

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

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

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> For the Religio-Philosophical Journal. PLOTINUS ON ECSTASY.

BY PROF. W. H. CHANEY.

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." Re-gatianus practiced the doctrine taught by the Essenes 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 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 can-not inherit the kingdom;" "The foolish vir-gins took no oil," etc., etc. These expres-sions are metaphorical, as the reader must be aware. The Christians understand them as having reference to saving the soul from andless numishment offer the deeth of the 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, heing no more related to religion, as popularly understood at present, than have the teachings of alge-hra bra.

Suppose that Jay Gould, harassed and weary 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 chil-dren pinched by want, victims of his greed, disturb the calm expression of that grand face and noble brow. As the most hardened 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, faney 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 imagina happiness and contentment. I can imagine

what God had inspired (?) was most industri-ously continued until the art of printing was discovered. This arrested the doctoring and discovered. This arrested the doctoring and patching for a time, but the desire, or dis-ease, broke out again a few years since. Thus it is easy to account for the disjointed, con-glomerate 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 commenta-tors.

But there is another and a very potent rea-son 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 work what is accrited to him and that his wrote what is ascribed to him, and that his character is loveller (as well as far more intelligent) than that of Jesus. He never curs ed 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

The facts seem patent to me that the docthat Gould might employ figurative language | tors of the New Testament were a cross bein making his inquiry such as: "What must I do that I may inherit that peace of mind (the kingdom of God), which you enjoy?" tors of the New Testament were men of in-(Then I can fancy the good Joseph replying: telligence, perhaps possessed of an ability to perceive, dimly, the grand spiritual truths that Plotinus tanght. 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, Dia-lectic; 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 eported in the 16th chapter of Lake 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; more over, the dogs came and licked his sores." It may be urged that this is a parable, its bject 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 dude in literature would say, "Extinguish the taper;" the sturdy old farmer would say, "Put out that light," but the sailor would say, "Dowse the glim." Sullivan, the slug-ger, 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 con-sciousness. 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 slug-ger, both of Boston, "the hub of the uni-verse," 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 hith-erto not once. All that tends to purify and elevate the mind will assist you in this at-tripment and focilitate the approach and tainment, 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

"There are then, different roads by which this end may be reached. The love of beau-ty, 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 hight above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul."

A scholar like Plotinus must have been familiar with the libraries of Egypt, and from his writings, his philosophy, his asceti-cism, was evidently one of the Theraputæ. He lived and died before the canon of the New Testament was completed, so it was as impossible for him to have drawn his inspiration from that source as for him to have in troduced 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 be-tween them and Plotinus, but more especially between Swedenborg and the last. Swedenborg was eaten up with egotism; he fanci-ed himself the Son of God; fancied that he visited all the then known planets; fancied that God had called and appointed him to ex-plain 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 protections of the New Church, even of the meat prototype 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

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.

No. 15

The great trouble has been that our mediums, or the unscrupulous phenomenal ones especially implicated in the evils under consideration, have been controlled by unprin-cipled earth-bound spirits, who, knowing the extremely negative character of such medi-ums, gain and keep the control over them and use it largely for selfish ends. This is bed for the spirite as well as their mediams 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 every-where, even in all the Caristian churches, who although humaning—starving almost 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 of himself. Note how modestly he speaks of will the unseen influences also become of a having achieved ecetasy; the conditions which character better fitted to do the work of a iot kindness и спагну шн zeiv with

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 experi-ences 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 in tellect, but strangely adjusted and so differ ent from his contemporaries that they thought him "a little oif." Not until his 28th year did he manifest any desire to learn philosophy, a word of much broader signification 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 ac-knowledged fact. Columbus, Galileo, Robert Fulton, etc., were all cranks until they achiev ed success

Plotinus lived so entirely in the spiritual and intellectual that he manifested the ut most contempt for the body. He never di-vulged 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

boil that way. Although it was late in life when he be-gan to write, still he left fifty-four books on various subjects. Some of the more important treated on Beauty, Fate. The Good, Im-mortality 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 countrythe world of unseen truth. To follow phi-

спен т сян тяпет 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 am laying a foundation so that I may be understood when I come to speak of eestasy, 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 certainty could we then have, what assurance that our percep-tion was infallible? The object perceived 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 antedate it by several centuries, or about 300 B. U., 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 inspira-tion? I account for it upon this hypothesis:

The writings of the Theraputæ of Egypt, and of the Essenes of Judea I consider these two sects as identical), were the chief source from which the New Testament was derived. The Christian priests rehashed 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 gen-eration the pricets became more and more losophy, the senator, Regatianus, one of the illiterate, until there was a period of several first importance to prayer, but names it last, noblest of my disciples, gave up the other centuries when but few of them could read as the means by which the trance can be day almost the whole of his patrimony, set or write. But the doctoring of the text of achieved. He says:

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 anthority, 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 rec-ognized 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 igno-rant, 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 devont 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 thus 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 exi posed over and over again, largely by Spirit ualists themselves; yet after a momentary

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 labors? 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 revealment 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 hells 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 walved 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-materializa-tions, 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 slit 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 forma.

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 Eachth Page.)

THE OCCULT WORLD.

A Talk with Gentlemon Who now Claim Adoptship 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. Elli-Coues, the well-knewn 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. A Star reporter called at the residence of Dr. Coues last night, and was shown into the presence of the doctor and Baba Joshee, who were seated in the study. Baba Joshee is a swarthy little man, with keen black eyes and a very subtle expression of countenance. After a few words of greeting, in which he used ex-cellent English, he sat silently by, while the reporter conversed with Dr. Coues upon theosophy. "I cannot tell you what theosophy is," said the doctor, "and worse than that, I cannot give you the reasons for my secrecy. I am conscious that this must be very unsatisfactory and seem silly, yet if you understood theosophy you would appreciate my position. I am pretty well known here as a scientist; sufficiently so, I trust, to relieve me front the suspicion of being a humbug or yet quite a fool. I have devoted my whole life to the study of science and philosophy, and in all my researches I have been skeptical to the extreme, never accepting anything as true until I could prove it by scientific tests. I have made a scientific study of the soul, and have absolutely proved its existence. I am not at liberty to tell you anything about theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific.

"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. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this ac-count Iseem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear myste-rious. I wish I could speak more freely with

you. "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. But on being thus addressed he came over and took a seat near the reporter, and in a few moments was talking very fluently. He, too, declared the im-possibility of his telling what theosophy is, or revealing any of its secrets, and though he talked for probably three-quarters of an hour, displaying a mind highly trained in the most subtile school of philosophy, he kept his promise and told nothing. Though speaking of things that we are accustomed to pseaking of things that we are accustomed to associate only with superstitious minds, he seemed to be entirely above superstition, and talked entirely from a scientific standpoint. He seemed quite familiar with western philoso-phy, as he called our school of thought, and seemed disposed to laugh at it as being very

this stranger we saw some one sent by a superior power to relieve the holy man. "I just mientioned 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 whence this revolution will come. The fact is that our western philosophy is weak, and of but filmsy 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 theorem is a scientific researcher, if his 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 any-thing 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 fol-lowing, 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 o' the wisp, realizing veritably Mrs. Browning's

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 sensa-tion 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.

For the Religio-Philosophical Journal. THE SIZE OF MAN.

BY CHARLES DAWBARN.

No. 4.

In our last we sought to prove by experi-ment 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 dis-tant 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 iden-tity, 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 anythis psychometric test, no contact with any-thing 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

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 self-isbness 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 fain would impress on the minds of my readers, is so en-tirely 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 As an indistriction of the occurrent in number nature, I would point to the fact that indi-viduals of peculiar sensitiveness sense the future, and under favoring conditions utter prophecies which are true records of that withing to be true, we would answer that our ch 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 girts 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 noticel—his threescore 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 onehalf, 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 onetwelfth as long as that of the man who today 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.*

For the Beligio-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 Jerusa-lem, 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 pun-ishment 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 hundredfold for all his sins. While I hold eternal 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 ben-efits obtained through their transcreasions efits 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 near ins ways. As the careless onender 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 alarmstorms in her fury, and will not allow her child peace or rest until there is either re-

treat 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 Deific 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 grevious disappointments and hardship endured in this life. That is a happy thought, having its foundation in truth, the comfort of which would not take any from any one. But the individual living a truly religious life need not put the payment far away, it should be-gin 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 things to be true, we would answer that our

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 abont.

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 in-stitutions for that purpose, the colored female seminary located at Quitman, Ga. This school was established only a short time ago, under the surpluse of the American Mission 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 start-ed, 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 case 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 ion 18 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 sec-tion, 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:

DECEMBER 5, 1885.

trivial and childish.

"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 upon the platform and try to convert people. Conversion is not necessary in our country. and it is not attempted anywhere. Our holy men live in their quiet way and the people see them. They see that they possess some great power and come to them to know what it is, that they may do likewise. These holy men are not endowed with any power that anybody else may not possess by living the holy lives that they do. The power is not sought, nor is it displayed. It comes as the consequence of their lives and is exercised in a very ordinary way, as a matter of course. There are holy men in India, to see whom people come from great distances, and they do wonderful things, not to show what they can do, but through charity or some such motive. They live there. You see no money and no food, but they have every thing they want. You go into their room and there is nothing, but when the meal time comes they have it. It is the custom in India to salute on meeting, but if a man is in mourning he does not salute, as he is supposed to be too much occupied with his grief. Among the thousands that came to see this holy man 1 speak of was an English officer. He saluted the holy man.

"'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. Now this holy man did not know the officer; he had never seen or heard of him before, yet when he came before him in India he at once knew of his son's death that had occurred away off in England just two hours before. This may seem very strange to you, but to us it seems nothing wonderful. You have people here who pretend to tell fortunes, and to converse with spirits and all that sort of thing. They go spirits and all that sort of thing. They go around and find out something about you and tell it to you, and you wonder how they found out. There is nothing in it. But this is different, and seems to us not wonderful. Theosophy is universal brotherhood; the the-osophist sees by the light of his philosophy into the past, present and failure. There was into the past, present and fature. There was a very good man in the customs or revenue house in India. He gave away everything he had. He got a good salary, but lived very humbly and gave all his money away, and would even go into his wife's house and take all his wife's food to give to somebody that asked for it. He lived literally up to the words of Christ. He would take off his coat to give to one who asked for it. He went without shoes, and would borrow money to give away. He borrowed a sum of money one day and agreed at a certain time to pay it. Just before the time a strange man came with a note from him and paid the money to the man from whom it was borrowed. The shee was not so large but that every one in it was known, but no one had ever seen this nan before, and he disappeared as suddenly as he came. When the good man came to pay his debt a short time afterward he was sitting up and gazing through the dim light 12,000 feet in actonished to find that he owed nothing. In at the blank wall. I was awake in my full 67 per mile.

'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 theoeophists 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. Clair voyance, 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 com-

ing to visit you in the astral shape." "Don't," said I. "It might be embarasa-

- ing." "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. Copes. 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.

*The above illustration is used, though for a differ-ent purpose, by the anonymous author of a very inter-esting 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, sc-cording to a traveling correspondent, is the Sutlej, in British India. It has a descent of 12,000 feet in 180 mHes, an average of about

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 return ing, 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 eaying, "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 path way 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 hights 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 benighted, 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 should it 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 pathe 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, to 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 Heil simmered down to Sheol, but back of these oriental figures of speech, there still lurks in the dark jungles of a soul debauched

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 poesesses 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 Administra-tion does not intend to deal severely with the offenders of Mormondom. It may be accepted also as foreshadowing a much sterner policy than has ever yet been pursued by the government in that quarter.-Chicago Herald.

Horsford's Acid Phosphate.

1.2

AS A BRAIN FOOD.

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

aspiration:

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, NewYork.]

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 foel 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. —Mrs. S. M. B. Piatt.

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. To say that they are profound, crit-ical and broad, is not enough. They are, in almost every case, penetrated with that tender sympathetic spirit which is characteristic of the true woman. Losing that, woman loses her peculiar gift and attraction. Preserving it, she possesses that sacred power which shall make her, one day, the savior of the world. She is the representative of the Love which lives and moves at the heart of the universe, developing, progressing, striv-ing to unfold upward and outward, through the intuitive or inductive process. She em-bodies, in her real, unconventional self, the warmth, the spontaneity, the tender, brooding maternal nature which saves and blesses that and those who would otherwise tend, for the time, downward instead of upward. Temporarily only, there is winter as well as summer, and yet vegetation and mankind grow, in spite of periods of rest and retrogression. In truth, the feminine is the spiritual side

of humanity,-and when nobly developed women, like those whom we quote, combine to make their influence felt, we know that daylight is coming at last.

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. It was a remarkable essay, embodying in a logical form a philosophical and condensed statement of the law of Evolution. It is to be hoped the readers of the JOURNAL gave it due consideration.

The next essay, by Ada C. Sweet of Chica-go, 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 experionce of old superstitions, prejudices and con-victions. We are far enough from the old days when the soldier's was the only honorable career outside of the priesthood, when the tiller of the soil, almost the only useful man, was regarded with contempt. Our word cowand, derived from cowherd, shows in what light the men who kept the flocks and herds and gave food to the rude brawlers who ruled the world were held by them. This feeling of contempt for labor that grew and flourish d in barbarous times, the product of violence, injustice, selfishness and brutality, has taken such root in human nature that there is even in this day, when the material development of the earth seems the main end towards which all men are striving, the old prejudice against manual labor quite plainly showing itself in men, and more often still in women. even by education. Work is regarded by all savages, and by all undeveloped peoples and individuals, as an unalloyed evil, only to be undertaken under the whip and spur of necessity or compulsion. In the infancy of our race slavery had some poor excuse as without it united labor was almost an impossibility. The uncivilized man prefers to lie hungry under a tree rather than bend to work over the food-producing ground, and every balfgrown boy presents an example of the nerveless, lazy, unambitious stage of life in which he for the moment exists, and which in the individual is the type of one stage of the experience of the human race. 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 ernelty, thoughlessness un governed 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. Among these characteristics the disinclination to work or accept responsibility must be classed, and it is not until an individual or community begin to recognize. in some degree, the blessedness and happiness of work and cease to regard it as a curse and something to be shunned, that any great advance in civilization can be claimed. American men, living in and a part of the world as it now is working, and taking part in it, soon lose the last remnant of the old and disgraceful prejudice against manual labor and see that a man at his work, be it what it may, is in his place and entitled to respect. The poor, begrimmed, ragged laborer, shoveling coal or wheeling a barrow, swinging his ax or driving the plow, is in the one place upon this planet, nay, in the universe, that is his own, and no man that is a man fails to respect the worth and nobility of honest labor whenever and wherever he sees it! 'For.' says Carlyle, 'there is a perennial nobleness and even sacredness in work. Were he never so bonighted, forgetful of his high calling, there is always hope in a man that actually and honestly works; in idleness alone there is perpetual despair.' 'And who art thou that braggest of thy idleness? complacently showest thy bright gilt equipages? sumptuous cushions; appliances for folding of the hands in mere sleep? Looking up. looking down, looking around, behind or before, discernest thou if it be not in Mayfair alone, any idle hero, saint, god, or even devil? not a vestige of one. In the Heavens, in the earth, in the waters under the earth, is none like unto thee! Thou art an original figure in that creation. One monster there is in the world, the idle man.'

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 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!

FOORLY 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 scap 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 weak-ness, pain or sorrow, the kindly, honest, sim-ple tenderness of some Bridget, Mary or Katrine? 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!

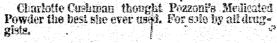
"The influences of education are slow. The thinker lives high above ordinary minds, and his ideas are as he expresses them comprehended by but a few. These disciples trans-late, dilute, and give to the world the master's ideas in new forms, simplified and made easy, one by one, until at last the man 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 experi-ence. 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 it 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' per-ilous 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 shap ed and wrought by the skilled hands of many morel and when the precious bauble was fin-

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 at the bedside of the sick and dying, lawyers in court, ministers in the pulpit, authors, art-ists, musicians, designers, builders, manu-facturers, bankers, traders, farm laborers, contents, bankers, traders, farm laborers, and 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 employes and officials, brokers, packers, archi-tects, chemists, assayers, dentists, inventors, represented in nearly every branch of in-dustry and trade they give their days to be-neficent 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 surged the beau them stand to take their reward, the blessings of mankind. And while we look upon the humming, busy world of labor, let us re-member always that life is the easy, secure, beautiful blessing that it is in our days, be-cause of the hands that have toiled, the tired feet that have trodden oftentimes the fur-rowed field, or walked the dull round of routine labor, the weary hours that have been spant 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 magnanimous in man; the Spiritualism of religion is all emphasized in the personality of man. The ungrateful and complaining man is always looking for the evil and compatin-ing 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 na-ture; 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 flow-ers the averaging much and the marry lovestice of ers, the sunshine, music, and the merry laughter of children is never thrown into hopeless despondency. The normal condition of things is good and not bad; this is a deduction from the study of life itself, and 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 fit 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 get fing hafter and that is anough to kill the assimistion ting better, and that is enough to kill the pessimistic billosophy. 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, home, country, and religion with its glorious anticipations to cheer us, and the activity of them is not absolutely had and the coldition of things is not absolutely had from the fact that there is a steady improvement daily and hourly.



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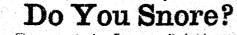
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Sleeping with the mouth open is the bane of mil-lions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit for broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Palmonary diseases are soldom found in nose-breathers. Send for our circular, which tells of some of the ter-rible diseases that are contracted by mouth-breathing.



The snorer not only suffers personally, but becomes a scheral disturber, is a month-breather, and nothing but classing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuscance. With the above device you can't snore. The Mouth Breathing Indiator is sent pact-puid to any address on receipt of 12.60, ther 16-page circular sent free. Address PRAINTE CITY NOVELTY CO., CO Dearborn St., Chi-cago, 111.

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And they will tell you unhesitatingly "Some form of Hopett!"

CHAPTER I.

Ask any or all of the most eminent physicians: "What is the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; Bright's disease disbetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women "---

"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, billousness malaria, fever, ague, &c.," and they will tell you Mandraket or Dandelion1111

Hence, when these remedies are combined with others conally valuable.

And compounded into Hop Bitters, such a wonderful and mysterious curative nower is developed, which is so varied in its operations that no diseaso or ill health can possibly crist or realst its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER I.

" Patients "

"Almost dead or nearly dying "

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severo coughs, called consumption have been cured.

Women gone nearly crazy11111 From agony of neuralgia, nervousness, wakefulness, and various diseases necultar to women.

People drawn out of shape from excruciating pangs of rheumatism; inflammatory and chronic, or suffering from scrofula.

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"Saltrheum, blood poisoning, dyspepsis, indigestion, and. in fact, almost all diseases frail " Nature is helr to

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

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For soven rears I suffered with a cancer on my face. Eigh months ago a friend recommended the use of Swift's Specific and I determined to make an effert to procure it. In this I was successful, and began its use. The influence of the med-icine at first was to somewhat aggravate the sore; but soon the inflammation was allaved, and I bran to improve after the first few buttles. My general health has greatly improv-ed. I am stronger, and an able to do any kind of work. The cancer on my face becan to descrase and the ulcer to heal, until there is not a vestige of it left-only a little scar marks the place.



WOMAN'S EVOLUTION LAST.

"It has been charged, and I fear with jus tice, 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 who are working, according to the same cen-the mass of women, but yet I can not quite sus, at "gainful occupations." Bread win-

and the second second second second

TOO TRUE.

ished, it was paid for by money wrung from

the hard, toil-worn hands of laboring men

and women.

"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 occu pled by their labors that should they stop for a day it would seem as if the very world stood still. In the 9.945.916 families that made up the last census of the United States there were 7,880,157 where the work of those families was done without the help of servant of any kind; 7,880,157 women, a great army, busy from rise to set of sun in all the cares, duties and laborious toil of an American household!

"The life of the ordinary American house wife, who is cook, house maid, laundress nurse and seamstress, for herself, her hus band and children, is a life of such physical and nervous strain as few professional or business women will ever be called upon to endure. The life of an ordinary lawyer, doctor, merchant or broker is to the life of the class of women I have named one of ease and leisure, and these hard working house wives are the overwhelming majority of the women in our country. When next we read or heat some remark about the idleness and frivolity of American women let us think of this great host of patient, hard-working women, each treading daily her round of duties as best she can. Let us remember them in their sacred endeavors to minister in good truth to the needs of those nearest to them, simply, honestly and faithfully, and give them in our grateful hearts at least a full meed of apprecistion.

"Then let us think of the 2,647,157 women

STY MAN AND



Medicine IN World THE OLDES1

sprobably Dr. Isnac Thompson's Celebrated Eye Water. This article is a carefully prepared physician s prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is con-stantly increasing. If the directions are followed, it will near of the Warticeleur inside the settention of physician never fail. We particularly invite the attention of physician to its merits. JOHN L. THOMPSON'SSONS & CO., Troy, N.Y.

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ist. It is an APPROVED MEDICAL GUIDE for the family, giving the symptoms and treatment of the diseases of men, women and children-a Doctor in the house-ready to be consulted at any moment when sudden sickness and unfore-seen accidents render immediate relief the one thing sought

2nd. It is written in the plain language of the people. Any order of common intelligence can understand it.

3d. It contains the result of the life time study, practice and labor of one of the most noted writers of the country, and his labors have been largely supplemented.

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 time and money saved.

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

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

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J JURNAL, containing matter for special attention, the sinder 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 350 pages, and can never be of interest, save to the theosophist and the philosopher. Very little is told of the life and charactor of Boshme 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

logians, 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 thessophical 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 trammeled by preconceived ideas, and hence, however profound within a certain limit, Boehme could not ever have been a trustworthy clairvovant. 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.

Cierical Mixture of the Old and the New.

A late Rochester (N.Y.) Democrat & Chroniele 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 those are men and angels."

Of men we have some knowledge approaching accuracy, but our accurate knowledge of

for the Electoral Court at Dresden, where original sin and total depravity. Still more clearly is it taught in the spiritual philosohe held converse with several eminent theophy, 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 flery 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 lifegiving 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 sen-sation among the Boston Spiritualists as that of Mis-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 Avanue. Their point was to get two 'reliable' me-diums, 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 didn't. 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 be lieves 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 th cabinet was so artfully made, by a professional build-er 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 the confederate hand in the spirit raiment.) 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 cur-tains was so drawn that these children were shown standing in the cabinet; and they came to be known the habitures of the scance room, as "the Hebrew children." As soon as they appeared, the circle would religiously and with great unction sing,

"Where, O where are the Hebrew children." Had they only known that the aforesaid little 'Ebrew Jews were made out of paste-board, for a price, by a carpenter named Hobinson, and covered with phosphorus and luminous paint, quite likely there would have been another kind of music. Mrs. Hatch denounces with emphasis, as "fraude, de-ceiving the people," all who claim to be material-izing mediums. I believe she is very near tight 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 scances for money. C. H.

A Singular Dream.

Thomas Whitely, 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 Whitely's pocket. The mother of the girl lives at Valparaiso, Neb., and had a dream the night before that her daughter was dving. 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 alt., 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 sonth 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.

Mr. A. J. King of Hammonton, 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.

DECEMBER 5, 1885.

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. renresenting 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 over 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 willipuswallapus 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 from 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 Rohlfs, contends that it is unbealthy 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. Stephen T. Gage, E. H. Miller, Jr., Nicholas | These facts, argues Dr. Rohlfs, 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.

early became a clairvoyant. His biographer, after narrating some of his visions, continues:

In the year 1600 (when twenty-five years of age) Boehme had another remarkable experience. Sitting one day in his room, his eye fell upon a burnished powter dish, which reflected the sunshine with such marvellous splendor that he fell into an inward ec-etasy, 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 beheid 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 réligious 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 preferred 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."

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 he 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 natures 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 Chan-Two months afterward, Boehme left Gorlitz | ning when he made his great protest against |

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 scances 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. Not withstanding this exposure, well known in the Banner of Light and the Boston public the woman has flourished. Last year we published an account of a scance 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 scance 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 scance 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 precantion 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 year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

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

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

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.

Prof. Thomas Davidson of New York, lectured at Apollo Hall in this city on Friday evening of last week to a good andience. 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 Psychical Society of London, Eng., will answer calls to lecture on Psychical and Spirit ual 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 sneak 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 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.

DECEMBER 5, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL,

Experiments in Psychical Research,*

The unexpected result of an experiment instituted some years ago, was so extraordin-ary, 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. Elliotson,

who was at that time, as well as the writer, unfriendly to these trancendental 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 man-ner to the investigator's cerebral influence. For two or three years I carried this envelope in my pocket book, without a good oppor-tunity to use it, until being on a visit to New York, I fortunately attended a scance at the house of Mrs. Underhill. There were some fifteen or twenty persons present, all strangers to me, including the medium. In fact I had spent the last fifteen years abroad. Rappings were the only phenomena presented, and the scance was conducted on the assumption of spiritual intervention. A com-munication was being given to a gentleman, when a name was interpolated that did not belong to the matter in hand. The paper was passed around, and the name unrecognized by all, until it came to me, when it proved to be the maiden name of the mother of the lady who had some years before written the question in London. I had never seen or known the mother, and had never thought or spoken of her by that name. My mind at once reverted to the envelope in my pocket, and I asked if an answer was to be given on and I asked if an answer was to be given on the present occasion, to the question written within. I received at once an eager and emphatic affirmative in reply. Mrs. Underhill proceeded to take down the letters that were rapped to, and in a few moments handed me across the table, a line or two, seemingly wild and senseless. On opening the lady's en-velope, I found the written question and answer, which I place in juxta-position to the answer obtained by the rappings, for more ready comparison.

Question and answer as written by the lady in London:

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

Answer :- 1 gathered wild flowers from your grave.

Answer as rapped out and written down by Mrs. Underhill in New York:—"She gathered wild grasses from my 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. I afterwards met this lady and inspected the flowers she had dried and preserved, and found them to be flowering grasses, growing so commonly in a country graveyard. 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. Having prepared at home a small piece of cardboard, and written on it two questions in almost invisible letters, involving the necessity of a name and relationship in the reply, Lattended a scance at a place where I had inever been before, and where I had no manner of acout a word laid it and a short pencil on the floor. Holding my feet about two inches above the paper, I soon heard a rustling, and felt something tapping the sole of my shoe. Very shortly the paper was handed up to me, and I put it in an inner coat pocket. On returning home, I found both questions replied. to correctly in one answer, containing the name and relationship. There was an intel-ligence which perceived through the darkness the inscription on my card, knew and wrote the correct reply in parallel lines and signed the right name. In order to obtain further proof as to the genuine character of written answers, I took with me some marked cards. The medium had almost closed the slates together, when I quickly slipped the card between and at once pressed the upper slate firmly down, as the two lay on the table before us, in the full light of day. In a few moments rappings were audible, and on opening the slates, the card I had marked and slipped in, laid there covered with a communication in lead pencil of a matter only within my own knowledge. As it was desirable to verify this hardly creditable fact, under conditions where simnlation would be a physical impossibility, I visited the same medium at a subsegent time. taking my own slates, purchased at a book store, holding them together with both my hands, not permiting them to be touched, and not relaxing my grasp for a moment. Under these conditions I heard and felt writing going on within, and still pressing them together returned to my lodgings, and found a written message on one of them, purporting to come from a deceased friend. The manner of expression was not such as I thought my deceased friend would use, but it was un-deniable that the hand writing bore a good general resemblance to his. Future experiments will determine whether this hand writing will have any resemblance to that which I may yet procure from the same alleged source, through other mediums. My first interview with Mrs. Lord was altogether unpremeditated. Having missed the train, I was doomed to wait three hours before I could proceed on my journey. I purchased some papers to help me through the weary time, and in one of them read an account of this psychic, whose name was unfamiliar to me. As the place was not far distant, and I was glad enough to get away from the wooden benches and iron elbows. the New York Central provides for weary travellers, I forthwith went to the address. I knew nobody there and nobody knew me, yet the light had not been extinguished a minute when my open hand was most violently slapped by one evidently capable of exact vision, then energetically shaken as if by a friend after a long separation, whilst a voice in the air called me by a boyish nickname I had not heard for more than forty years. The medium addressed me by my Christian names, described relatives of mine correctly, their right relationship to me, and gave their names in two instances, but failing in the third, was immediately corrected by another voice. In several hundred instances I have never known this correcting voice to make a mistake. Those whose names, personal perculiarities, (as fingers deformed by rheumatism) habits of life. (as devotional practises and scriptural reading) or relationship she spoke of, in no instance were living, and it is remarkable that no blunder was com-

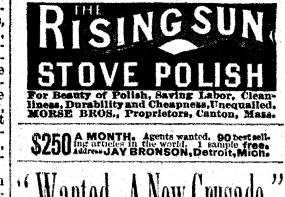
mitted in this. She apparently had an in-timate knowledge of myself and five relatives, who had lived in many parts of the world, and some of whom had died forty years be-fore she was born. It was not only the re-lationship hot mean the dead and myself she lationship between the dead and myself she seemed so positively to know, but my relationship to the living, and the relationship of the dead to other invisibles said to be present, with whom I had no kinship. It was in fact an accurate transcript of my secret knowl-edge and associations connected with it,

coming out without any suggestion or con-scious thought on my part. Innumerable scintillating sparks rose from the floor, and oval shapes of brilliant phos-phorescent light floated about, sometimes rosting on the power or based of these proresting on the persons or heads of those present, and sometimes revealing an apparently living face. This light had neither flame, heat, smoke nor odor, and very little radiation. On covering it with the hands, it still continued to shine on underneath them as if not coming from any exterior source. Alnot coming from any exterior source. Ar-most everybody was touched by fingers of different sizes, for which no cause could be ascertained, but generally in a furtive and evasive way, that conveyed the idea of human dexterity, corrected however by the fact that sometimes the fingers, wrists and arms were those of little children, when certainly no children were in the circle or would have been admitted. Arms were thrown around my neck and I was gently kissed on the lips, in response to a wish spoken aloud, as a trap to enable me to seize the operator, if she ac-ceeded to it, but in vain; there was no one there.

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. Emotional feeling was a marked characteristic of these acts and communications throughout the evening, but not re-peated since. There could be no absolute proof, under the circumstances, of the phen-omenal nature of the physical acts, but their various degrees of personal familiarity simultaneous with the voices, were so naturally appropriate to the relationship claimed, and so expressive of old associations, that it was difficult to resist a hasty sense of identity. We cannot, however, with any degree of just reasoning, hold a medium consciously responsible for this minute knowledge of the life associations and domestic trifles of fifteen or twenty strangers, repeated, perhaps every day for many years. Whoever the operators were, they enjoyed the most exact vision in profound darkness.

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 rela-tive of mine, mentioning the name and rela-tionship, 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 int) my possession, and the precise way I had caused it to be enlarged. 1To be continued.

The improved adjustable reclining chairs manufac-tured by the Luburg Manufacturing Company of Philadelphia, Pa., are models of elegance and durability, they are a combination of parlor, library, is calculated to give perfect comfort and rest to the occupant. Adjustable reading and writing desk attached. Patent yielding seat and back. Send for illustrated pamphlet to the Luburg Manufacturing Company, Philadelphia.



A recent article in the "S. S. Times," under this heading, nrges the need of a new uprising and a vigorous crusade against the great and spreading habit of reading trash, particularly among young people, and asks what can be done to rid the young o this habit of literary debauchery and to remove the temptation from them?

ANSWER .-- We know of no better way than to place in their hands books which set before them a high aim and purpose in life, which inculcate by force of notable example the worth of patient industry, strict adherence to integrity, and the adoption of Christian principle as the elements of success. Among such books are:

POOR BOYS WHO BECAME FAMOUS. 12mo, PRINCES, AUTHORS, AND STATESMEN;

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ESTABLISHED IN 1865

A Paper for all who Sincerely and Intelligently Seek Truth without Regard to Sect or Party.

To him who desires to keep well informed, to avoid pitfalls and errors, to be abreast of the times and famillar with the latest developments and progress in Spiritualism, it is necessary to take a newspaper specially devoted to the exposition of the phenomena and philosphy. In making a selection, if he be an intelligent fair-minded investigator, one who prefers to know the truth even though it runs counter to his preconceived opinions, who investigates in a candid, receptive spirit dealing justly, considerately, patiently yet critically and courageously with everybody and everything encountered in his researches; if he be this sort of an investigator or strives to be, he will become a continuous reader of a scance at a place where I had inever been before, and where I had no manner of at-quaintance with the people I met. As soon as the light was put out (for it will be noticed that the experiment was the more perfect on account of the absolute darkness) I drew the card-board out of my pocket, where it had been-concealed up to that moment, and with-out a word laid it and a short penell on the con light which may guide to higher, broader grounds, FOR INVESTMENT. and give a clearer insight to the soul's capabilities and destiny. It is disliked by some very good but very weak THE todersigned has just received letters patent upon a Bult Header, Horse shoer's Treadle and Swivie Vise. If is arranged for heading four sizes of boits, from 14 to 54 inches in diamitier and from 2 inches to 3 feet in length. If people; it is hated by all who aim to use Spiritualism as a cloak to serve their selfish purposes. The JOURNAL has received more general notice, and more frequent and higher commendations from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this. The Journal is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the Journal does not fear the most searching criticism and crucial tests in sustaining its position.





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* Some experiments in Psychical Research, prin-cipally through Mrs. Maud E. Lord, from an unpub-lished work, entitled "Human Imponderables." A Psychical Study. By J. D. Featherstonhaugh.

A Good Reputation.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

THOSE who preach, lecture, declaum or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c., 50c. and 81.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can rec-ommend this Company to do as they agree, and orders intrusted to their care will receive prompt atention.-St. Louis Presbyterian, June 19, 1885.

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Business Uotices.

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

MR. CHARLES DAWBARN will lecture for the South-ern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd S., New York City.

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, southes 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.

Our corps of speakers will consist of J P. Whiting, of Mil-ford; Mrs. L. A. Pearsall, of Disco; Mrs. E. E. Torrey and G. B. Stebbins, of Detroit. All are cordially invited.

Boarding fare at the Commercial House \$1.00 per day. MRS. F. E. ODELL, J. P. WHITING, Secretary, President.

Quarterly Meeting.

The Wisconsin State Association of Spiritualists, will hold

The Wisconsin State Association of Spiritualists, will hold their next Quarterly Meeting in Armory Hall, Portage, Wis., Dec. 11th, 12th and 18th, 1885. A Mrs. S. E. Bishop and other first class speakers will be in attendance Good vocal and instrumental music. Mrs. Isa Wilson-Porter. of Chicago, Mrs. Spencer of Milwaukee, and other first-class mediums will be present. All interested in Free Thought invited to participate. Remember our plat-

Free Thought Hutley to present the Northwestern Rallways form is a free one. The St. Paul, Wis. Central, and the Northwestern Rallways will roturn for one-fifth fare all who pay full fare to this meeting. Board at first-class hotels, \$1.50 per day; at first-class boarding houses, 75c, per day. WM. M. LOCKWOOD, Pres. DB. J. C. PHILLIPS, Secretary.

Waadu da Balan

The Journal is unsectarian, non-partisan, thoroughly independent, never neutral, wholly free from cliques and clans.

The Journal is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the public

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.

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INFORMATION ON VARIOUS SUBJECTS.

IDLERS.

BY HATTIE J. BAY.

Ye idlers in the field What will your harvest be? Unplanted ground will never yield The fruit you wish to see.

But only earnest toil Can bring the sheaves of gold; Awake! lest you in fear recoil, To see life's web unfold.

The sands will soon run low, For time will never wait; So work with zeal while here below-No words like these, -- too late!

This life is but a day. The morning sun shines bright; Then noon appears upon the way, And soon, alas! 'tis night.

O idlers what will be Your harvest at the last ? What record will your spirits see When earthly years are past?

No blossoms fair will greet Your longing, wondering sight, No vine-wreathed nooks with mossy seals To give supreme delight.

No gem to star your crown, The diamonds won by love: For no false glory or renown Shall live in realms above.

No boughs with ripened fruit, No tender cheering voice; No willing hand to touch the lute, And bid the soul rejoice.

But only barren years, And plains with shifting sands, Will greet you, as you pass with fears To the unknown border land.

The sun has risen high, And yet the angels wait; The noonday hour is drawing nigh, Make haste e'er 'tis too late. Fond du Lac, Wie.

Miracle Cures.

The latest miracle cure, as far as we are aware nas been performed at the shrine of St. Anne De Beaupre, in Canada. A cripple (of what variety not stated) had restored to him here the strength of his lim be, and, after discarding his crutches, left the place indulging in profuse encomiums of the Saint, and decidedly uncomplimentary remarks about the doctors at home who had failed to relieve him. Un-fortunately the accounts that reach us from time to time of these miracle cures generally come from regions somewhat removed from any scientific centre, hence a careful investigation of the alleged facts is not undertaken, and does not appear to be encouraged. When we consider, however, that in the town farthest removed from superstition, and the favored home of culture, the "mind cure " is now in apparently fairly successful operation, we are led to inquire whether the saints and transcendentalists have not some common mode of effecting cures. It appears indeed, that the relief experienced is always in direct ratio to the capacity of faith in the individual, and the first and essential quality of being cured is for the unfortunate sufferer actually to believe that he is cured. Persons who have no confidence in the good offices of the Saint, or the benign influence of the mind cure, had better stick to drugs and pollons, as otherwise they will perforce experience no amelioration of their ailments. We do not wish to dony that relief is sometimes experienced in a certain class of cases by apparently occult influences, but a perfectly natural explan-ation can readily be given for these so-called super-natural occurrences. It is solely the power and force of an intense faith that works the cure, and not any outside miraculous influence. It is entirely possible in certain individuals for this kind of faith a come such a condition of mental excitation and to cause such a condition of mental exaltation and to overcome long -seated functions trouble. The body appears to be transformed under the influence of the mind, even to a certain extent to the checking of morbid processes. Exactly the way in which the mind can thus influence bodily functions we do not know, but we have here a satisfactory and natural explanation of these miracle cures. Let us not, then, deny the possibility of some of the cures, although they generally come from ignorant and untrustworthy sources. If in the excitement of battle soldiers may receive painful wounds without being conscious of their existence, why may not a similar state of exaltation, produced in a different way, and with the addition of expectancy, sometimes be sufficient to remove a neuralgia? cain plich, pain, danger, and death itself become trivial to the body. History is full of examples of this fact. Cromwell's Ironsidee, or Arabian spearmen throwing their lives away on English bayonets, alike exemplify this condition. The utmost self-con fidence being engendered, the greatest obstacles appear as trifles to be overcome. Why may not a condition of exhibitation and confidence produced by an intense superstitious faith be at times sufficient to send an impulse through a nerve that for some reason has long ceased to respond to natural stimulation ? We must note, however, that these cures takes place apparently only in functional and subjective troubles. Modern miracles are never constructive. We have yet to hear of the saint who could restore a leg that had been amputated at the hip joint; not a few happy individuals, however, with two limbs, in such a condition of defective innervation as to preclude walking without crutches, have suddenly had their locomotion completely restored. If carefully followed up, we fear that most of these cures, except in cases of trivial functional lerangements, would be found to suffer relapse when the mental confidence that engendered them had somewhat subsided. The most diverse agencies, from a patent liver regulator to a kidney or corn cure, doubties produces a mild subjective exhilar-tion as how such a fait bodie out particularies is ation as long as the faith holds out, particularly if they are otherwise harmless. At any rate, the quack medicine business will continue to thrive until the masses are cultivated up to a point above having faith in nostrums. The thirtieth dilution and other infinities of homecepathy can also be placed beside modern miracle cures as far as their method of operating is concerned .- Medical Record.

MR. J. J. MORSE.

an Radia

To the Editor of the Religio Philosop ioni Journal:

Mr. J. J. Morse, the eloquent English orator and Mr. J. J. Morse, the eloquent English orator and trance medium, continues to win golden opinions from all who listen to the very able discourses which are given through him at the Church of the New Spiritual Dispensation. By invitation of the ener-getic President of the Ladies' Aid Society, Mrs. Brundage, Mr. Morse was invited to give some of his personal experiences as a medium before this Socie-ies in the action of the and the median definition of the society in the parlor of the Church on Thursday evening, Nov. 19th. It was a representative gathering, and among those present were Hon. A. H. Dailey and wife, Prof. Smith and wife, Mr. J. A. Wilson, Dr. and Mrs. Comings, Mr. and Mrs. Barton, Mr. S. B. Nichola, Mice Berthe Du W. B. Stoarnen, Warman, Wash for Miss Beebe, Dr. V. P. Slocum, Newman Weeks (of Rutland, Vt.), Mr. and Mrs. Souther, and many

others Mr. Morse said that most of those who were pres ent knew that he was not in his normal state a pub-lic speaker; that his early education had been limited to a few month's schooling. Losing both his parents, his mother passing to spirit-life when he was but four years old and his father also passing to the eternal home when he was only nine years old, he was left to the cold charity of relatives, and his early boyhood and young manhood was full of hard-ships. In the autumn of 1868 his attention was called to the subject of Spiritualism, but not in a way to make a favorable impression upon him, although in the light of his mediumistic experiences in later years, he now feels that his mother and other spirit friends had guarded and shielded his life. In relig-ious matters he had become a confirmed athelst, his reason revolted at the dogmas of the Church. Going into the shop of a Mrs. Hoppe in the fall of 1868, for some buttons, the lady was conversing upon Spiritu-alism, and he overheard some of this conversation, and he found that she was a Spiritualist, and this lady loaned him some books giving an account of D. D. Home's mediumship and also of the Davenport Brothers. The reading of these narratives excited his interest, and on returning home he asked if he could not witness some of the manifestations. He was directed to a Mr. Cogman's where circles were held regularly. He related how two persons were influenced to speak, and he began to feel strange sensations, which were of a peculiar and indescribable character. He felt as if a large hand had struck him a heavy blow with the extended paim on the top of his head. He instantly turned around to see who had taken this liberty with his crown, the room being lighted with an ordinary parafine lamp in full light. Observing every one in their seats, and no one behind him, he was a good deal astonished. His strange sensations continued until his brain felt as if split in two halves, and into the cavity thus created a shovelful of burning sand seemed to be poured,, which trickled through him from his split head to the tips of his fingers and toes. These sensations were succeeded by an intense desire to give a tre-mendous shout. The muscles of his throat, lungs and mouth all seemed intent upon giving out this

uncontrollable ejaculation. While this mental struggle was going on, he tried to rise up and shake this feeling off, but to his horror he was a fixture. His eyes were closed and were proof against his most powerful effort to open them. The internal desire to shout prevailed, and a goodly whoop was the result. He then seemed endowed with another personality, which for the period of three quarters of an hour raised a horrid din. He shouted, he rolled around the room, and swore, and as if to render his position more uncomfortable, he was perfectly conscious of these ungentlemanly ac tions. The more he tried not to do these things, the more perfectly were they accomplished. After threequarters of an hour the influence left him and he sank exhausted on the settee. Ou going home that evening his employer said: "Why, James, you look very ill." He replied, "Yes, sir, I feel so." Disbe-lieving in Spiritualism and mesmerism, and not understanding trance mediumship, he was utterly at a loss to account for the phenomena in his own per-son, until at last he went to sleep with the mortifying conclusion that he should soon become a fit sub-

ject for an insane asylum. The next day while cleaning pewter pots with moist sand, he felt a strange influence seize him. He was impressed to write with his finger in the sand, receiving a communication from his mother, but after she had written this message, full of love and affection, he could not believe—thought it was all imagination. When an opportunity occurred again to attend a circle, he tried not to resist the desire to be present. He was again controlled, but this time in forty minutes. He continued to attend this circle and was developed rapidly. He became clairvoyant, and could see and describe spirits. He became acquainted with Mr. James Burns of the Medium and Daybreak, who gave him a position in his spiritual institute until 1872, when he resigned to enter the public field as a lecturer. Mr. Morse spoke in the highest terms of his controls. He says they never command, but when he has followed his impressions or their advice, it has always been well. When he has departed therefrom, things have gone wrong. He says that he long since learned to love his controls, or the two he is most familiar with. These are the Strolling Player, who was a traveling actor, and Tien-Siea-Tie, who laims to have been a Mandarin of the second grade in the Chinese Empire. Certainly he is a spirit of exalted wiedom and has his medium in good subjec-Mr. Morse referred to the prophecy of Miss Lottie Fowler in 1874, that within three years he would visit America, and of its fulfillment, and that his trip now would include Australia and New Zealand. He spoke with much feeling of the trials which seemed o be the lot of all mediums; that his heart was in his work and that he had met with uniform kindness from people both at home and abroad. The narrative occupied an hour or more, and was istened to with deep interest. He spoke of his riendship with men like Alfred R. Wallace, Stainton Hoses. Prof. Crookes and others. Mrs. Morse is in hearty sympathy with her hus-band, and wins friends wherever they go. S. B. NICHOLS.

have to admit the facts, for if they would find 999 out of every 1,000 of the phenomena could be ex-plained by natural causes, the one fact in the 1,000 stands clear, demonstrating the continuity of life be-yond paradventure. If the scientist will give the same patience in in-vestigating the spiritual phenomena that he does to hunting for the lost leg of a manmoth, he would find far greeter benefit to humanity as the result of

RELIGIO-PHILOSOPHICAL JOURNAL.

find far greater benefit to humanity as the result of such patient research. Like the sweetest flower in your garden, carefully nurtured and cared for, is this fact in the spiritual garden of your soul, that your loved ones are not dead, but present, living, conscious, sentient beings, and that their love has not ceased with their entrance to the beyond. "When the home circle has remained unbroken your thoughts and affections have been centered in

this life, but when death comes and takes the fairest flower in your flock, then the old belief fails to satis-fy the aching void in your heart. You cannot have faith in the goodness of God who would thus sever the most sacred ties of your life. Spirit communion comes to fill this aching void with a new joy, a new hope and a new life, and the loved one comes to you and is able to grasp you by the hand and whisper into your soul loving messages that it lives and loves. You have a living, abiding faith in God and the min-istry of his angels. Over the chasm of death it grasps you by the loving hand and demonstrates to you beyond all doubt a glorious realization of the immortal life, and you are face to face with your loved ones. You know what all this means, and the joy unspeakable is yours, and with a joyous soul you can stand up and proclaim that spirit communion has brought the grandest blessing that could come to you. What is the use of this communion in the world at large? It is an answer to a necessity in the world, and an outcome of your 19th century civilizaworld, and the world by man's necessity? or was it brought to the world by a united and intelligent ef-fort of associated spirits? Intelligent spirits have watched from the spirit side of life this effort in your nation for a greater political and spiritual freedom and in its wider scope you can perceive how spirit communion is the incentive and promoter of such growth. The more intelligent men and women in this country begin to feel this influx of spiritual communion in clearer and better comprehension of political and spiritual freedom, for they feel the baptism of this inspiration in the incentive to nobler lives, a loftier patriotism and a more glorious spiritnal knowledge. This can be traced to a direct inspiration from the Spirit-world-a release from religious bigotry and superstition.

Spirit communion is as old as your planet, but i needed your age and your nation to understand its scope and beneficence. Its use consists in the blend-ing of the two worlds in a common unity; in the up-lifting of humanity to a greater political and spiritual freedom, such as the world has never before witand in this uplifting all must feel its benign influence. It brings human souls closer together, to aid and succor the poor and sinful, and distressed of earth. It unfolds the loves of all humanity into closer bonds of brotherhood—the pure and good with the lowly and sorrowing. From the murder of a peddler at Hydesville, and from the raps which called attention to the fact, how vast and widespread have been the results! It has a hold on the world, for it appeals to individual affections. You may not live to see its unfoldment, and its grand fruition: nor live to see its glory, but you can live in the faith that the world is to enjoy its blessings, and that in the eternities every wrong shall be righted and every sorrow find a joy.

"Look around you; see the materialistic age in which you live; let the world study these occult facts. The phenomena of mediumship, psychology and mental philosophy—you will be able to grasp and deal with the abstruse questions that spring therefrom. Beware of one thing: While the world may need more facts, you may have too many; better to have far less than more than you can digest. When you can mentally digest the facts which have already been presented to you, then you will be hungry for more. The analysis of what facts you already have is what you should study before clamor-ing for more. You should study personal duty and consciousness. Spiritualism has a higher claimthan massic demonstrating the continuity of life. You merely demonstrating the continuity of life. You want to be happy here and hereafter. Spiritualism will aid you to unfold your best powers for use in the life here and now.

"The movement so far has been iconoclastic, radi-cal and destructive, for it is a condemnation of the whole scheme of orthodoxy. It has destroyed the dogma of the dead waiting for a general resurrec-The Church says that there is no communion between the two worlds, and your facts are thrown right in the teeth of the religious beliefs. You are told that you will be damned if you believe in spirit communion, and you reply that you will be damned if you believe in their creeds. It is the destroyer of the theological pigments that have bound and fetter-ed the religious growth, and if destruction is but the preparation for reconstruction, then tear down the lols, and in their place, over all the planes of free thought, plant the golden g sins of spirit commun-ion, and build grander temples dedicated to political and spiritual freedom, and then the people will bow down to no ecclesiastical power." Mr. Morse's lecture in the evening was "From Heaven to Earth." The Tuesday evening Question feetings attract intelligent audiences. The answer to the questions on the evening of November 17th, by his control, were exceptionably able, clear, concise and satisfactory. Mrs. Maud E. Lord gave a light scance in the church on Saturday evening, Nov. 21st, to an intel-ligent and satisfactory audience. Her tests and clairvoyant descriptions were all recognized. Mrs. Lord occupied our platform at our Mediums' Meeting, Suncay afternoon, and spoke exceedingly well and gave many tests to strangers. Mrs. Lord announced her departure from Brooklyn on the 24th inst., which all her friends regret very much. Her mediumship is so satisfactory and convincing, that she could have been kept busy, and done a great deal of good. S. B. Nichols.

For several years I have been able to sit quickly before a mirror, look steadily at my features as they are reflected, see even the sunlight recede until I am enveloped in total darkness, with the exception of the face which gives off a mellowed greyish light, by which every feature is made distinct to me; instead of the reflected image continuing as that of myself, it suddenly changes to that of a stranger, either man, woman, or child, white, Indian or negro, as the case may be; changing every feature feature for minutes the total darkness of the case of the stranger of the second s may be; changing every few minutes until I have seen from ten to fifteen in half an hour, all as differ-ent as possible. Only a few faces have I recognized, ent as possible. Only a few faces have I recognized, though I have received several very gratifying tests in that way. I enjoy these sittings immensely, but ill health prevents me indulging often. After sit-ting a haif an hour I have to resist this strange fascination for fear of losing consciousness. I am not satisfied yet. I do not understand why, if I smile, being fully conscious, the countenance of the annertian lichts up foo though it is as uttark uplika apparition lights up, too, though it is as utterly unlike mine as it can be. If I rise up and walk very near the glass to see the effect, the stranger also peers at me. I move my hand, his or hers also moves, but the features are not disturbed. I am confident that thers in the room do not see the same. Will you kindly give us some information through the columns of your valuable paper regarding this same singular phase of mediumship, if I may call it such? And greatly oblige, Shreveport, La.

A CONSTANT READER.

On inquiring for further particulars, we received from our correspondent the following additional information:

I shall be 33 years of age the 31st of October. I am at present an invalid, have not been strong for several years. I am, however, under treatment with the promise of relief. My mental temperament is highly sensitive and nervous. For nine years I have possessed undeveloped mediumship for im-pressional writing, semi-trance, and some times clairaudience

I will state as I should have done at first, how I a will state as I should have done at first, how I happened to discover that I possess this strange power. One day in the month of May, 1870, I was sitting at my table, holding a pencil, when I was impressed to write, "Go and look in the glass." Thinking it such an odd, though simple request, I wonderingly complied. Seeing nothing unusual I recommed my asst again, took up the name! resumed my seat again, took up the pencil, and asked for an explanation. The reply came: "Sit comfortable and look at yourself," I laughed at the idea, and asked if I would be able to see anything remarkable. The answer came, "Yes. Do as you are told." Having been in communication with spirit friends long enough to feel that something was meant, I obeyed. I sat with the windows open; the day was bright and sunny, and I looked at my continue an weight and sunny, and I looked at my features as reflected for the space of ten minutes, when I became aware, that the light was fading. Finally all was dark, even the frame of the mirror was gone. For a moment my face stood out in bold relief, then gradually moved back until only the faintest outline remained. Then all was lost to view, and in its stead there appeared the loveliest face I ever saw, evidently that of a queen. She wore a brilliant crown and a most beautiful necklace of pearls encircled her throat. I scarcely could repress my feelings of delight at her marvellous beauty, but I feared to spoil the lovely picture, and breathlessly waited for other revelations. Suddenly I felt a sensation as of a tightened cord around my neck, which was so distressing I had to throw off the influence and leave the room.

Mrs. S. A. H. Talbot, a lecturer from Galveston, was sojourning with us at the time, and who, by the way, is beyond reproach. I hurried to her room to relate my experience, but she had never heard or relate my experience, but she had never heard or read of such a phase of mediumship. Neither of us had any proof of who the lovely visitor was, both be-ing sadly deficient in a knowledge of historical per-sonages. The following day the *Rabbi* of our city came, requesting Mrs. T. and myself to sit with him. Knowing his bitter skepticism, I refused until per-suaded that he wished to see if he had any medial performed and the former and the performance. powers. After a few moments pleasant conversation, I very unexpectedly heard whispered in my ear the name, "Mary Stuart." None of us recognized her, each, of course, expecting some friend or acquaintance. The Babbi said, perhaps it is "Mary_____," and gave a name I have forgotten. Still the name came as before, and with it the choking sensation I felt the day before when I saw the queen, all of which had entirely passed from my mind. I was surprised, and told Mrs. Talbot my feelings when she preceeded to tell the Rabbi of my recent experience. Being well educated he instantly recalled the fact that the unfortunate Mary of Scots, was Mary Stuart. The name, face, adornments and all the proof she could give of having been beheaded was sufficient evidence to me that mind pictures and readings could not explain it away. I exacted a promise from both friends to say nothing about the occur-rence; first, because I had never been in sympathy with mediums who desired and claimed to be con-trolled by distinguished personages; second, I shrank from being interviewed on such a subject when I only knew the simple facts. This is the first among the many mirror scenes I have had. I was at this time in good health. Aside from the mirror scenes, have often seen showers of sparks-always when I least expected them, not quick flashes, but sparks such as we see given off by a bright wood fire. They would break into view a little higher than my head, floating gently down to below my walst, when they seemingly died out. These showers continue for a minute or more, often falling on my flesh where they rest a moment, and then disappear. I have seen them descend upon others, and even some feet before me, and always in the day time, both in the sunlight and in shaded rooms. I have no means of giving proof of my experience, other than the ordinary testimony of relatives and friends regarding my sincerity and truthfulness. I feel all the more confident to rely upon your opinion than if you were not exacting and formed your conclusions hastily. Shreveport, La. A CONSTANT READER,

bit of black cloth on a white wall, and at the same time concentrate her mind upon the object, to the exclusion of every other thought, the same clairvoy-aut state may v ry likely be induced. The process is one which we call "knocking a hole in space" (for want of a better name). A person who can succeed in doing it, and come to the verge of unconscious-nees, has destroyed for the time his natural sight, and awakened the "inner eye." If he is a self-mag-netizer, he can see what he pleases in the akasic field of view; otherwise he is simply a clairyoyant medium, impressible by other intelligencies and agencies than his own. It is to the last degree improbable that the Queen of Scots presented herself to the lady; but iothing forbids the supposition that some elemental undertook to produce the vision, which seems to have been very well represented indeed. F. T. S.

Notes and Extracts on Miscellancous Subjects,

The First Company of the Governor's Foot Guards of Hartford, 100 strong, are arranging for a trip to England.

George W. Cable, the novelist, has become a Sunday school teacher at his new home in Northampton, Mass,

A number of colored men have organized an oys-ter packing company at Augusta, Md., the first in the state.

The Westfield, Mass., bicyclists have formed a class for Bible study among themselves, to meet in their club room on Sunday afternoons.

The St. Johnsbury, Vt. Postmaster complains that, of nineteen special delivery letters passing through his office in October, enc-half were love letters. How does he know they were love letters?

A foot pavement composed of iron slag, powdered and laid in coment, has been laid in a portion of the Strand, London. If the experiment succeeds, this will form a new utilization of this waste product.

In Santa Clara county, Cal., there is a rat, allied to the ground-nest making species, which climbs small trees and makes a compact nest of twigs among the branches, something after the manner of a gray souirrel

Mr. George Muller, the head of the Orphan homes at Bristol, England, announces that during the last year he has received more than \$207,00 "in answer to prayer," not a single donation having been solicited.

The tomahawk with which Hannah Dunstan, the heroine of the Deerfield massacre, killed her Indian captors while they slept, and so made her escape, is in the possession of a gentleman at Derby Line, Vt., who received it as an heirloom.

Dr. Antonin Martin says that the flavor of cod liver oil may be changed to the delightful one of fresh oysters, if the patient will drink a large glass of wa-ter poured from a vessel in which nails have been allowed to rust.

An application lately came to Prof. Baird from ' Perak, in Mallacca, for young whitefish to be placed in the mountain streams of the Maylay peninsula, but he was obliged to say that it was practically impossible to send even eggs so far, let alone young fishes.

Senor Quesada, the new representative of the Ar-gentine Republic at Washington, is a journalist and author. He is distinguished as a writer on international law, has filled several prominent posts in the civil service, and for the last four years has been Minister to Brazil.

The American Ornithologists' Union officially rec-ommend that all public fostering of the English sparrow be stopped; that its introduction into new localities be prohibited by law; and that all existing laws for its protection be repealed, and bounties of-fored for its destruction fered for its destruction.

The Bussian Geographical Society has received a bequest of 2,000 rubles to pay for the collection of the folk-lore songs of the people, and early next spring a well known musician and an ethnologist will travel into the remoter parts of the empire to gather this fast fading traditionary music.

M. Cortes, the distinguished microscopist, has been experimenting upon the effects of various condiments on the tissues of the oyster. He recomerneds lemon juice as the most valuable of these relishes, as it has the property of destroying the animalculæ which infest the stomach of that mollusk.

The Lancet expresses the opinion that England is

Spiritualism in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The First Association of Spiritualists of Philadelphia, is still pushing forward, and holding meet-ings every Sunday, in the large hall, 810 Spring Garden St. Mr. J. Clegg Wright is our settled speaker for the present year, and whose able and scholarly lectures are occasionally published in your paper. It is a pity that more of them can not be written out and published for the benefit of the many readers of your widely circulated JOUBNAL.

The First Association has secured permanent grounds for the holding of its yearly camp meeting. The grounds are admirably situated for our purpose there being plenty of shade and open ground for building, etc.; fine spring water, good boating, etc, and only about forty minutes' ride from Philadelphis. The balance of ground, reserved by the Park Association, will be laid out in building lots. It is on high ground overlooking the camp ground, many miles to the Delaware River. We hope all spiritualmiles to the belaware River. We hope all spiritual-ists and liberal minded friends of the same will take setock, and if they do not wish to build, the stock it-self will double itself in two or three years. The lots are to be 50x100 feet, and price of lots \$100. Two shares of stock, paid up, will buy a large build-ing lot. There is about 400 building lots and it is the intention of the company to make it a home for Spiritualists. No liquor will be allowed to be kept or wold on the grounds at any time, and where no Spiritualists. No liquor will be allowed to be kept or sold on the grounds at any time, and where no Biquor is, there is always good order. Read the pros-gestus which appeared in the JOURNAL of Nov. 14th and Elst. See the terms of taking shares, and send in the money to the Secretary, for as many shares as you will take. We hope the friends in every sec-tion of the country—west, cast, north, south—will come forward and take shares. Every stockholder from the first to last all share equality; each one has to pay fifty dollars before he can get his certificate. JAMME SHUMWAY, Baseding Secretary of the First Amoriation of

Recording Secretary of the First Association

Libera

Brooklyn, N. Y., Nov. 20, 1885.

The Church of the New Spiritual Dispensation,

to the Editor of the Religio-Philosophical Journal:

Mr. J. J. Morse's subject for his morning discourse, Nov. 22, was "Spirit Communion, its uses consid-ered." Preceding it, he read from the Scriptures an account of the feast of Pentecost, and of the power of the Holy Ghost, as it was then termed, and also read other passages from the New Testament describ-ing the gifts of the spirit. After a fervent prayer the controlling spirit spoke in substance as follows: "The subject for our consideration this morning is naturally an important one to believers as well as to skeptics and investigators; and as you look over to skeptics and investigators; and as you how over the wide range of questions in philosophy, which are more or less affected by this fact, you are met with the inquiry: "What good will spirit communion do if we admit the fact?" 'What effect in solving the complex problems of life?" If this fact is properly understood it will be of great value to the world; if not, then it will pass into oblivion. We believe that it is to lift millions in the future into a sublime faith it is to lift millions in the future into a sublime faith

and to a full knowledge of an eternal life. "The cold, physical scientist will say: 'More sentiment. You cannot see a spirit with your physical eyes; you cannot hear with your physical ears." The out-ide criticism of the facts have done you good, for it has made you more careful in your analysis of fact, and, if in this analysis you find one-half of the supposed phenomena can be traced to unconscious mental cerebration and psychological mental embodi-ed influences, the balance must stand as the result of spirit communion. This criticism, which is ever occurring, will keep you watchful that a blind fan-aticism and superstition does not supersede reason, judgment and common sense.

"Spirit communion has destroyed this dogme of a physical resurrection, and in place of it has given to you the sublime fact that the spirit of man, individualized and in the aggregate, is indestructible Spirit communion is a settled fact in the soule of millions. Science will no longer 'pooh-pooh' at it, or cry frand at it. The Church is alarmed and cries, 'The devil the devil? but the people no longer scare at the thought of hell and brimstone. Spirit com-munion in the near future will be a peace offering to all forms of faith. Priests who would stop the inall forms of faith. Priests who would stop the in-coming tide of spiritual communion will be over-whelmed. The rationalist should be ever ready to welcome the realized facts of spirit communion, for it gives him a rational faith free from cant or super-stition, and based upon fact, the only faith which bridges the chasm over which have gone the countiest millions of the so-called dead. Its facts will be ad-mitted as in accordance with svery known principle of hw and evidence. The cry of humber will have grown stale, and the materialist and the scientist will Brooklyn, N. Y., Nov. 23, 1885.

HAVEBHILL AND VICINITY.

First Spiritualist Society of Haverhill.

To the Editor of the Religio-Philosophical Journal:

Our Society is meeting with good success in the new room in Good Templar's Hall. The same fam-iliar faces that were wont to appear at the hall on fain Street, are always present in Good Templar's Hall, and a good per cent. of new faces also, all seeking for the bread of the new dispensation, and the interest increases from Sunday to Sunday. The Ladies' Aid Society is with us, and although in a somewhat cramped condition, having had its hall property, consisting of organ and kitchen parapher-nalla, put beyond its control by some person or perhave be done. They are all aglow with the labor of love for humanity's sake. May the angels have be done work bless them in the good work.

The above is one of the many instances of loss t societies, the members of which try to work on a sort of common-consent plan, without a legal basis of organization, whereby they not only control them-

Since my last notes from this vicinity. E. B. Fair-hild has been with us, giving us some of his best houghts on "Christendom a Chaos of Antagonisms."

On Sunday, Nov. 15th, Mrs. E. Track Hill, of Bos-ton, was with us, it being her second appearance upon a Spiritualist platform. She took for her sub-ject at 2 P. M., the question, "What is Our Work for God and the Spirit-World To-day?" At the evening lecture she took for her subject, "An Hour's Study of Our Own Lives, and the Lives of Other People," Both lectures were realist with unorressive thought Both lectures were replete with progressive thought and counsel. Mrs. Hill is an easy speaker and seems to know what she wants to say, and presents her thoughts to her audience in an intelligent manner. We bid her welcome in the new work she has taken up, and hope she may soon be with us in Haverhill again. W. W. CURRIER. Haverhill, Mass., Nov. 21, 1885.

Stock Exchange lingo is very peculiar. "Conver-sions" are the exchanges of bonds for equivalent shares of stock, such bonds being "convertibles." "Collaterals" are securities of any kind pledged for borrowed money. Pledging them is termed "hy-pothecation." A "good delivery" is of certificates of stocks or bonds legally issued. "Differences" are money balances paid where stock is not transferred —which soldom happens. To lend "flat" means without interest. To "water" stock is to increase its quantity and impair its quality. To " pass a divi-dend" is not to pay it.

As the foregoing experience reminded us of some cases related by Theosophists, we refer it to one who stands high in that society. His comments will be found below. If any of the JOURNAL's readers have had similar experiences, or feel qualified to comment either upon the letters of "Constant Reader" or that of F. T. S., our columns are open to them under the usual restrictions.

Remarks by a Theosophist on the Above Communications.

A Theosophist would explain the above case as one of "Magic Mirror" spontaneously occurring in a psychic sensitive, who operated unknowingly to her-self, and perhaps, at the suggestion and with the assistance of some intelligence outside herself, with a result which one who is an adept in the use of the mirror can consciously and intentionally effect. Theosophic treatises contain many minute directions for the preparation of mirrors to be used for the purpose of reflecting akasic images, like those which may be called up by the similar means of crystals. In this case an ordinary looking glass accomplished the same end. The act of intently fixing the eyes upon the mirror may in a little while, in persons of suitable organization, cause the natural physical sense of sight to give way to the psychic vision; the operator then passes into ordinary clairvoyance, and while in that state can see in the akasic light instead of the natural light. The objects discerned, and the method of discernment are the same as in clairvoyance at large. The images may be either the reflections of the operator's own mind, recognized or not by bim as such at the time, but in any event "ex-ternalized," that is, made to seem outside himself; or, secondly, they may be presented to his clairroyant vision by another intelligence than his own; or thirdly, they may be actual transcripts of persons and things existing, or even of events occurring in the akas. The "akas " is more commonly known in America as "the Spirit-world."

In the case narrated the original suggestion or impulse seems to have come from without, and the lady appears to have been unconsciously operated upon by agencies external to her own mind. The evidence does not suffice to show to what extent she was afterwards impressed by some other intelligence, or to what extent her cisirvoyant vision simply re-flected a modified image of herself. Except in the hands of an adopt the "magic mirror" is not likely to yield any reliable results, or even results capable of satisfactory explanation.

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safe from cholera for another year, and congratu-lates its readers on a scare which has been produc-tive of so much needed cleaning up and sanitary improvement, the effect of which will be quite as useful against other diseases as in withstanding cholera.

It has been hoped that a few of the gigantic ostrich-like birds (*Epyornts*) of Madagascar, supposed to be the original of the fabled *roc*, might still be flying but a thorough search of the deserts in the interior of that Island shows that this hope is unfounded, though the species no doubt existed within comparatively recent times.

The Western Druggist thinks that to prevent the dispensing of morphine for quinine a strip of steel should be firmly riveted over the mouth of the phial containing it, the neck being first plugged with a torpedo so arranged as to explode and shatter the steel, when the poison is taken in hand. If the clerk survives he will know that the shock meant morphine.

In La Temperance. Dr. Magnus Huss, the cele-brated Swedish physician, is quoted as saying that the people of the northern states of Europe who abuse alcohol degenerate visibly and afford more frequently than others examples of monstrocities at birth. In London, at the beginning of the eighteenth century there was an alarming decrease of the birth rate which, on inquiry, was shown to be caused chiefly by drunkenness.

A Texas doctor gives the Medical Bulletin an account of the case with which doctors are made in that state. He took a six hour ride with a Texan villager, who asked him a great many questions about the remedies for certain diseases then prevail-ing in the locality. On the following week he had occasion to vistit a neighboring village, where he found his recent companion with his shingle out as a full-fledged doctor. He had graduated in that sixmile ride.

There is a pool in Utah only a foot deep, and sit-uated at a very high altitude, that refuses to freeze even in the severest winters. There is another that mysteriously replenishes itself with half-grown tront. One stream, though clear as crystal to the eye and tasteless, stains all the vegetation it flows eye and tasteless, stains all the vegetation it nows over a deep brown. A warm spring near Salt Lake City is the strongest sulphur water in the world. A hot spring a few miles off, with waters so hot that you can hardly put your hand into them, and as bright as diamonds, is one of the most remarkable combinations of chemicals ever analyzed.

The improved kind of explosive recently brought, to notice in foreign journals, and known as coccoa powder, is said to possess such superior value for many purposes that it has been introduced in the famous Krupp factory. It is assorted that, with equal pressure, this substance gives greater velocity to a ball than can be attained with ordinary powder, while its smoke is found to be less dense and to clear off more quickly. It is brown, or rather, chocolate colored. In sundry tests about one-seventh less of it was required than of the ordinary kind of powder to produce given results. The merit which is especially advanced in its favor is, briefly, that of beginning its combustion moderately and steadily, and then, when the projectile has started through the bore, burning with great rapidity, and with, of course, tremenduous impelling force. The method of preparation and the cost as compared with other explosives are not stated,

There is a man in Nevada, named Angels Cardella who claims to be the strongest in the world. He is an Italian, aged 38, and stands 5, feet 10 inches, weighing 138 pounds. His strength was horn with him, for he had no athletic training. He differs from other men chiefly in the osseous structure. Al-though hot of unusual size, his spinal column is double the ordinary width and his spinal column is double the ordinary width, and his bones and joints are made on a similarly large scale. He has lifted a man of 200 pounds with the middle finger of his right hand. The man stood with one foot on the floor, his arms outerestoned, his hands grasped by two persons to balance his body. Cardelia then stooped down and piaced the third finger of his right hand under the man a foot, and with sourcely any perceptible effort raised him to the height of four feet and deposited him on a table near at hand. Once two powerful men wayhaid Cardelia with in-tent to thrash him, but he send one in each hand and hannared them together until life was nearly knocked out of them. His strongth is inherited, for he mays his father was more powerful than bimedi. double the ordinary width, and his bones and joints

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DECEMBER 5, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

Extraordinary Visitation.

To the Editor of the Religio-Philosophical Journal: During the memorable contest between Hayes and Tilden as to who was entitled to the Presidential During the memorable contest between Hayes and Tilden as to who was entitled to the Presidential seat, and when there was so much bad 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 pruden-tial reasons I withhold his name), who was intro-duced 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 addreesed 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, re-marking 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, and they had despatched thousands of spirits all over the country to impress the people in favor of a peaceable solution of the disturbing sub-ject. 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 disloval part of the country, that, to seat him, the to Mr. Tilden, owing his election principally to the disloyal part of the country, that, to seat him, the loyal elements would become more incensed, and conclude they had lost what they had gained as the 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 pres-ident, he had removed the troops from Louisiana and South Carolina. He stated that Mr. Hayes would do that very thing, and that the logal element of the country would acquiesce in it. 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

he honored me with the astrait 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. Afterwards, on making inquiry, I found that the General still lived in the firsh. 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 anxiously in favor of, a peaceable settlement of 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 settle-ment of the question had brought about. I trust it will not be inopportune for me to add

I trust it will not be inopportune for 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 liquore, tes, coffee and cocoa on digestion. All of them retard the chem-ical processes, but most of them stimulate the gland-ular activity and muscular contractions. Distilled

ular activity and muscular contractions. Distinct spirits retard the salivary or peptic digestion but slightly when sparingly used. Wines were found to be highly injurious to saliva-ry digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glaudular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least berm to digestion. When one's digestion is 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 bad dyspepsia for seven years, the digestive apparatus is kept in apple-pie eating order by Warner's Tippe-cance the best appetite producer and regulator in the world.

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

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BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, are honorable, when they are associated if your hair is falling out, if it is weak with advanced age, but to be prematurely and thin, or if you have become bald, gray is unpleasant, to say the least. If your hair may be restored to its original you cannot renew your youth, you may, at healthful condition and color by the use least, attain the appearance of it, by the of Hali's Hair Renewer. This efficient use of Hali's Hair Renewer. Randolph remedy combines the most desirable qual- W. Farley, Nashua, N. H., quite a young ities of the best preparations for the man, whose hair had become gray, like hair, without the use of any objection- that of a very aged person, applied Hail's able ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a beautiful brown, as in youth. He says: severe attack of erysipelas in the head, lost "The effects, in my case, from the use of her hair so rapidly that she soon became Hall's Hair Renewer are truly marvelous." quite bald. One bottle of Hall's Hair Re- Mrs. E. Elliott, Glenville, W. Va., says: newer produced a new growth, as soft, brown, and thick, as in youth. "One bottle of Hall's Hair Renewer re-stored my hair to its youthful color." brown, and thick, as in youth.

VECETABLE Sicilian HALL'S 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."

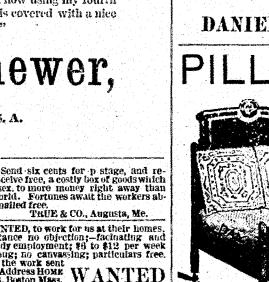
The beauty and vigor of the hair is easily J. B. Duncan, Laredo, Texas, writes: maintained by the use of Hall's Hair Re- "For a number of years my hair had been newer. Mrs. Susan H. Scott, Stoddard, growing thinner, until at last I became N. II., writes: "The Renewer will cer- quite bald. The use of two bottles of tainly restore gray hair to its original Hall's Vegetable Sicilian Hair Renewer color. I have used it ten years, and it has has restored to my head a fine, healthy given perfect satisfaction. It keeps my growth of hair." H. Errickson, 4 Chesthair in splendid condition." Mrs. E. M. nut st., Charlestown, Mass., writes: Rittenhouse, Humboldt, Kansas, writes: "When I commenced the use of Hall's "I have used Hall's Hair Renewer for Hair Renewer, the top of my head was years. It keeps the scalp clean and perfectly bare. I am now using my fourth healthy, the hair dark and glossy, and pro- bottle, and my head is covered with a nice duces a new and vigorous growth." growth of new hair."



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LIEBIC'S CORN CURE WILL CURE





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(Continued from First Page.)

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sacred office and a solemn responsibility. 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 selfprotection 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 claim-ed 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 hav-ing 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 Planes 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 eitting 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 twentyfive years of service faithfully and lovingly rondered.

After the mutual greetings had been ex-changed 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 sug-gestions 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

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

He was followed by War Eagle, another o 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 con-trols 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 be spoke for them the kindly sympathy and love of all, to help them bear the trials and burthens 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 controled 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 two 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 pleasantries, 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 7:40 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 JOHN FRANKLIN CLARK. to be there. 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 seer such meir ruling sion, 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 cosmical than the mental plane of existence. These are the Lavvies 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 ludians, in close sympathy with cosmical 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 lane are earth bound; but this term is capale 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 esay 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, con-ventional 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.

thought peculiar to the short-sighted human mind, and wholly untrustworthy as a standard of truth. The spirit may have clairvoy ance, 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-communion 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 ware house 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 al-ready 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 intellect nal 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 neces sary 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 Leing broken into fragments the old vessel may be honored with being made the receptacle of the New Wine, with the impli-cation 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 spir itual 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.

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 selfxplanatory:---

October 20, 1885. Dear Sir .- Are the spirits able to foretell the fu-

ture Will you kindly write me per return, and say whether you are willing to hold a scance 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 scance to find out what I want to know, and if the answer is correctly given field which a shall be added by the scance to find out

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 be-trayed 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? "Coin-cidence!" He would want 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 im-

moral 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 ber 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.

If in your desire to satisfy the skepticism f 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 "besting" and knavish sharp practices, spoil-ing 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 unholy 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 hindermost.

From aristocratic land-grabbers, with whom might is right; commercial nabobs, with whom "power to do" is sufficient justification, irrespective of humantarian consid-erations not to speak of justice and right; erations 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-(or 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 clong 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.

Oh! assure as 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 miserable mien, 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 fraегнану. -Li. W. Wallis, in Medium, and Daybreak.

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that there can be but one Infinite Supreme Being, of which all objective things are finite expressions, man being the cosmical finite expression of the infinite. Mrs. Maynard fully coincided with the positions assumed and ideas a tranced, and declared that her illness had so long debarred 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 controling 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

Marine Name

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 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. He said that he have done in curify him. He said that he knew now that he had killed a good many,

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 rep resentative of a something which is invis ible, and therefore would not otherwise be cognizable. But a man's person may be faisely 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 earthlife. 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

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 rightconsness 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 solemply 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, bookmakers or stock-exchange agents. Some have "run their business entirely by spirit direction," and were proud of it, but in every case they have sconer or later been "fooled to the top of their bent," and have found that pay-ment 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 en-tranced until physical di-solution has made it impossible to use it for reformatory pur-poses 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 romancing. 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 sympa-thy 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

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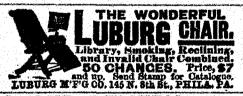
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