in so doing, to fasten more tightly about themselves the chains of their moral and spiritual slavery? We are not justified in becoming the tools or lackeys of spirits in or out of the body; nor are we in making slaves of them.

During nearly ten years of public service in Spiritualism, I have become acquainted with not a few who have thought they were going to secure business managers, directors, and unpaid partners in the spirit-world; obtain the services of spirit-detectives, book-makers or stock-exchange agents. Some have "run their business entirely by spirit direction," and were proud of it, but in every case they have sooner or later been "kicked to the top of their bent," and have found that payment for folly, greed, ambition, or indolence has always been exacted, and a pretty heavy bill scored against them. Success in some cases has seared the soul, money proved a curse, and the greed for piling up gold has bitten them until they could not bear to stop, or part with what they had won. The wealth has kept them (instead of their keeping it) and kept them in constant anxiety lest it should be lost, stolen, or squandered. The fountains of generosity and good purposes have been dried up, and soul-sympathies entranced until physical dissolution has made it impossible to use it for reformatory purposes as intended. Others have lost all through their blind credulity and folly, and, through painful experience and stern adversity, have learnt that life has other uses than mere "getting on," or success.

I am not romantic. The lesson, it seems to me, is this, that we are here for development of our spiritual nature and moral powers by exercise and wise use. We must not expect that the spirits are going to do everything for us. They can befriend us, help, comfort, bless, warn and guide us to truth, purity and right, but we must live our own lives and do our own work. I have known cases of prevision and prophecy, or foretelling and warning, but invariably for a moral and spiritual good to the recipient. We must ourselves be true, just, honest and good; must exert our influence on the side of unselfishness and right, and secure the sympathy and co-operation of like-minded spirits in or out of the form, and then we shall be of practical use in the world; this is what Spiritualism is working for.

If in your desire to satisfy the skepticism of your friend, you have been led into a false position, own it to him bravely; tell him of the danger: above all warn him to turn his talents and means to better purposes than to in any way give the sanction of his influence and example to this horrible disease of gambling, which in different forms is ruining business, bringing commerce to a science of "beating" and knavish sharp practices, spoiling all sport with its baleful and blasting influences and consequences, and destroying the vitals of morality in individuals and the nation. I know of nothing which so clearly proves to what a low level of selfishness and moral viciousness we have fallen, as this deep-rooted cancer of unholly self-seeking, and perfectly damnable sensationalism and greed, called "speculation" and (cut-throat) "competition," "individual freedom," "the right to do as one darn please;" in which it is each for himself (the smartest viz., most unscrupulous, wins), and perdition takes the hindmost.

From aristocratic land-grabbers, with whom might is right; commercial nabobs, with whom "power to do" is sufficient justification, irrespective of humanitarian considerations not to speak of justice and right; stock-broking gamblers, who are often worse than the despised "turf welcher," to this myriad-headed monster of hell-betting—for games of chance reduced to a certainty, the certainty that the ignorant are plucked, and vice and the publican win) and "confidence tricks" of all descriptions, together with adulterations and shams, we have clear demonstration of the absolute necessity for a new Dispensation and Spiritual outpouring, that the voice of the Spirit of purity may be heard crying, Woe, woe unto you Scribes and Pharisees, hypocrites,

REPENT YE!

Come out from among the evil doers. Good God! all this vice and villainy, this craft, crime, cunning and cruelty in this "most favored land" and "Christian country," in which the hugest sham of all is the organized heathenism and hypocrisy called the "Christian Theology" and "Church." I won't dignify it with the sacred name of Religion. My dear Sir,—you are a stranger to me, I am not personal; I care not if I offend or please you, but you have given me a chance to raise my voice against this crying evil, for which I thank you.

I visited a race-course this year with a friend; the miasma of that atmosphere of sin has clung to me ever since; the scene I then saw haunts me like a nightmare. "The fruitful mother of harlots and all abominations, is this lust for games of chance, and ill-gotten gains, with the feverish excitement accompanying it.

The faces of the thousands gathered there told their own sad, sad story. Oh, for those ruined lives, the mad folly, the wasted powers of intellect, and the curses, bitter and deep, and self-maledictions.

God assure me there is a God above. Who commands as thyself thy neighbor to love, A day of reckoning will surely come, A day of conviction, a day of doom!

Nay, it has already come. "Writ large" and stamped deep, those features bore the mark of divine displeasure, in the marred and miserably men, the coarse, hard "loud" and brazen appearance and manner. The bleared eye, the bloated aspect, the general "horsey" and dissipated look, all told their tale, and evidenced that "the judgment" had been pronounced, the "sentence" was in course of execution.

Forgive me for writing thus plainly. God speed and bless you in the right!—Yours fraternally.—E. W. Wallis, in Medium and Daybreak.

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