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

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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. ORIGINAL PSYCHICAL RESEARCH.

By John E. Purdon, M. D., Graduate of the University of Dublin, Member of the Society for Psychical Research, London.

Several years ago when experimenting with Miss Florence Cook, at that time a celebrated Loudon medium for all kinds of spiritualistic manifestations, both physical and mental, and who was proved beyond coubt by the endorsement of Fellows of the Royal Society to be a most superior medium, the writer discovered certain visual anomalies in her case, which increased experience and multiplied experiments with other members of her family, also mediums, incontestably proved to be related to the modus operands of the expressions of the potential energy of the living body in that novel and extra-muscular mode exhibited in the scance room and on occasions outside of it.

The most important outcome of these experiments was the establishment on inductive ground of the conclusion that such changes took place within the brain and its circulatory machinery, during a scance attended with satisfactory manifestations, as led to the most profound disturbance of vision, both as regards color and form, the former being direct results of disturbance of cerebral functions, while the latter were indirect and appeared to result from disarrangement of the adjustment and correlation of the separate muscles of the eyeball, including the internal

muscles of the accommodatory apparatus.

The experiments further tended to support the theory advanced by the writer some years ago, that mediumistic manifestations could only be satisfactorily understood by a dissociation of the muscular element (itself a restraint to free psychical expression) of conscious and ultra conscious volition, whereby the potential energy of a certain vital stuff usually "exhausted" and transformed into actual energy of motion through the instrumentation of a special machine, i. c., a muscle, is retained under the control of the pre siding intelligence and will, and expended in a novel mode corresponding in many ways to electro-magnetic stress and induction. through the agency of the universal ether

It seemed further to the writer that some such theory of color vision as that suggested by Professor Herring, of Prague, might be used in explanation of the physical side of the anomalies observed: Herring's theory is mainly that a red-green stuff in its formation gives rise to the positive sensation red; the sensation green, also positive and real, being experienced as the same stuff, whether fluid or gaseous, is being used up or diminished. He also supposes the existence of a blue-yellow substance so that there are three fundamental pairs of gensations, viz., black and white, blue and yellow, red and green. Kach of these pairs corresponds to a dissimilation and an assimilation process of a different kind, special to each, so that the visual substance is subject to chemical changes, or change of matter in a threefold way.

"It appears possible to believe that between the mental picture and its muscular responsive and correlated state, there is intermediate a vital stuff, or sensori-motor stuff as the writer has elsewhere called it, which is possessed of definite physical properties; an analogy being perceivable between this stuff and Professor Herring's color stuff on the one hand, and between this sensori-motor stuff and the other of space, on the other. The former relation would correspond to the st that definite color sensation would ac-impany definite direction of strain, red porling, for instance, to Herring's inscesse

of quantity, and the sensation of green to the respective opposites. The analogy to the structure of the ether would rest on the fact that it would be necessary to regard this stuff as polarized in planes at right angles to each other, the red-green vibrations being in one plane, with the blue-yellow in a plane in one plane, with the blue-yellow in a plane at right angles to the other. The stuff, as considered independent of the act and specializing effort of sensation, which would thus, in a manner, correspond to polarization, would, like common light, have its vibrations in all possible planes. Polarization which is in one way effected by the passage of a ray of common light through a double refracting crystal with the result of splitting refracting crystal with the result of splitting the incident ray into an ordinary and extra-ordinary refracted ray, as they are called polarized in planes at right angles, would correspond in a fundamental analogy to the effect of that condition of strain induced in the sensori-motor system consequent on the picturing in one side of the brain with muscular responsive correlation in the other; and this for every detail of the pictured representation, no matter what the color, light and shade coming under the head of color. Every neural picture having corresponding to it a motor complex, it may be said that it is the projection into space of this complex, with a result compounded of geometrical and sensorial elements, which constitute the space content. This content is real and permanent and ordinary so long as the perceptive organism functions in accordance ern psychology, modern geometry, and lastly modern Spiritualism, all refuse to fix any boundary to the real in space, other than that of a shifting experience and they further maintain on the positive side the possibility of all things not intrinsically absurd or contradictory in character. We accordingly in the contradictory in character. tradictory in character. We accordingly in-fer from the appearance of the new, the phantasmal and the fleeting in space, the corresponding variation in the functioning organism which projects or deposits the real is divided. These two rays are polarized in black. When examined with the double knage in space and, contrariwise, from such variation in the functioning organism we are prepared to expect certain possibilities, the deposits the real is divided. These two rays are polarized in black. When examined with the double knage prism, she could see two half faces, as was to be expected. When examined with purple bination of two prisms cut out of a block of and yellowish green selentic, placed between tion in the functioning organism we are pre-pared to expect certain possibilities, the de-tails of which must be filled in through an actual experience.

Metaphysicians who understand the subject of mediumship, and even those who only allow its existence for the sake of argument, will acknowledge that the above generalization must in some way cover modern Spiritualism as a department of natural science.

To the writer it appears reasonable to believe that the polarization of the ether is no more than the reflex of the organic mystery of the instrument of the perceiving and inferring intelligence. One set of constant sensorial experiences obliges the observer to postulate the existence in space of a vibrating medium, the vibrations of which may be in any plane transversal to the direction of the ray, but which by another set of constant sensorial experiences, as when the ray is reflected from a non-metallic surface, or passed through a doubly refracting crystal, he is, obliged to resolve into two sets of vibrations in planes at right angles. Now it is a defensible proposition, and, for all that is known to the contrary, here advanced for the first time, that granting the material basis of ether, which modern discovery seems to insist on, the form of the ether, i. c., transversal vibrations, polarization, etc., to which must be added the molecular constitution, which permits matter to affect ether specifically, giving rise to vibrations of fixed wave length, i. e., definite in number for a given time, is supplied by the perceiving animal in the realization of the sensori-motor process; . c., polarization is the animal form impressed on the space content so far as it is analyzable by the senses. This view can be rationally maintained by the consideration of a further set of experiences constant in their kind, which force the observer, if he desire, to preserve uniformity in nature and to place implicit confidence in her operations as expressive of law, and not of a mere average order; to regard the ordinary and stable as constant only so far as the physically functioning intelligence is stable and ordinary; the disturbed, the new, and the strange being in strict correlation and interdependence within limits determined by the energy at the disposal of the disturbing spiritual cause, and available from the disturbed physical organism which itself thus furnishes the measure of the possibility of the disturbance in the so-called order of nature.

The mystery of the material world as per ceived, is the mystery of the organization which perceives: Investigation can go no deeper than matter and form, which are constantly in the universal play of cause and force, passing upwards and downwards through one another. Energy is the fundamental physical reality; spirit is the substantiality. How these are related we cannot tell; the simplest and safest supposition is that energy is spirit under the category of possibility; that is of cosmical or vital manifestation, which experience declares requires an organism or fixed system of laws for actualization. Now as energy is known to the naturalist as a quantity and not as a thing, this view permits the student of nature to study the actual manifestations of the spirit by the light of the mathematical method. The possibilities of the spirit are only conceivable as related to a new experience, when as actual they submit themselves to the same method, the details of which in the meantime may have been improved to meet the condition of "enlargement."

of fact, the product of new and unreduced, but well verified experience. The notes of observations on vision anomalies made before and after seances with the Misses Cook. will now be given by permission of the fam-ily, with the view of enabling the candid reader to estimate the value of the thesis maintained by the present writer in all his published papers upon spiritualistic and extraordinary psychical manifestations, viz., the undisturbed nervous system is the barrier between any process. rier between our system of physical and psychical order, of which it is the exponent, and any other possible system which may exhibit some of its details through variation in functional activity of the nerve centres of any member of our community; our world being common to us all, its disturbance is common, the physical disturbing agent or medium being part of the same, however actuated by disturbing cause from without (i.e., the usual limits of his physical organ-

In submitting the following notes to his readers, the writer trusts that they will be regarded as qualitative experiments made under circumstances quite unfavorable to quantitative, and more properly speaking scientific observations. He can at any rate vouch for them as representing the facts of the case, and as fully supporting his trust in the value of similar experiences with other nervous, or, as they are called, sensitive or ganizations. He can vouch for the fact that he has never perceived a gross contradiction corresponding to an attempt to deceive. Or-

The double image prism used in the following observations consists mainly of a crystal of Iceland spar with extra divergenceof the two rays into which the incident beam Iceland spar, with edges parallel to the crys- two Nicol's prisms, the left eye saw the coltalline axis, and united with their edges in opposite directions, with an inferposed transparent medium (Canada balsam) of such refractive index that the ordinary ray is totally reflected at its surface, while the extraordinary ray is transmitted. Two Nicola with their axis in one line, and with their angles similarly situated, will transpolarize light; when one of them is turned through ninety degrees the field will be dark since the light transmitted by the one will not pass through the other, which is then in a situation to transmit light polarized in the plane at right angles. To illustrate this by a simple example: A number of dinner forks placed on end and set in a row exactly opposite one another will permit cords stretched between the prongs to vibrate up and down so as to transmit a wave motion along the cords: but they will destroy any other vibrations or wave motion set up in the cords. Another set of forks opposite to one another, but lying on their sides will permit horizontal vibrations and no others, while they transmit the wave in the same direction. But these two sets of forks, if crossed at right angles, would not permit any vibrations or transmit any wave. Now this corresponds to the crossing of the two Nicol's prisms. It may be said in general that common or unpolarized light may be typified by the helical motion of a cord fastened at one end and held by the free end in the hand which rapidly describes an ellipse. When the motion of this cord is interfered with by either set of forks the mo-tion is resolved in the direction in which there is freedom, and deadened where there is restraint.

When selenite, mica, quartz or other doublerefracting crystals are placed between two Nicols, colored fields are seen, and when one of the Nicols is turned through a right angle, the complementary color appears. When one Nicol is replaced by a double image prism, the effect is very beautiful, for the comple-mentary colors are seen side by side. This phenomenon was very useful in the study of color derangement, since the inquiry had special reference to vision of complementary

The wools used were those generally known is Holmgren's wools, arrayed in series of one hundred, for estimating the extent of color derangement by the method of matching.

APRIL 29th, '83.-Miss Katie Cook, a wonderful medium for all kinds of physical manifestations, examined with the double image prism previous to séance: She could see with the left eye but one image of a pencil mark ring, that which was most refracted. She placed the point of a pencil a good way outside the circumference of the circle when asked to put it exactly in the centre. As the paper was moved the ring was unstable in its position. The prism showed two rings in the ordinary manner to the right eye. After the scance she could not see at all with the left eye; the right remained unaffected.

Miss Edie Cook before the scance saw the wo images, but much separated from each other. She also remarked when she looked at the ground glass globe of the gas lamp, that one of the images, that which was most refracted, showed broad colored bands taking up nearly the whole of the outline in place of the normal mere edging of color.

MAY 2nd .- Miss K. could only see one image through the double image prism held to the Such speculations, would be barren, how-ever interesting in an abstract sense, if seven inch minus glass, she saw both images they were not suggested by actual matter quite well. An experiment was then made

with plates of selenite between two Nicol's prisms. The colors of the purple and greenish yellow selenite were called blue and yellow, but when the real blue-yellow selenite plate was placed between the Nicol's, the colors were not recognized at all. After the scance, which was a very good one, the writer's wife, a hard and close observer, having her own iron ring put on her wrist without any shock, Miss K. could not see through the left eye; the correcting concave glass, which was useful before the scance, having no effect in restoring her sight. The circulation, judging from the radial pulse, was weaker on the left side than on the right after the scance. Neither ring could be seen through the double image prism after the

Miss E. Cook was examined before the so ance with selenite plates and the double image prism. She saw both the colors and the two images correctly before the scance but afterwards, though she could see the two images through the prism, she had lost all sensibility for color on the affected side Both the young ladies were examined with the colored wools after the scance; they had lost all power of distinction.

As remarked above, the writer's wife was present at the scance held on the evening of the second of May, and assisted at a very wonderful manifestation. On the fourth of May after walking through town and feeling tired, she suffered from transient left hemiopia; that is, she saw with the left half of each retina, the other half being but little responsive to the stimulus of light, or rather the visualizing centre in connection therewith. The dark half field was more marked for the right are then for the left. When for the right eye than for the left. When looking at a face she saw only the half of it but she could see distinctly the whole of a bright gas flame. With the left eye she could see a shaded half face, the other half being distinct, which with the right she could only see the half face, the other being perfectly black. When examined with the double image ors correctly, but to the right eye the red yellowish green to yellow; that is to say, the red was cut out in the one case, and the green in the other; in other words she was temporarily color-blind for red and green with the right eye, and possessed perfect color vision with the left.

Shortly after the examination while moving about she got a headache across the eyes, when on trial the hemianopsia had disappeared, and the colors were the same exactly to the two eyes.

Miss K. was examined in good light before scance on the 6th of May. She saw red and vellow tulips while out walking as "grey." Examined with the colored wools,—red, dark red, blue, dark blue, light blue, yellow and blue-green wools were all called grey. A seven concave glass corrected the achromatopsia completely. With the double image prism she saw but one ring with the left eye but with the glass she saw them both. When a beam of polarized light from a Nicol's prism was passed through plates of selenite and a double image prism used to complete the combination, she saw the double beam in complementary colors with the right eye, the normal appearance; but to the left eye the appearance was that of a single colorless beam. This was true for the blue-yellow selenite, as well as for red-green, as it is commonly called; the single image was in all cases perceived. When, however, the left eye was armed with the seven inch minus or concave glass, the vision of the left eye was exactly the same as the right. After the seance (all the seances were satisfactory in the way of manifestations of extraordinary activity) she could not see at all with the left eye; neither color nor ray vision remained. The glass, before so marked in its effect. did not restore the color of the wools, which

were all described as " greys." Miss Edie Cook was examined the same day. She could not see green, blue or yellow wools except as grey; dark blue was called very dark grey. The cherry red and dark red she saw as "dark red" and "very dark red." With double image prism both eyes behaved alike. On overlapping the images of a piece of green glass through which the light was transmitted to the prism, on that of red glass, she did not perceive the change that would be due to the superposition of lights of different kinds; she simply experienced the sensation of redness, the green being entire-ly absent. The images of blue and yellow glass overlapped as grey without any change being noticed. With a four and a half inch plus glass she sawall the colors when brought to a distance of four inches from the eye; the green required to be brought nearest to the eye. Outside that distance the red alone was seen as a diffused light-red. She saw the red and green (more properly purple or red violet, and yellowish green) selenite colors as violet and yellow to her good eye (i. c., partial red and total green blindness), and she saw but the red or purple red to the affected eye without any perception of the complementary. No glass corrective was tried after the selenite color experiments. This same young lady was examined after the scance, during which she was for a short time entranced, when she described certain persons whom she had often seen in personal relation with the writer. It was found that she had lost all color sensation on the left side. The double image prism showed double images without color; the wools were all grey to left eye.

She remarks the double images of a pencil mark ring as seen by the left are much larger than those seen by the right eye. They have to be brought much nearer to the eye before they their circumferences touch, than in the case of those seen by the right eye, say about five inches in the former case and ten in the latter. Now, before the scance this distance was the same for both eyes as the writer had noticed by careful observation.

It may further be remarked that the color-

ed bands seen on the image of the gas globe after a scance, when it was viewed through the double image prism, were on this occasion entirely absent. On that occasion the color vision was not wholly destroyed for the weak side, the scance being a "physical" only, whereas on the scances of the date corresponding to these observations the scance was a "seeing" one; besides the young lady may have been a more active agent on the latter date, and so have suffered a more specific exhaustion.

The above being a very few of the many notes the writer has been permitted to make concerning the members of this interesting family, will convince any candid reader that cerebral physiology must be the foundation of any legitimate and verifiable theory of mediumship.

The writer may remark that on many occasions he has known nose bleeding to follow the irregularity of cerebral circulation (and that during the actual occurrence of a genuine materializing scance), which many of the above observations indicate.

May 27th.—Before scance, Miss K. in day light, saw through double image prism two images when using the weak left eye, though she could not perceive the color of any of the wools offered for inspection. The sight of the right eye was quite normal. After the scance she saw but one image of a ring drawn on paper through the prism when the left eye was used. The concave glass corrected the defect and enabled her to see both. During the scance, which was illustrated by plenty of excellent lights, she remarked that she could not see the lights double through the double image prism. She over and over again said she saw the light very small and single, and this she said was the case with violet or purple was reduced to blue, and the two eyes. While examining her after the scance and while her weak eye was corrected with the concave glass to enable her to see the double image of the ring, pressure was accidentally made on the right eyeball, the eye being closed at the time; she immediately remarked that she saw four images! This was repeated again and again with the same result. These images did not fade as the prism was turned. Before, when she saw the second image through the aid of the glass, one image faded out as the prism was

Miss E. could see the double image-through the prism before and after the seance; she also saw the colored wools somewhat better than usual; she could see red pretty well, both dark and light, but she called the blues, greens and yellows "grey." During the seance she declared that she saw the lights double, but this proved on examination to be due to want of proper adjustment of the eyeballs in the dark room, as when each eye was closed in turn the lights appeared single to the open eye. With the double image prism she saw the lights double to each eye, unlike her sister as above described.

It appeared from observation that every member of the family, including the mother, three daughters and one son, were more or less the subjects of abnormal color sensibility. At another time when observations were being made, it was ascertained that Mrs. Cook possessed the following remarkable peculiarity. On being given light pink to match with the right eye, she picked out a darker pink from a group of colored wools She was then given the same pink to match with the left eye, when she picked out a very light brown; but strange to say she matched colors well with both eyes open. She makes choice of lighter shades with the left than with the right singly. There was also in the case of her son a difference of color appreciation on the two sides without pronounced achromatopsia, as in the case of his sisters. on occasions.

The following notes are interesting as throwing further light on the puzzling subject of deranged color vision: Miss K. Cook on the 16th January, 1882, had reverse color vision for red and green. When green glass was held to her eye she at once said, "Red, a nice bright red." This was afterward said to be the same as when red glass was held to the right eye. When red glass was held to the right eye. When red glass was held to the left eye it was called "green." It was said to be nearly the same as when green glass was held to the right eye. The same was found to hold after a scance on the 18th, the colors being darkened while yellow light was called "grey," and blue and violet light "black." All the colors were restored when a concave glass was held outside the colored plate at a distance of four inches. When held closer to the eye it had no effect. These experiments were several times repeated with the same result. On the 29th of Janu. ary an interesting observation was made in the case of the eldest sister, Florence, which gave the clue to the above mentioned curious contradictions: When a plate of green glass was held to the weak eye, she said it was "grey." but immediately on its removal she said she saw "violet." When red glass was held to her eye she said, "gray;" then when it was taken away she said she experienced the sensation of "green." These observations may be relied on as certain. To the unaffected eye this remarkable peculiarity was (Ontiqued on Righth Page.)

PHENOMENAL.

An Account of the Experiences of a Lady Reared as a Catholic.

To the Editor of the Religio-Philosophical Journal:

Hearing of the arrival of Henry Slade in New York, I feel that now or never is the opportunity to test the psychic phenomena of which he is the exponent. I shall run no risk of fraud on his part, as his reputation has been fully established by the German investigators. Zöliner, the famous professor of mathematics, has written a book, thus publishing his investigations. Bellachina, the court juggler, made affidavit to the effect that legerdemain cannot produce with similar means the results obtained through Slade. Alfred Russell Wallace testified for him in England, but still, as Ruskin says of

"All the information which men can receive from the accumulated experience of, others, is of no use but to enable them more quickly and accurately to see for themselves. It will in no wise take the place of this personal

Sunday .- Well! twenty minutes have not rolled over my head since I have obtained writing on my own slate, washed and held by myself; but to commence at the beginning—noon: A large sunny room—a plain wood table with no corner—a tall handsome man who rises on the introduction. As he does so, I see he is lame. My slates, a wee bit of pencil between them, are held under the end of the table by Slade's right hand. His palm and wrist are in full view. He is seated sideways, neither knees nor feet under the table. His nails are cut to the quick His left hand grasps both of mine. He chats with me, as the little scratch of the pencil between the slate plods its steady course. A tiny tap announces finis. The slate is withdrawn, and breathless with interest and astonishment I read:

'We are glad to be able to come and give you evidence of spirit power, and also to tell you something in regard to your future, etc. There is a dark cloud hanging over you caused by no fault of your own. Because," etc. [Here followed counsel and a prediction, which I could not and would not give credence to. It attacked a tried and trusted friend.] I have brought home this slate just as it was written on by the unknown intelligence. I have locked it away. No eye but mine shall see the prediction! I cannot believe it will come to pass.

I receive many more messages, all derogatory to the person against whom I am warned. What can it all mean? Finally I hold the slate entirely myself, in my own right hand—the slate on which I have been writing questions and receiving answers for nearly a half-hour. This is the final test. All cannot do it. In Europe only the Grand Duke Constantine succeeded in this experiment with Slade. I learned this from Zöllner's book. I determined to be very careful-never ceasing to hold the state. I carefully cleaned it and put a tiny bit of pencil on it; then I thrust it under the table as I had seen Slade do. He is still seated sideways to the table. A violent twitching is felt by me in my right arm, as if too strong a current of electricity was being passed through it. I hear the scratching,

and then a tap. I withdraw and read:

"Good-by. Success is before you."

I bring both slates home with me—the first prediction and the last farewell. Huxley or Tyndall, can either of you sound this with the measuring tape of your material

otning nas descenued: I will not dwell on that, only so far as it has shown the prevision of the intelligence communicating to me on the slates. I have come again from Henry Slade. The double slates were placed—the pencil between them—on my chest, I leaning back so as to support them. Questions and answers are entirely hidden. This, to-day, is important to me, as I would unveil my heart to my unseen advisers only.

March.—Henry Slade is very ill. The physician in attendance (of whose house I am an inmate) has invited him to Staten Island. On returning from church on Sunday, I find that Mr. Simmons, Henry Slade's agent, has brought him sick—perhaps dying—to our home. This evening raps have been heard and conversed with by all the different members of the family. Slade lies completely unconscious. A strong narcotic has been given him, as when awake his sufferings are intense. His is a peculiar case; the nerves and muscles of his right side work up and down, as if they were pulled by ropes. He exhausts his vital force in the exercise of his mediumship. Nature has her revenge when the demand on her resources proves too great. Ah! me! It is hard to endure such agony. Genius must ever wear its crown of thorns.

Henry Slade's niece, Agnes, is with us. Her mother is dead. Raps came while he was asleep. We called the alphabet. The raps spelled out Phœbe. We did not recognize the name. A sudden thought strikes I go down stairs and find Agnes read-"What is your mother's name?" I ask. She answered, "Phœbe." I say no more, but return to the sick room where I have left the doctor. We question the raps further, and gather from them that their author, Agnes's mother, is greatly distressed about the health of her child. We are astonished, for all thought her the picture of health. Dinner ensues; raps come under the plate of Agnes; some hours after she has a severe bleeding from the lungs, a most fatal sign.

Dr. Slade knows nothing of this. He feels better, and in the evening, having risen, he is entranced by the spirit of a Spanish actor. I have witnessed the performances of most of the celebrities of the world. I have been myself a student at the Conservatoire in Paris. I know whereof I speak, when I say that only in Salvini have I witnessed equal pathos, grace and power, and this by a weak, sick man, if I refuse to believe in another controlling him. A slight grinding of the teeth, and Slade is himself again. He describes his sensations when going off into a trance as those of sinking deeper and deeper into a bottomless abyss. He codes out of this state refreshed and invigorated instead of wearied. He has been entirely unconscious.

April, Sunday.—Returning from Mass, find I have missed the boat, and consequently my dinner. I determine to call on Dr. Slade who has returned to New York. I find him in, and we go for dinner to Delmonico's. When seated at the table, to our discomfiture and great embarrassment, the spirits express their approval of their medium's recovery by violent thumps—almost explosions under the table. The alarmed guests and waiters gaze fearfully out of the windows. I take advantage of their averted gaze, to expostulate thus: "Dear spirits, you are making us too conspicuous. Come and call another day." This occurrence worried Dr. Siade, who is most reserved.

Monday.—At the Union Square Theater this evening, our unseen friends rapped on cane,

hat and programme—tiny taps that I could

quietly converse with. Thursday.—Talking quietly this afternoon, I was suddenly startled by Slade rising and taking two slates. As usual I cleaned them. Long continued scratching ensued, but when uncovered, blankness only was before us. Again the slates were placed on my chest. This time successfully. I read:

"Your mother has tried to write. Being unused to it, she has failed. I write now for her. She said: 'Write to your sister Lilly. Tell her I am by her side in this, her great sorrow. I am grateful from my heart for all that Mr. — has done for her. Her father has not behaved to her as he should have done."

I copy this message and send it to my sister, Mrs. Steele, in San Francisco. My mother has never communicated before.

April [one week later].—To-day there comes a confirmation of the slate message—A sad note from Lilly. Her letter has crossed mine: "I could not write before. Two weeks ago I carried two little coffins to the grave, and laid them beside my dead mother. My heart

is broken.-Lilly." Last night I was again musing on psychic philosophy. I had told much of my experience to my confessor, an intellectual man expelled with the French Jesuits from Paris. He is very devout and suggested that I exorcise the diabolic influence (as from my testimony he cannot deem it fraud) by dropping on the plate some holy water, or by making on it the sign of the cross—in middle ages an infallible exorcism. Our nineteenth century devil proves more obstinate, for he caught me in my own trap, as witness the following: Slade was impressed to hold the slates. He did so by placing them as usual on my breast, and then ensued such a scratching!-all in one corner—then the ordinary writing continued. When uncovered, we find a large, handsome, and well shaded cross! The writing which follows was in French,—a quotation from the New Testament, an original paragraph in regard to man's inhumanity to woman in past centuries. All this was signed with great flourish, "J De Maistre." I immediately take the slate to my confessor. I fell him Slade's utter ignorance of the French language, and I ask him to test the grammar. It proves accurate in every particular, even to the correct placing of the accents, grave and acute, which are

So it seems the devil can quote Scripture. May.—Lately I have been having many serious talks with the spirits, for why should I not call them so, taking the word of the strange intelligence which raps and writes independent of human aid? Below I report their sayings as to this world and the next, first calling attention to the old tale:

over the words. De Maistre is a celebrated writer of past years, in defense of the Papacy.

The good Father looks puzzled and exclaims,

At the debate of King Edward with his courtiers and priests, whether he ought to receive the Gospel preached to him by Paulinus, one of his nobles spoke as follows: "The present life, O King weighed with the time that is unknown, seems to me like this: When you are sitting at a feast with your earls and thanes in winter time, and the fire is lighted, and the hall is warmed, and it rains and snows, and the storm is loud without, there comes a sparrow, and flies through the house. It comes in at one door and goes out at the other. While it is within it is not touched by the winter or storm; but it is but for the twinkling of an eye, for from winter it comes and to winter it returns. So also this life of man endureth for a little space. February, 1885 .- "A dark cloud is hanging | What goes before or what follows after, we Ak! well it has proved a thunder know not. Wherefore, if this new love bring the lightning has descented: but anything more certain, it is fit that we should followit."—Churton's Early English Church.
Says Robert Campbell, a spirit controlling

Henry Slade: "You are forming your character now for the next world. Every bad action and thought are written as on a scroll only to be erased by reparation. The law of God is the law of good; the love of your neighbor, the lending of a helping hand to strugglers beneath you. Here let me interrupt my report to recall Ruskin:

"It is the great principle of brotherhood— not by quality, not by likeness, but by giving and receiving. The souls that are unlike, and the nations that are unlike, being bound into one lovely whole, by each receiving something of and from the other's glory." To continue:

"Here in the Spirit-world we see so much that might have been avoided if only mortals knew. There is no eternal hell, but many hells. Progression is the great law, so hell is not eternal, but all broken laws must be paid for in bitter repentance, sorrow and shame. There is work for you to do on earth. There is work for us here. Millions of spirits are trying to reach your consciousness. We work in various ways. All your inventions. all your insight comes because of our aid. Genius receives on the white expanse of his soul, visions from spirits' above. We have found no personal God-no one we could go up to and talk with face to face. Sometimes one has come and said: 'I have seen God,' but it proved but some mighty angel. The great Spirit pervades all. The tide of being flows from the great Will. Spirits are all but disembodied men and women, and in the lower sphere, still retain human errors. All these must be out grown before they can rise, for the exterior harmonizes with the interior. Beauty encircles beauty; love encircles love; Spiritualism comes to teach that on you rests the responsibility of your future progress."

Most of the above was said to me one Sunday evening. Another day a spirit, Mr. Davis, replied to my statement that Spirit ualism was a science—not religion—by the following:

Spiritualism is the chariot of the soul. Its teachings flush with roseate lines of hope, youth's dawn, and gild with golden promises ife's sunset sky.'

One evening an Indian spirit. Owasso. in answer to a question, "Where is the Spiritworld?" replied:

"We are separated from you by conditions. What distinguishes you from the beggar in the street but conditions? When we assume human conditions, then we are conscious of you and your surroundings. When you assume spiritual conditions, you will become conscious of us and of our sphere; more I cannot explain to you. Spirit knowledge cannot come to all."

Then asked, "Was Jesus conceived by the Holy Ghost?"

The answer: "Mary was entranced in order that the birth of Jesus should be hidden in spiritual mystery. This mystery colored Mary's thoughts before the birth of the child. Jesus was a great medium, and as such was the Word of God."

Then I ask myself, "Is not Christ all we shall see of God?" Dear Jesus, I cannot resign you out of my heart or life. "My peace I leave you—not as the world gives, give I unto you. Be not troubled or atraid." I cannot better recapitulate the spiritual religious thought than in the words of a great modern thinker, Ruskin:

"First a governing Deity; then truthful knowledge of human power and human worth in respect for the natural claims and feelings of others; in the precision and thoroughness of our obedience to the primary laws of probity and truth. This character intelligently obedieut to a moral law common to the Jew and Arab, the Greek and Christian, the past world, the present world, and the world to come, is assumed here as the basis

of religion, not religion as the basis of it." June.-To-day at lunch, Dr. Slade and myself being the only ones in the room, my ankle and wrist were repeatedly grasped as by a strong human hand. Dr. Slade sat far from me. He was distressed at this "malapropos proceeding," as he considered it.

June.—To my astonishment Slade was con-

trolled by a musician. He went to the piano and played and sang. He can by himself do

Here I am at Lake Pleasant for two days. have just come in from a walk about the grounds with Dr. Slade. Raps were showered on the top of my parasol. In this way while strolling along the shaded lanes, I conversed with my spirit friends. This morning I had a sitting with Slade. I came for a friend, and laughingly told him I should act as a skeptic, so I carefully examined every thing in the room—never let the slates pass out of my grasp. I finally placed them on the table, both my hands resting on them, Slade's hands resting, one on each of my wrists. This message came to me:

"Je suis charmé d'avoir le plaisir de vous voir Je suis desesperé Je ue pouvoir profiter plus long temps de votre compagine. "J. OABOGIAHA."

It was my friend who controlled Slade for

Four o'clock.—Another sitting; a long mes-sage received on the slate for my friend Then I ask Owasso if he will lift me up in the air. He raps, "Yes."
Slade places the tips of his fingers on the

back of my chair, and I rise, square and level, a foot into the air! How about the laws of gravitation? Later an athlete attempted to lift me in the same way. He, however, took a firm grip on the back of the chair. He failed signally.

October.-One year ago I commenced this investigation, an ardent Catholic. To-day I believe in goodness as manifested in character, and not creed; in deeds, not words, but still deeply loving and cherishing my old Church, whose records are filled with the communion of saints. But shall I refuse today's revelation because it accords not entirely with yesterday's? Is it not best to make truth your own wherever you find the precious gem, and not discard it because it does not match another truth? Now "we see through a glass darkly, but then face to face." Thank heaven it has not been my life's destiny " to have stood by the great Sea of Eternity, and seen no God walking on its waves, no heavenly world on its horizon." New York City.

AN OPEN LETTER TO COL. INGERSOLL

(The Index.)

My dear Sir.-Last summer, you were kind enough to address me a letter, stating that there was much in common between us, referring to our views of the liberal movement, and expressing a desire for an interview, which would afford an opportunity to consider the situation together and to compare notes, before the next Congress of the National Liberal League should convene. Since circumstances did not permit the proposed interview, which was mutually desired, I wish, in a communication, to state in part what I should have been pleased to say to you verbally; and, as what I shall write will relate entirely to matters of interest to the liberal public. I deem it proper to present what I have to communicate in the form of an open letter.

At the first Congress of the National Liberal League, held in Philadelphia in 1876. there were present one hundred and seventy delegates, or members to whom certificates of membership had been issued by the committee of arrangements. About forty leagues had been organized, and were active, fifteen of which were represented by delegates. In the Congress were represented twenty-four States and two Territories. Besides, applications for membership had been signed by six hundred and twenty persons who were not in attendance. Letters of sympathy and encouragement were read from William Lloyd Garrison, Wendell Phillips, Judge Hurlburt, Hon. Nathaniel Holmes, Hon. Samuel E. Sewell, Hon. Geo. W. Julian, Rabbi Wise. Robert Collyer, M. J. Savage, and other well-known men, whose names are never thought of now in connection with the National Liberal League. At the second Congress, held in Rochester the following year, there was an increased attendance; and the

work done was quite satisfactory. At the third Congress, as is well known the control of the League passed into the hands of a faction, who subordinated the original object of the organization—the secularization of the State-to an agitation for the repeal of the postal laws of 1873, against the transmission of indecent literature through the mails. Mr. F. E. Abbot, the President, who had initiated the Liberal League movement as a definite organized effort to accomplish the separation of Church and State, and who had done more than any other man to make the League so far a success, was turned out of office, because he was op-posed to repeal; and Mr. Elizur Wright was elected to fill his place, because he was in favor of repeal. The League, in its administration, was thus committed to a policy which drove from it Mr. Abbot, Judge Hurlburt, and many others, who had been identified with it from the beginning, and which, at the same time, attracted to it certain strange sort of men and women, who had manifested no interest in its declared purpose when it was simply the separation of Church and State. That policy checked the movement for State secularization, and brought discredit upon the liberal cause. On account of persistent opposition to it, from its inauguration at Syracuse till it collapsed at Cassadaga, The Index has received every species of abuse, especially in the paper which started the "re-peal" agitation, and which continues to be the main organ of the League:

Some months before the Congress convened at Cassadaga, Mr. A. B. Bradford proposed an independent convention of Radicals for consultation. There were, he said, " men in the land who are not identified with either the Liberal League or its opponents, and who, if they would invite a national convention of free thinkers to meet, might, from their high character, close up our ranks, and, if nothing more, accertain approximately our numerical strength, so that the public might know the fact." This proposal was "seconded and accepted by the president and secretary of the National Liberal League for a new deal ni led my approval of Mr. Bradford's proposition and the assurance of my cordial support, if it were carried out in good faith. I said in The Index, "If there is to be a national liberal organization, let the call be made without reference to the National Liberal League or any other existing organization, and let the convention called to effect a union of Liberals on a broad and comprehensive basis be unhampered by the past.

The next Congress convened; and fortyeight delegates, several of them proxies, were present. The entire attendance was, of course, much larger. There was no reorganization of the League, no attempt to "revise the basis of the League" which the "call" had announced as a part of the programme; and there was no rescission of the repeal resolutions, the adoption of which at Chicago caused you to resign your position and leave the organization. Two or three persons prominently identified with opposition to the repeal folly were, without their knowledge or consent, proposed for vice-presidents. "Jesus Christ and the Almighty" were derisively proposed, when the names of the offensive anti-repealers, including that of Mr. Abbot, were dropped.

At this Congress, you were elected President of the National Liberal League. There were several circumstances that made it easy for those present to forgive your protest and withdrawal from the League at Chicago while your talents and wide reputation as a popular advocate of free thought made your election as president extremely desirable, indeed, absolutely necessary, to save the League from speedy dissolution, and to enable Messrs. ex-Rev. Putnam and Watts to carry out their scheme designed to give them certain advantages. The former had attempted the work of a liberal lecturer, failed and returned to the pulpit, and remained in it as long as circumstances would permit. The latter had failed in his contest with Bradlaugh, and in his effort to organize a Secular Union in England. Although he had been in full sympathy with *The Index* in its opposition to the action of the National Liberal League, he was ready at the first oppor-tunity to profit by the division among Amer-ican Liberals, and to stultify himself by active work for the League a year before the Cassadaga convention, when it had no thought of abandoning the policy which he had professed to hold in abhorrence.

There was nothing surprising in your elec-tion; but many of your friends, who admire your genius and your generous impulses, were surprised when you, after some months of silence following the announcement of your election, authorized the present leaders to declare your acceptance. Certainly it would have been better if the League had een allowed to become extinct, as it certainly would long ere now, had not the magic of your name been used to revive it and to continue it, for a while, under a leadership which makes it serve personal interest, and is quite devoid even of the consistency and spirit of sacrifice shown by its late leaders. If a national organization of Liberals in this country is desirable it should be one in fact, and not in name only; and it should be conducted in a way to command the respect and approval of all classes of true Liberals. The present leaders of the League the past year have called upon all, Christian and non-Christian,—all who believe in the separation of Church and State, -to support the League by contributions; and, at the same time, they have been chiefly engaged as officers of the any time to serve those who, in the shadow of death, require the noble consolations of our secular faith." Such an announcement by an individual secularist or by a society of secularists would be proper enough; but how can an organization justly or honorably de-clare that the "nine demands" are its platform, solicit aid from all who subscribe to those demands, from all who believe that the Church and State should be separated, and be at the same time directing all its energies against the religious faith of the majority of those upon whom it thus calls, and in propagating views which many who favor divorce

of Church and State utterly reject? It is not strange that intelligent liberals generally still feel no interest in the National-Liberal League. They understand that you, whose genius they admire and whose work they appreciate, are only nominally President of the League, your name being amply used to fly the kite of interested paries. The little interest felt in the organization is sufficiently shown by the fact that only four Leagues out of the hundreds claimed to be in existence, were represented at the Cleveland Congress last month. The entire number of delegates reported present by the Committee on Credentials, according to the chief organ of the League and of the repeal movement, the Truth Seeker, was thirty-five. Considering that the League through its secretary a year ago proposed an "aggressive campaign," in which there should be "for the enemy no resting spell," and which was to effect "a change of front of the universe," if \$5,000 should be raised, the results of the year's work do not seem

to be very encouraging. The free use of your name enabled the ac-tual managers of the League to raise by contributions the past year \$3,684.58, and of this sum \$3,456.71 went to pay the "first vice-president" and secretary for lecturing against Christianity,—certainly not a large amount but which money should have been expended in the cause of State secularization, when that is declared to be the object of the League, and when, on that pretense, requests for contributions are made.

A friend suggests as the most charitable explanation that neither of the gentlemen above referred to comprehends fully the difference between the system called "Secularism" and the secularization of the State. This is possibly true, but, if so, they should have been duly instructed before being authorized to represent a liberal organization at the head of whose list of officers stands the name of America's most brilliant, eloquent and widely known advocate of free thought. I do not doubt that you have permitted your name to stand as President of the National Liberal League from generous motives; but please consider whether, in so doing, you are not giving a new lease of lifevery feeble life, though it be—to an organiration that is controlled in the interest of a faction, that is doing nothing for State secularization, that only serves to perpetuate illwill and dissension among liberals, and to prevent or delay a national organization with the numerical strength, character and consistency of action necessary to command the general restect and support of intelli

gent and independent liberals. I have no personal interest in the League As a public lecturer, I have never depended and a new organization of the Liberals of this country." In reply to Inquiries by the officers of the National Liberal League, I sig-

my own positions, not those of society, although ready always to work with any organization, when I have been able to do so with-

out sacrifice of principle.

I write you in entire frankness, but with great respect and with high appreciation of your courageous and effective warfare against

Sincerely yours, B. F. UNDERWOOD.

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

BY CHARLES DAWBARN. No. 5.

In the previous articles we have seen that whatever may be the form of individual man, there is something within him that remains unchanged. Crowd all of outward nature onto a slide for your microscope; or, expand it, if you choose, far beyond the utmost compass of your telescope, man would know no difference, because he himself is the same; yet assuredly his body would not be the same, for we have proved that the form in which we manifest as individual man and woman is but an appearance, whilst we have as our true size that which is independent of all such limitations, and which we can only speak of as our "identity" in contrast with all that to day marks us to one another as individuals.

So humanity is not confined to the form which we see and hear and whose hand we grasp; and I confess that my mind can realize no boundaries to the identity of manhood. It is true that just as I admire and love the individual form in earth life, so when I pass to the Spirit-world, it is a soul in the longloved form that greets me there, too. But this is the point to which we have now trav-True manhood is not its clothes, whether they be cloth woven in loom and shaped by tailor, or atoms cunningly aggregated by nature into bone, sinew and crimson stream that sweeps silently through artery and vein.

Manhood is intelfect, emotion and willpower bound together into an "identity" that stands as an eternal spark from the altar fire of the great Oversoul. So in earth life, be the form large or small, crippled or perfect, manhood peeps out as best it can, shooting out its rays through such cracks in its coarse covering as best it may; but that covering is not the man. The idiot has as bright an identity as is yours or mine, though all dark be his outlook on earth life. Peasant and emperor, murderer and philanthropist. thief and honest man, each one has a grand soul peeping out through very coarse matter. But soul meets soul in earth life through this matter, and whatever be its interior knowledge, can only express itself through these five poor senses. Psychometry is the soul at work in its own royal domain, but it can only express its gatherings through its earth form. so at best we find mistakes and uncertainty. The faculty of prophecy is a soul power, which means that truth of to-morrow can be gathered by the soul in its own outreachings; but no wonder that such truth becomes dim and distorted by mortal channel through which it flows. And the manifestations we call clairvoyance, clairaudience and healing power are expressions of a vast manhood peeping out through a limited and imperfect form.

We next notice that, if everything of true manhood belongs to this vast "identity," then League in lecturing against the Bible and the incident we call death can have no effect christianity, and in defense of the system or cult called "Secularism." In one of the geneles of spirit life compel a new form League circulars, the secretary announces | which, though superior to the one we now wear, is still a limitation. Advanced spirits teach that successive changes evolve forms more and more ethereal, giving to the soul greater play, till we may conceive that in some far distant future love and wisdom, and will power can mingle and enjoy regardless of all we now call "form."

But the true size of man is the important fact of to-day, too; and this vastness to humanity suggests a thought or two worthy of consideration. We have seen that the size of the speck we call man in earth life is a matter of no consequence to the human soul; and if shape and form have no special importance, why could not spirit manifest through ant, bird or elephant as well as through what we call man? Is it not at least possible that all life is but of the one race we in our pride call human? May there not be a oneness in life of which we have not dreamed, just as the chemist is anticipating that his seventy elements will be resolved into one grand principle?

Does not this idea of oneness in life lead us, irresistibly to the thought that after all the one who really exists is the great Oversoul, to whom we stand related just as the small fragments of truth our scientists discover stand as but atoms or molecules of the one vast whole? Does it not teach us that the son of the widow, wandering in a distant land, is yet surrounded by the love that is a mother's and knows no limit? and that his soul meets hers in fond embrace, though the poor mortal brain can only chase the truth through misty dream? May we not feel assured that our beloved in Africa, Australia, or away in the land of rajah and mogul is with us soul to soul? Find a mortal form, so nerve-shattered and sensitive that soul life can for a moment break loose from matter, and the trembling lips will voice this reality, and show you that miles and leagues are no boundaries to the immortal soul.

And now, in conclusion, if the object of these articles has been in any degree attained, we have a somewhat higher and grander conception of humanity. The death that baffles the materialist has become to us an incident of life. The superstitions of the priest now stand to us as only the heedless talk of a clown upon life's stage, for we have realized the vastness of true manhood as comparable only to the universe born of the Over-Soul in whom we all live, move and have our being. (The End.)

The value of homing pigeons in country medical practice has lately been described by an English doctor. He starts upon his daily rounds with a basket of the birds. Upon leaving the house of a patient who needed immediate attention, he would start off a pigeon with the required prescription. and the assistant in the doctor's surgery would forward the medicines to the patient long before the doctor's arrival home. A case is lately cited in which pigeons regularly carried a morning newspaper to their owner. The birds can carry weight to the extent of three quarters of an ounce or more.

Solomon, the ancient Jew, said, "Spare the rod and spoil the child." Humanity would say, "Spare the child and spoil the rod."

Horsford's Acid Phosphate. FOR ALCOHOLISM.

Dr. J. S. HULLMAN, Philadelphia, Pa., says: 'It is of good service in the troubles arising from alcoholism, and gives satisfaction in

Woman and the Household.

BY HESTER M. POOLE. 1106 West 29th Street, NewYork,1

THE DEPARTING SPIRIT. 1 eep not for her; weep not that she is passing Through death's dark vale to her bright home Send back thy tears beneath the sunbeam's basking

But think though for her the vail be lifted The lovelier things of that fair life to learn, Each hour to grow more spiritually gifted, That she will leave thee never to return;

oon will her spirit bathe itself in love.

No! often in thy silent hours and lonely Some blessed influence o'er thy heart shall steal Some shadowy presence which the spirit only With the deep inner sense shall know and feel;

Some bright, immertal influence which ne'er shall

sever,
And still communion growing still more deep,
And holy hopes and dreams that live forever,
Within its urn shall in sweet ellence keep. Then weep no more; tears ill belit the hour

Which heraldeth for her a fairer morn;
Night's shadows lessen and with kindling power
Day smiles upon the spirit newly born.

—C. W. Hart.

FROM MANY SOURCES.

O Sata-San, a young Japanese lady writer, is employed on the editorial staff of one of the best newspapers in Tokio.

Jennie Lind will sing in public this summer for the first time in twenty-two years, in aid of the Children's Infirmary in Norwich, England.

The Archduchess Maria Theresa of Austria, is an amateur jeweler and works constantly under the direction of a practical tradesman. It is said that nine hundred and fifty-five farms in Iowa are owned by women, and that twenty dairy farms are managed by women. There are one hundred and twenty-two women physicians and five women attorneys-atlaw in the State.

One of the eleven ladies-who graduated from the Woman's Medical College of the New York Infirmary, a few days ago, was Miss Kin Yamei, the first Chinese woman, it is said, ever granted a degree of M.D. in this country. She will remain in the United States some time to further fit herself for practice among her own country women.

Natalie of Servia, enjoys much more than the traditional beauty of queens, and is described by an enthusiatic writer in the Cologne Gazette as being "not only the most beautiful, but also, perhaps, the best and most amiable wo-man in the kingdom." Like King Milan, she is of Roumanian descent, her mother having been a member of the Sturdza family, and her father, Herr Von Keshko, a Bessarbian boyar. 11. was a Colonel in the Russian army. Queen Natalie has endeared herself to the populace of Servia by her fostering care for the educational interests of young girls. The Crown Prince Alexander, in whom center the hopes of the Obrenovitch dynasty, is de-scribed as an intelligent lad of excellent ca-

The following pointed "reasons" are from the pen of James Parton, the historian: "If men have a right to vote, women have, for they earn and own one-half the common

"If men need the vote for protection, wo-

men need it more, for they are more in need

every matter of importance that concerns both, the men of a nation ought to ask the opinion of women on public affairs. And what harm could their voting do?"

Louisa M. Alcott has had a sale for her works of over 500,000 copies.

Mrs. Frances A. Victor has written for Mr. Hubert H. Bancroft's "History of the Pacific Coast." the volumes on Oregon. Washington. Idaho, and Montana, and is now at work upon Navada

In the formal opening of the new Bryn Mawr College for Women, near Philadelphia, James Russell Lowell was one of the speakers. Among other things he said, when asked what were his notions of a university.

"That it was a place where nothing useful was taught. He said that this answer was the result of a too violent reaction in his mind against the American notion that education was merely to be utilized for breadwinning. It should be a sweetener of all the events of life. He had been skeptical about women's colleges, but he now wished to take it all back. The object of culture should be to produce men and women really civilized, able to distinguish between literature and reading matter." It was a very narrow and priggish view of education, and one which the scholar and poet will have occasion to

revise and enlarge. The journalist has the advantage of the congressman in the following proposition by Henry B. Blackwell of the Woman's Journal:

'Congressman Lovering who is a more astute politician than Cabot Lodge, proposes to pay a pension of eight dollars a month for life to every soldier, rich or poor, sick or well, who ever served in the Union army. We move as an amendment, the payment of a similar pension for life to every woman, rich or poor, sick or well, who has been a mother.

"There is no argument which Congressman Lovering can suggest in favor of the soldier, which does not apply with still greater force in the case of the mother. 'Peril to tife and health?' The mother's risk was greater. 'Service to country?' Without the children the country would coase to exist. Insufficiency of pay? The mothers of America, by law, receive only food, clothing and medicine. 'Length of service?' The war for the Union lasted five years; the mother's cares are four times as long continued, and are far more arduous. 'Personal need?' Women have to work at greater disadvantage, and for less than half the pay which men re-

"Why, then, will Congressman Lovering refuse to accept our amendment? Simply because soldiers vote and women have no votes. In other words, soldiers are sovereigns; women are subjects. Give women the ballot, and straightway a pension to mothers would cease to be ridiculous, and become sublime in the estimation of Congressman Lovering.

The following from the New Northwest tells its own story:

AN INFAMOUS LAW.

"Several years ago a citizen of Washington who happened to be poor married a young lady who had great wealth. They had but one child, who died. The husband had entire control of his wife's property, and managed it wisely. At his death not long ago, it was discovered that almost the entire estate stood in his name, and as there was no will his month.

relatives got the most of it. The widow who THE ATLANTIC MONTHLY. (Houghton, Mifflin was worth \$200,000 or \$300,000 when she late husband's relatives, who had nothing, and Princess Casamassima. Dr. Holmes conserved the street of the house in which her father lived, and which was her very acceptable to the readers of the Atlantic. own when she married, went to them under an odious and wicked law which provides that a woman in the District of Columbia Modern Literature and Art; Prof. Charles F. has no right of dower in property that is en-cumbered. Harper's Weekly, commenting on the above, says:

"'If this story be true, it shows what outrages are committed in the name of law. and if women had been legislators and had passed such a law, it would be cited as conclusive | Fiske Bates and others. evidence of their total incapacity to deal wisely with the most important interests and of their proclivity to tyranny and injustice. It is a generation since Mr. Gladstone described the English divorce laws, devised by men, as infamous. Such a law as that mentioned in the Woman's Journal, which enables a husband, even unconsciously, to deprive a wife of her property and transfer it to his relatives, is worthy of the same opithet. It is infamous. It would be interesting to know what kind of people they are who can enjoy without wincing the booty

which such a law gives them."
"The Woman's Journal tells the hard experience of a widow past ninety years of age, now living in Massachusetts, the facts hav-

ing been furnished by herself. "Mrs. Blank married young. To furnish her wedding outfit she spun and wove. With the money thus earned she laid in stores of useful things. Silver spoons were among the articles thus bought. By these she set special store, for silver spoons in those days were not found in every house. It was not long before this young wife was a widow. Then the law which had given all she possessed to her husband, now interposed again to see that nothing which belonged to the heirs should fall into the hands of the widow. The spoons belonged to her husband; they would go to his heirs. The young widow pleaded for his spoons, and it was finally agreed that if she would pay the money value of them she might have them. Forthwith she began to weave and spin, and with the money so earned bought back her spoons. By and by she married a second time, and again the spoons belonged according to law to the second husband. In process of time this husband also died. Again his heirs were entitled to the spoons and much besides. But the taking of the cherished articles gave so keen a hurt that its special pain yet survives. She still tells how for the third time she earned the money with which to pay for those spoons, and how they were conceded to her only on payment of their money value.

Partial List of Magazines for December, Received.

THE CENTURY MAGAZINE. (The Century Co., New York.) The frontispiece of this number is a striking portrait of the late Helen Jackson (H. H.) with which is given an account of her life and writings followed by her last work in verse. George Parsons Lathrop writes under the title An American Lordship; Mark Twain contributes a chapter of antobiography. Captain Ericsson furnishes the serious war paper of the number. The Shah and his palaces are described incidentally in an illustrated paper on The City of Teheran. The Bostonians and John Bodewin's Testimony are continued. There are two short stories, A Child of the Age, and Mrs. Berty's Tea. An of protection.

"If the majority eight to rule because two heads are better than one, we throw away our chance of the best government by excludions and an essay on The Lesson of Greek tions and an essay on The Lesson of Greek ing women. If a man ought to consult his wife on Art. Popular essays are Faith-Cares and Dangers in Food and Drink. Short essays in the Open Letters department contains opinions by well known statesmen. Topics of the Time contain several Editorials and many Poems are added to make up a most interest

ing contents. THE NORTH AMERICAN REVIEW. (New York.) The opening article, Halleck's Injustice to Grant, is by Col. Fred Grant, and told almost exclusively in extracts from dispatches. Gov. Ireland describes the progress of Texas; Motley and Monarch, is a marvelous bit of rhetoric, being a prose poem on Lincoln, by Col. Ingersoli. Rome and the Inquisitions, a Catholic defence of the charge of cruelty against these ecclesiastical tribunals. Gen. Fry, in his Acquaintance with Grant, describes the cadet life of the future General of the Army. Israel Green tells his version of the Harper's Ferry affair. Senator Boutwell and Gen. Rosecrans contribute articles. The closing article is by the Editor, Mr. Rice, on a Distranchised People, which he claims the citizens of Delaware are.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Among the attractions of the December number are found full page plates of Study of a Head, Fortune, My Sweetheart, Wife of Pygmalion, Confession of Love, and a Scene in Heligoland. The illustrated articles comprise a story by the author of "John Halifax, Gentleman," A Day with Sir Roger de Coverley, Through the Cotes du Nord, and The House of Lords. Mrs. Oliphant contributes a novelette, which will be read with pleasure by her many admirers. Altogether this is one of the most interesting and highly artistic issues of this popular

THE MAGAZINE OF ART. (Cassell & Co., New York.) The contents of this number is a delight to the eye and the mind. Its frontispiece is a reproduction of the Cascade and the Watch Tower. The opening paper is on J. W. Waterhouse, A. R. A., illustrated with engravings from his best work. This is followed by a paper on Art in Egypt. The article on The Romance of Art is devoted to Torrigiani, Sculptor and Bravo. The Lower Medway; A French Theatrical Museum, and a Ballad of Dead Actors are good. A Chapter on Chairs illustrates some of the most striking varieties. The department of notes is full and interesting.

DIO LEWIS' NUGGETS. (New York.) The December issue of this monthly is full of good things. Several of the articles are il-Instrated; among them is an introductory one of a series on the subject of Home Gymnastics. In this article Dr. Lewis tells us how he was led to introduce the use of the wooden ring. Dio Lewis' writings and labors on the subject of calisthenics have largely revolutionized the exercises of the Gymnasium both in this country and in Europe.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co. New York.) The stories, poems and serials will be read with pleasure. The pages are enlivened by many illustrations.

THE QUIVER. (Cassell & Co., New York. The Quiver this month begins several serials and with short stories, sketches, poems and illustrations make up a good contents.

THE SEASON. (The International News Co., New York.) The usual amount of fashion items, illustrations and the latest styles in needlework in all departments, is found this

was worth \$200,000 or \$300,000 when she & Co., Boston.) In this number will be found married, is now comparatively poor, and her interesting chapters of A Country Gentleman very acceptable to the readers of the Atlantic. Horace E. Scudder completes an excellent Smith contributes an article on Southern Colleges and Schools; John Fiske concludes his essay on The Idea of God as Affected by Modern Knowledge, and Edmand Noble writes of Life in St. Petersburg. There are poems by W. H. Hayne, Edith M. Thomas, Charlotte

> ST. NICHOLAS. (The Century Co., New York.) The Christmas number of this monthly is filled with choice reading and appropriate illustrations. Susan Coolidge opens with a poem The Little Christmas-tree, and Little Lord Fauntieroy follows. The second part of New Bits of Talk for Young Folks tells about Magic Clocks. Enough for Two is a suggestive picture by J. C. Beard. Santa Claus on a Lark; School-life at Rugby; A Morning at Rugby during Vacation-time, and Among the Law-makers are included in the list of stories. Chopin is the subject of the From Bach to Wagner series. There are also many poems, short stories and jingles.

THE ECLECTIC. (E. R. Pelton, New York. The Eclectic for December is one of excellent quality and keeps up the reputation of the magazine. The leading articles are: Development of Religious Error; Novel of Manners; A Prince of Court Painters; Carllel on a Political Teacher The Version lyle as a Political Teacher; The Lesson of Jupiter; Men and Manners in Constantinople; As You Like It and Stratford-on Avon; Competitive Examinations in China: The Recipe for Genius, and The Story of Helene Gillet. There is with the above interesting table of contents a goodly number of short papers, sketches and poetry.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) This issue contains some of the best written papers in the English Reviews. Among them are the following: Dialogues npon Novels; Catholic Italy and the Temporal Power; New Star in the Andromeda Nebula; The Future of the Soudan, and John Ruskin in his Homes and Haunts.

THE HOME ARTIST. (S. J. Herron, Chicago.) No. 2, vol. 1, for November, is at hand and contains much useful information.

OUR LITTLE ONES AND THE NURSERY. (Rus sell Pub. Co., Boston.) The little ones will find much to amuse them in this number. BABYLAND. (D. Lothrop & Co., Boston.) Short stories in coarse print will attract the

younger readers.

New Books Received.

LIFE OF SALADIN. By Richard B. Hither ay and George Earnest. London: W. Stewart & Co. HOW TO ENTERTAIN A SOCIAL PARTY. Now York: J. S. Ogilvie & Co. Price, paper cover, 25

THE READING CLUB. Nos 15 and 16. Edited by George M. Baker. Boston: Leo & Shepard; Chi-cago: Jansen, McClurg & Co. Price, paper cover. THE SCIENCE OF THE MIND APPLIED TO

Traching. By U.J. Hoffman. New York: Fowler A CAPTIVE OF LOVE. By Edward Greey. Bos-

ton: Leo & Shepard; Chfergo: Jansen, McClurg & Co. Price, cloth cover, \$1.50. TEN BOYS WHO LIVED ON THE ROAD FROM

Long Ago to Now. By Jane Andrews. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, \$1.00.

FIVE-MINUTE DECLAMATIONS. Selected and adapted by Walter K. Forbes, Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 50

AN IRON CROWN: A Tale of the Great Republic. Chicago: T. S. Denison. Price, \$1.50.

FOILED BY A LAWYER. A Story of Chicago Chicago: S. A. Maxwell & Co. Price, \$1.25. ELSIE AINSLIE. By Sara L. Mecracken. Springfield, Mass.: Star Publishing Co. Price, paper

cover, 25 cents. PARLOR VARIETIES. Part II. By Emma E. Brewster and Lizzie B. Scribner. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 30

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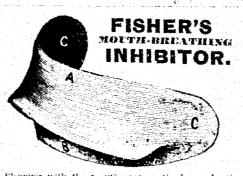
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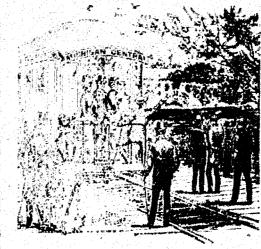


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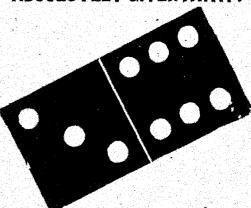
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When newspapers or magazines are sent to the Junnal, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 12, 1885.

Another Release from Theological Dogmas.

There is trouble in Philadelphia, but the rejoicing i- greater than the trouble, illustrating the law of compensation. The theological dogmanists are in trouble, as they are apt to be in these days, but the lovers of religious liberty rejoice. Most conservative of all their kind are Philadelphia Presbyterians. Their Spring Garden church was lately crowded on Sunday evening with a thousand people to hear the farewell discourse of the preacher. Rev. Mangasar M. Mangasarian. who had been with them three years with marked ouccess, but was gradually departing from their ortholoxy. It was understood that on this occasion he would weigh anchor and sail out. His discourse was based on and that he could no longer be true to his own conscience and his God, if he did not go forth into larger liberty toward which he had been led through "a long series of tempestuous struggles." Henceforth, he could only preach according to the light, not according to any denominational standards. He then filed his objections to the Calvinistic interpretation of Christianity, with its stern curse upon all mankind for the sins of one; its absolute devil, who is the successful rival of God; ite thinly settled heaven and its populous hell. He would plant himself on the teaching of Christ,-the fatherhood of God and the brotherhood of men. "My church." he said. "shall be broad enough to include all good men, independent of their belief. The Gentiles, in practicing charity, goodfellowship, and other Christ-like virtues, were unconsciously Christians. There was religion before the Bible. The Bible is the child of religion, not its mother. God hasten the day when all theological fences shall be leveled, when there shall be no tyrauny of opinion, when we shall be free as the air, glad as the sunshine!"

With solemn tenderness he gave his honest convictions and the hearers listened with deep feeling. He is a man of eloquent and electric atterance and of the best character. Twenty-seven years ago this Armenian was born in a little village on the upper Euphrates in Asia. He studied in the Roberts College in Constantinople, came to America and graduated at the theological school at Princeton, N. J., went to the Spring Garden Society and has been greatly beloved by them. Very interesting his career must have been thus far, leading him from distant Asia to this western world, and his theological journey has also taken him over wide zones of spiritual latitude. If true to himself. and ready to follow the light in future, he will be a power for good, and can. gather a new congregation, largely made up, perhaps, of his hearers and friends in the past In our time the ban of an orthodox church does a man small harm, often great good indeed. David Swing, of our city, swung out into wider range of bearing and power when the Presbyterians branded him a heretic, and H. W. Thomas preaches to larger audiences and with more spiritual light, and warmth than when in the Methodist fold. Reid Stewart in Battle Creek, Michigan, has doubled his hearing and has far higher, and greater influence since he stepped out of the Presbyterian limits. So it is everywhere. These emancipated preachers grow liberal toward Spiritualism, too, and begin to see that its great truths, illustrated by convincing facts, are the need of the world. Success to Mr. Mangasarian, and to his growing band of spiritual truth-seekers.

Underwood to Ingersoil.

We reprint this week from The Index, "An Open Letter to Col. Ingersoll," by B. F. Underwood. It is timely and well worth reading. It gives a truthful sketch of that disreputable organization, which was founded in the interests of a noble reform, shows how the policy of its leaders has reduced its influence to zero: how it has repelled self-respecting and disinterested Liberals, and with great frankness and force, yet with a courtesy carried almost to excess, exposes the inconsistency and folly of Ingersoll in allowing the present leaders of that concern to use his name as a tail to fly their dirty kite. A little clique are using the League (the name of which they have changed to "American Secular Union") to raise money for a few individuals, principal among whom are Charles Watts, an English materialist (who failed in his contest with Bradlaugh, tried to start a "Secular Union" in England, and not succeeding, came to this country, travelling first with some sort of a company in which his wife was one of the singers or performers, and afterwards joining the League, and working for it), and Samuel Putnam-or as he sometimes registers his name when he visits hotels under circumstances requiring concealment of his identity, "Samuel P. Mansfield and wife"-whose wife obtained a divorce from him on the ground of adultery, and whose personal character is thoroughly corrupt. These men, supported by the Truth Seeker which represents the Bennett crowd of Liberals (?) pose before the public as "reformers," as friends of "State Secularization," when in fact they are advocating what they call "secularism," a sect that emphasizes the necessity of limiting effort and aspiration to "this world," and which is utterly intolerant of every thing of a spiritual character or tendency. While pretending to be working "to separate the Church and the State," they are actually trying to secularize the people, and to destroy all belief in spiritual realties. They call upon all who believe in State Secularization (in which Spiritualists and Liberals generally believe) to aid them by contributions, while they are in fact doing nothing for that cause, but are disseminating a crude and crass materialism, with which thinkers like Spencer and Huxley have no sympathy, which men like Underwood, who represent the most radical agnostic thought, regard as but the swaddling clothes of their intellectual infancy.

It is impossible that respectable Materialists-much less Spiritualists-can feel any interest in an organization which is the em-It must ultimately die of its own stench. If | concerning the Jewish state. Col. Ingersoll persists in adhering to it, so much the worse for Col. Ingersoll. He is a religion, ever striving to be in accord with were represented by delegates at the Cleve- of the utmost necessity of preserving the land Congress, with all the supposed prestige historical identity with their great past. Acts 24:14,-"After the manner which they his name would give to the organization dur- Christianity and Islam being daughter recall heresy, so worship I,"-was a frank con- ing his presidency for a year, it is about ligions of Judaism, they appreciate their fession that he had ceased to be a Calvinist, I time he heeded the words of admonition and I providential mission to, and in the spreading advice such as are contained in Mr. Underwood's letter, which receive added force from the fact that the writer has for years been an intimate friend and correspondent of the eloquent orator, but against whose short-sightedness and folly, we are glad to see he has the courage and manliness to pro-

The Gnostic Society.

In a letter addressed to the Chronicle Elliott B. Page, Secretary of the Theosophical Society, American Board of Control, writes from St. Louis: "There is no organization existing in San Francisco or any of its suburbs which has a right to use the name of Theosophical Society,' no charter having at any time been granted for such formation. The 'Gnostic Society' is in no manner connected with the body which it purports to represent, its founders and managers having been expelled from the Theosophical Society for cause. The Theosophical Society repudiates any connection whatever with the persons alluded to, and cannot too pointedly call attention to the fact that it allows no such sensational clap-trap and emotional rubbish to be foisted upon the public under its sanc tion or under the protection of its name.' San Francisco Chronicle, Nov. 19th, 1885.

The Gnostic Society spoken of above is the progeny of ex-Rev. George Chainey, and the woman whom the said George styles, "Themother-of-my-soul," but who is known to the vulgar world as Anna Kimball.

Geo. H. Brooks writes as follows from Summerset, Ky., under date of December 2nd: "My engagement closed at Louisville last Sunday evening, under very pleasant conditions. The meetings there have been very largely attended. I am to go to Chattanooga, Tenn., for the rest of this month, after next Sunday. I speak here Thursday night, Saturday night and Sunday morning and evening. My address while in Chattanooga will be. 1.433 William St., care J. W. White."

Mr. and Mrs. John T. Lillie gave us a call on the 3rd inst., en route for Cincinnati, where Mrs. Lillie will speak this month. They report a growing interest in Minnesota. Mrs. Lillie has just finished a three months' lecture course there. Her audiences were large and enthusiastic.

The Chemist and Druggist gives the results of Dr. Magnier de la Source's investigations into the adulteration of French wines The average annual importation into Paris equals 100,000,000 gallons, and the quantity on touching the fingers to sterilized gelaof so-called wine sold there amounts to 120,-000,000 gallons. The adulterants are chiefly developed. The doctor found, indeed, that water, alcohol, and glucose, and the coloring on rinsing the hands with a solution of one liquid is made largely from the heavy pressings of dry grapes. More than 40 per cent. of the wines were so fortified, during 1883-4, as to contain 15 per cent. of alcohol; natural wines contain only about 10 per cent.

REVISING.

The revising of bibles, creeds, views with reference to God, the devil, and the methods of Divine government, goes bravely on. The bible of the present is no longer the bible of Spiritualism, and many who are desirous of the past. The difference in the orthography knowing something of the phenomena from bible of the present is no longer the bible of of hell and sheel is very marked and significant, and the divergence existing between the sentiments of the Old and the New Versions of the so-called sacred book, is so very prominent that no one can mistake the same. Even Judaism is revising its old fossilized creed, taking a step forward here and there, and manifesting a desire to progress. The National Rabbinical Convention of the Reformed Hebrew Church, lately in session at Pittsburgh, Pa., adopted a platform somewhat advanced, indicating that the Jew is beginning to realize that he lives in this the 19th century, and not in the dark ages of the world, and must keep apace with the times. After careful consideration, members of the National Rabbinical Convention came to the conclusion that they recognize in every religion an attempt to grasp the Influite and in every mode, source, or Book of Revelation held sacred in any religious system, the consciousness of the indwelling of God in man.

They hold that Judaism presents the highest conception of the God idea as taught in their Holy Scriptures and developed and spiritualized by the Jewish teachers in accordance with the moral and philosophical progress of their respective ages.

They recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day they accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify their lives, but reject such as are not adapted to the views and habits of modern civilization.

They hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to their present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in these days is apt rather to obstruct than to further modern spiritual elevation.

They recognize in the modern era of uni versal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. They consider themselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of bodiment of inconsistency and dishonesty. Aaron, nor the restoration of any of the laws

They recognize in Judaism a progressive popular orator, but when only four Leagues | the postulates of reason. They are convinced of, Monotheistic and moral truth. They acknowledge that the spirit of broad humanity of this age is their ally and the fulfill ment of their mission, and therefore they extend the hand of fellowship to all who operate with them in the establishment of the reign of truth in its righteousness among

> They reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness.

> Thus we can observe that Judaism, formerly considered as the most unprogressive of all religions, is breaking its shackles, and trying to move forward with the advancing tide of civilization.

> The old and safe New York Observer is solid on future punishment, and wants the fire kept up regardless of expense. It takes a hand in the discussion on the salvation of pagans, asks: " Are the heathen safe?" and answers in a decided negative. The staid Observer may be right in part. Some of these heathen are poor sinners, and sin is not a safe investment anywhere. But are the Christians safe? Some of them, too, are poor sinners, even the reverend clergy fall into strange ways sometimes, and we hear of the laity now and then as defaulters and guilty of other crookedness. Make ourselves safe at home by true living, cast the beam out of our own eyes, and we shall be in good shape to sail over the seas and cut out the motes and beams from pagan eyes.

> Mrs. L. J. Jaquet of Milwaukee, Wisconsin writes: "On Sunday, Nov. 29th, we had Mrs. Shepard Lillie, of New York, with us. She gave three very interesting discourses. I think the Spiritualists here had a greater outpouring of the holy spirit in our midst, through Mrs. Lillie, than was manifested through the boy preacher, Rev. Harrison, who is now here holding meetings."

> It seems that from a scientific point of view, perfectly clean hands are an impossibility In the Gazzeta Medica Italiana, Dr. Forstor says that after the most diligent washings and brushings with soap and water and rinsing with carbolic acid and other disinfectants, the hands remained so impure that uptine, microscopic organisms were rapidly to 1,000 of corrosive sublimate, they became "scientifically cleansed" for the time, but that in wiping them upon a towel not previously disinfected, they returned to their sad condition of uncleanliness.

Such a Journal as Many Want.

We call attention of those interested to the advertisement of the RELIGIO PHILOSOPHICAL JOURNAL, found in this issue. There are a large number who believe more or less in a religious source. We have been personally acquainted with Col. J. C. Bundy, editor of the Journal, for some time, and by reputation for many years. No man stands higher for purity of personal character, love of truth and hatred of the false, than he. He is a Spiritualist, marked and decided, of course; but he is the unrelenting exposer and denouncer of all deceivers who play tricks in the name of Spiritualism; and he has driven many impostors from the public, and some

even to prison.
It is the steady, high aim of Col. Bundy to place spirit phenomena on the firm basis of scientific truth. He holds that it must stand or fall on its facts; and that it can not be bolstered up by any sort of fiction or cheat. For this reason his Journal is a terror to all impostors, and dark-circle tricksters, who work under the name of Spiritualism.

Col. Bundy was the leading spirit in the organization of the Society of Psychical Research in the United States, which includes many of the ablest scientists, literary men and clergymen. There is such a society in England. The object on both sides is to gather and classify well attested psychological facts, that they may serve as scientific and philosophical data. In this way Col. BUNDY and other Spiritualists of high intellectual and moral culture, believe that the future life and personality will be demonstrated to the world as facts about which there shall be no longer doubts.

A journal with objects so exalted should indeed be careful in its utterances, and one that can come into the bosom of any family, and be read through the tears of those whose hearts are sore with grief for loved ones gone. Such a paper is the RELIGIO-PHILOSOPHICAL JOURNAL. It can be read by all people of all denominations whose hearts and hopes have an anchorage within the veil of immortality, and by those who are striving to cast anchor in that serene haven.—Daily News, Danville,

Were the Editor-in-chief on duty, modesty would prevent his publishing the foregoing, but his office associates, taking advantage of his confinement to the sick room, use it without companction. Those nearest to Mr. Bundy know how steadily he has striven to sink his personality in the paper, to make the JOURNAL with its able contributors the representative, rather than the single individual.

Only those most intimately associated with Mr. Bundy can have any adequate realization of the vital force he has expended upon his work, or of the sacrifices of various kinds that he has freely and continuously made in promoting what he has thought to be in the highest interests of truth.

Mr. Bundy would not claim to be the "leading spirit" in placing the phenomena of Spiritualism upon a scientific basis, but he would undoubtedly assert that the Jour-NAL had been the leading agent in this direction. And it can readily be shown how widespread and far-reaching is the influence of the paper in all that makes for the higher aspects of Spiritualism.

How soon the leading spirit of the Jour-NAL will return to his post cannot now be told; he ought to have a respite of some months; whether he will be fortunate enough to secure this depends largely upon the Jour-NAL'S subscribers. If they will but exert themselves to promptly pay up arrearages, secure new subscribers and strengthen his hands, it will hasten his restoration to ac-

GENERAL ITEMS.

A. B. French gave us a call last Friday on his way to Ottumwa, Iowa, to fill an engagement.

Giles B. Stebbins attended the Spiritualist Quarterly Meeting at Port Huron, on last Saturday and Sunday.

J. S. Dean, the magnetic healer, is now located at 14 Walnut St., where he will remain for the winter.

The Theosophist for November is at hand. and is for sale at this office; price, single copies, 50 cents.

Warner B. Lord, a veteran Spiritualist of Utica, N. Y., passed to spirit-life November 4th, aged about sixty-two.

Mrs. L. Pet Anderson is located at 1,206 Market St., San Francisco, Colonnado House, Room 11, where she will be glad to see her

Parson Downs, the disgraced Boston preach er, talked to the barbers of the "Hub" last Sunday night, and enlivened his discourse by throwing a strop at the reporters.

The women journalists of this country have a National Press Association, and a New England branch has just been formed in Boston. of which Mrs. Sally Joy of the Herald is

President. Pagan Myo, on the bank of the Irrawaddy, just above Minla, and in the possession of the British troops, is the ancient capital of Burmah and in ruins. It extends for ten miles along the river and is choked with jungie. Its pagodas are almost countless, and one of them ranks next to the famous Tag Mahal. The neighboring hills are dotted with ruined pagodas razed by the hill tribes (who are no Buddhists) for the sake of the gold and silver images, of Gautama buried be-

neath each when it was founded. Dr. Shaw, writing to the Medical Times from Water Gap, where poisonous snakes abound, says that during the past six years. in which he has followed out a method of cure for snake bite, he has not lost a case. He gives sixty minims of aromatic spirits of ammonia hypodermically and an ounce of whisky every two hours. A large poultice of bruised raw onions is applied to the wound and renewed every hour. The whisky and onions are continued until cure is effected, which is usually on the third day.

Mr. H. Augir lectured lately on Spiritualism at Medical Lake, Wash. T. He speaks very highly of the waters of Medical Lake.

There will be a course of six lectures on Music and Art, at Mrs. S. G. Pratt's Home School of Music and Art, 2919 Indiana Ave. Prof. P. Baumgrass, Mr. W. S. B. Mathe vs. Mr. C. H. Brittain, Mrs. A. Byford Leonard and Mrs. S. G. Pratt are the lecturers. Tickets for course, \$3.00; single admission, 75

Dr. Quain, an eminent London physician, remarked, in the course of his "Harveian oration," that fifty years ago a patient could command no anæsthetic to insensibility to pain, no antiseptic to promote the healing of a wound, no chloral to procure sleep, no antipyretic in general use to control fever. He showed that in the past forty-five years the mean duration of life in England and Wales has been increased by two years, and that of women by three and a half, the greater portion of such increase being subsequent to childhood and prior to decrepitude.

In a recent lecture on leprosy-a disease which has been widely discussed of late-Prof. Hutchinson of the London Hospital, stated that it is not contagious, nor is it an hereditary disease, though it may, of course, be transmitted. He believed leprosy to be caused by eating fish which has been somewhat decomposed, or has been salted. Healthy fish in any quantity will not cause it, but a small quantity so poisoned will. When lenrosy prevailed in England, the inland consumption of fish was very large. He cites two cases of cure of the disease, one of which was treated by himself.

Last fall Dr. Easom, well known in Americus, had a dream that he visited the residence of Dr. D. B. Searcy, in Monroe County, and when he entered the reception-room found that Dr. Searcy was not there. In a few days he received a notice by mail that the day preceding the night of his dream the doctor died. Last Friday night he dreamed that he entered the same room and Mrs. Searcy was not there. The dream awoke him, and, recalling his former experience, he awoke his wife and told her that his cousin. Camilla Searcy, was dead. Monday last he received a letter stating that Mrs. Camilla Searcy died the day preceding his dream. Dr. Searcy and Dr. Easom were cousins .- Americus (Ga.) Republican.

Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER.

Can we find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most nonular authors. If science is sought for, what better than the instructive works of William

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life, Poems of Life Beyond, compiled by G. B. Stebbins. Barlow's Voices, and Immortality, lately published, are excellent.

Beyond the Sunrise, is a choice collection of spiritual experiences, told in a pleasant Wolfe's Startling Facts in Modern Spiritu-

alism needs no commendation. Chapters from the Bible of the Ages, is out

in a new and handsome edition, only \$1.00. Just published, Psychometry, by Dr. J.

Rodes Buchanan; also Moral Education, by the same author. Mrs. M. M. King's inspirational works,

Principles of Nature, and Real Life in the Spirit-world. The Arcana of Nature, 2 vols., and Physical

Man. by Hudson Tuttle: also Stories for our Children, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook's The Bible-Whence and What? and Man-Whence and Whither? The complete works of A. J. Davis.

Dr. Babbitt's The Principles of Light and Color, and Religion.

Epes Sargent's The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers. Proof Palpable and Planchette, the Despair of Science. are also appropriate.

Mrs. Emma Hardinge-Britten's Nineteenth Century Miracles is a work comprising a full and exhaustive account of all the main incidents of a spiritualistic character which have transpired in every country of the earth, from the beginning of the Nineteenth Century to the present time. It is handsomely illustrated and will be found a suitable gift book.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle.

Space forbide further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain \$1.60, gilt \$2.10; Poems Inner Life, plain \$1.60, gilt \$2.10; Poems of the Life Beyond, plain \$1.60, gilt \$2.10; The Voices, plain \$1.10. yono, plain \$1.00, gilt \$2.10; The Voices, plain \$1.10, gilt \$1.35; Heyond the Sunrise, cloth \$1.00, paper 50 cents; Startling Facts in Modern Spiritualism, \$2.25; Chapters from the Bible of Ages, \$1.10; Psychometry, \$2.16; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-World, 33 cents; The Bible—Whence and What? \$1.00; Man—Whence and Whither? \$1.00; Man—Whence and Holyis \$20.00; Man—Whence and Holyis The Complete Works of A. J. Davis, \$30.00; The Principles of Light and Color, \$4.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.50; Proof Palpable, cloth \$1.00, paper 75 cente; Planchette, \$1.38; Nineteenth Century Miracles, \$1.75; Arcana of Nature, 2 vols., each \$1.33; A Kies for a Blow, a book for children, 70 cents; Vital Mag-netic Cure, \$1.38; Animal Magnetism. Deleuze, \$2.15; netic Cure, \$1.83; Animal Magnetism. Deleuze, \$2.15; Bhagavad Gita, \$1.75; Diegesis, \$2.16; Future Life, \$1.60; Home, a vol. of Poems, \$1.60; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Mediums, by Kardec, \$1.60; Nature's Divine Revelations, \$2.75; Our Homes and Our Employments Hereafter, \$1.60; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for Our Children, 26 cents.

Sixty tons of almonds were gathered from sixty-five acres on the Oakshade farm, in Yolo County, Cal., the present season.

Maine paid \$53,950 of internal revenue last year. There are 1,014 retail liquor dealers in the State.

A natural bridge has recently been discovered in the Tonto Basin, A. T., which is 200 feet long, 500 feet wide and 170 feet high.

Any person having a copy of either "Art Magic," or "Ghost Land," which they will dispose of at a reasonable price, please address A. B. K., box 2646, Boston, Mass.

Dr. Albert Thompson, a young Irish physician, has been presented with the Albert medal for removing poison in a case of diphtheria by sucking it away.

The Post Office Department discourages sub-offices in large cities as delaying rapid delivery, and favors an increase of the carrier system.

One of the Atlanta Prohibitionists who was most active during the recent campaign has been turned over to the police by his family. His head had been turned by the excitement.

The peerage lately founded in Japan for the purpose of forming an upper Chamber in the Parliament which is to meet in 1889 consists now of 11 Princes, 24 Marquises, 76 Counts, 324 Viscounts, and 74 Barons, or a with seven terrible and "He did not know that the purpose of forming an upper Chamber in ger ahead!" This peculiarity in Mr. Lincoln I had noticed for years, and it is no security. He has said to me more than once, "Billy, I feel as if I shall meet with seven terrible and "He did not know the seven terrible and "H the purpose of forming an upper Chamber in Counts, 324 Viscounts, and 74 Barons, or a total of 409.

The Zenana and Medical Mission School of India is reported to have been very successful, sixty one women having already been graduated and aided in the prosecution of their work of healing the sick and teaching Christianity to the neglected women and children of the East.

The Greeks devoured the flesh of the hedgehog. When it has been well fed it is sweet and well flavored, and the flesh is eaten in many places in England and on the Continent An American gentleman who partook of this dainty, stewed, on the other side, says it reminded him a good deal of quail.

A Berlin surgeon lately removed a quantity of dead bone from a man's arm. Immediately afterward he amputated the leg of another man for an injury. Then he took a large piece of bone from the amputated leg and put it in the place of the dead bone of the arm. The bone became firmly attached and made a very successful operation.

The André monument affair has had the effect of putting Mr. Field before the British public in a light he may not relish. The London Echo writes of him as "an able, pushing man of business, not too scrupulous to jeopardize success, but, on the other hand, exceedingly vain and fond of associating his name with persons of eminence and rank more especially in this country."

An investigation of Sunday labor by Carroll Wright shows that while the displacement of rest by recreation has vastly increased in America, thus making work for those concerned in transit and other means of pleasure, no fact can be produced to support the statement that the mere toil for wealth occupies any more time on Sundays than it did a century ago.

S. A. Kean & Co., of this city, have issued a work under the head of "Digest of Laws Governing the Issue of Bonds." It is a well known fact, that in an experience of nearly twenty-five years, no one investing through them (S. A. Kean & Co., bankers, successors to Preston, Kean & Co.), has ever lost a dollar through default of either principal or interest of municipal bonds. They claim that ninetyfive per cent. of the few losses that have ever occurred might have been prevented by proper care and acquaintance with the laws. The work has been prepared as a presentation to their clients, and it can not but prove very valuable to all investors.

At Deggendorf, where the Danube flows through a rich and beautiful valley, there is a church upon whose walls a series of twenty-four paintings represent some remarkable events said to have occurred there. In the year 1337, the story goes, the Jews stole the sacred wafer (or host) from the church. They scratched it with thorns until it bled, and the visage of a child appeared; they baked it in an oven; they hammered it on an anvil, of which the block is still shown; they tried to thrust it down their throats, but were prevented by the hands and feet of the child. Then, despairing of being able to destroy it, they flung it into a well, which was immediately surrounded by a radiant glory. The result of this story was that the Deggendorfers, who owed large sums of money to the Jews, rose and massacred their creditors instead of paying their debts. The priests applauded these doings, and ever after showed the indestructible wafer.

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 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.

Rea ders 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. sent free to any address. Letter from Lincoln's Old Partner.

To the Editor of the Religio-Philosophical Journal:

I have carefully read Mr. Poole's address on Abraham Lincoln, published in the Religio-PHILOSOPHICAL JOURNAL of Nov. 28th, 1885. Mr. Poole is a stranger to me, but I must say that he struck a rich golden vein in Mr. Lincoln's qualities, characteristics and na-ture, and has worked it thoroughly and well, exhaustively in his special line.

I know nothing of Lincoln's belief or disbelief in Spiritualism. I had thought, and now think, that Mr. Lincoln's original nature was materialistic as opposed to the spiritualistic; was realistic as opposed to idealistic. I cannot say that he believed in Spiritualism, nor can I say that he did not believe in it. He made no revelations to me on this subject, but I have grounds outside, or besides, Mr. Poole's evidences, of the probability of the fact that he did sometimes attend here, in this city, scances. I am told this by Mr. Ordway, a Spiritualist. I know nothing of this fact on my personal knowledge.

Mr. Lincoln was a kind of fatalist in some aspects of his philosophy, and skeptical in his religion. He was a sad man, a terribly gloomy one-a man of sorrow, if not of agony. This, his state, may have arisen from a defective physical organization, or it may have arisen from some fatalistic idea, that he was to die a sudden and a terrible death. Some unknown power seemed to buzz about his consciousness, his being, his mind, that whispered in his ear, "Look out for danwith some terrible end." He did not know what would strike him, nor when, nor where, nor how hard; he was a blind intellectual Sampson, struggling and fighting in the dark against the fates. I say on my own personal observation that he felt this for years. Often and often I have resolved to make or get him to reveal the causes of his misery, but I had not the courage nor the imperti-

nence to do it. When you are in some imminent danger or suppose you are, when you are suffering terribly, do you not call on some power to come to your assistance and give you relief? I do, and all men do. Mr. Lincoln was in great danger, or thought he was, and did as you and I have done: he sincerely invoked and flercely interrogated all intelligences to give him a true solution of his states—the mysteries and his destiny. He had greattoo great confidence in the common judgment of an uneducated people. He believed that the common people had truths that philosophers never dreamed of: and often anpealed to that common judgment of the common people over the shoulders of scientists. I am not saying that he did right. I am only stating what I know to be facts, to

Mr. Lincoln was in some phases of his nature very, very superstitions; and it may beit is quite probable that he in his gloom, sadness, fear and despair, invoked the spirits of the dead to reveal to him the cause of his states of gloom, sadness, fear and despair. He craved light from all intelligences to flash his way to the unknown future of his

May I say to you that I have many, many times, thoroughly sympathized with Mr. Lincoln in his intense sufferings; but I dared not obtrude into the sacred ground of his thoughts that are so sad, so gloomy, and so terrible.

Your Friend, WM. H. HERNDON. Springfield, Ill., Dec. 4th, 1885.

General News.

The engagement of James Bayard, eldest son of the Secretary of State, to Miss Deakins, a West Virginia farmer's daughter, is announced by a Washington paper. It is understood that the Secretary of State still refuses to recognize the son or the lady.-The Earl of Dysart, who married Miss Florence Newton a few days ago, does not come of age until he is forty, but he has an allowance from his trustees of £20,000 a year, which will be multiplied by four when he has his income in his own hands.-Mme. Modjeska's son, Mr. Ralph Modjeska, according to the London Court Journal, has received a special Papal dispensation permitting him to marry his cousin, and the wedding will take place in New York in Decem ber. The lady is only 17 years old, and her name is Felicia Benda .- The Medical Summary thinks that theatrical people are too much inclined to drink absinthe, and considers the taste especially unfortunate as the dipsomania resulting from it is very violent and almost incurable. The imitation article drank in the United States is said to be made from a mixture of essential oils and indigo. mostly poisons.—The Emperor of Germany. who makes unctuous speeches declaring that religion is all in all to him, deems it consistent therewith to tear from their homes in winter women on the eve of childbirth, and paralytic old men, and pack them over the frontier for no other cause than they were born Poles. He is thus responsible for the death of dozens.

The latest popular song in Australia is said to be "Straighten the Toes of My Buried Leg."—" Mrs. J. Smith, P. Mrs.," is the way the new Postmistress in an Indiana town writes her official name.—Robert Steele of Philadelphia has bought for \$22,500, from L.

L. Dorsey of Louisville, the trotting stallion Epaulet.—November was a month of unusually favorable weather in the fox-hunting districts of Great Britain and the sport was extraordinary.—Efforts are making toward restocking with trout the Lea, near London. now an exhausted stream, but revered by anglers because it was there Izaak Walton plied the rod.—The exact expense of the funeral of Victor Hugo has only just been added up and given to the world. It amounts to 101,532 francs, \$20,306.40. The Chamber voted 20,000 francs toward it.—The Paris Municipal Council has been discussing a motion in favor of a free pardon for all political prisoners. The amnesty would, it is expectd, include Prince Krapotkine and Louise Michel.—Dr. Pringle lately demonstrated before the British Society of Arts that in the Himalayan portion of India inoculation against small-pox "had been practiced from what might be termed time immemorial."

Herr Joest, the African explorer, has been telling the Berlinese how, during his late travels in Zululand, he found the remains of Cetewayo, unburied, shut up in a hut-and mourned over for two months by 500 women.

One-fifth of all the coal produced in the United States is found in four countles, of which Pittsburgh is the business centre. Nearly one-third of the product if converted into coke. There are 100 coke-makers, 12,000 Specimen copies of the Journal will be ovens, and \$18,000,000 invested. Six thousand men are employed.

The attention of our patrons is called to the San Francisco Excursions in connection with the Chicago, Burlington & Quincy Bailroad, during the month of December, as affording an unrivalled opportunity for spending the winter months in the delightful climate of Southern California. These Excursions are to leave Chicago and Paoris on the follows.

ful climate of Southern California. These Excursions are to leave Chicago and Peoria on the following dates, and by the following routes:

Chicago and Peoria, Dec. 14th, via C. B. & Q. R. R., to Kansas City, and thence via A. T. & S. F. and Southern Pacific Rys.

Chicago and Peoria, Dec. 15th, via C. B. & Q. R. R., & Venesa City, theore via Missouri Pacific Rys.

to Kansas City, thence via Missouri Pacific Ry., from Kansas City, through the beautiful Indian Territory, and via the Texas & Pacific and Southern Pacific

Chicago and Peoria, Dec. 17th, via C. B. & Q. R. R., to Council Bluffs, and thence via Union Pacific and Central Pacific Rys. The rate for the round trip from Chicago is \$113.15, from Peoria \$109.75, and tickets are good six

For several years it has become quite a feature in the business of some of the leading publishers to offer prizes for designs or literary productions, and everybody is familiar with the large offers of that kind by Messrs. Harper, the Youth's Companion, and L. Prang & Co. The latter firm, after a great financial and artistic success of their several prize offerings for designs, has now supplemented them by an offer of prizes for essays on Christmas Cards, the prizes to be given to ladies only. We understand it the object of this offer to ascertain the judgment of American Indies of what are the requirements of a design for a Christmas Card, and how far Prang & Co. have succeeded in this regard in their publications, and that in consequence the most severe criticism will not influence the awarding of the prizes in the least. The prizes offered amount to over five hundred dollars.

That feeling of extreme debility is entirely over-come by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

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

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 orlers intrusted to their care will receive prompt atention.—St. Louis Presbuterian, June 10, 1885.

Glenn's Sulphur Sonpheals and beautifies, 25c. GermanCornRemoverkillsCorns,Bunions,233 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Brops cure in 1 Minute, 250,

Business Notices.

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

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cen postage stamps. Money refunded if not answered Send for explanatory circular

MR. CHARLES DAWBARN WIll lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbara 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.

Nothing is so reliable as Ayer's Cherry Pectoral for olds, coughs, in short for any and all derangements of the respiratory organs, which tend towar is consumption. In all ordinary cases it is a certain cure, and it affords sure relief for asthum and consumption, even in advanced stages.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Faiton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidies Aid Society meets every Thursday, 3 to 10 P. M. Laidies Aid Society meets every Thursday, 3 to 10 P. M. Laidies Aid Society Meets Services, 3 to 10 P. M. Laidies Aid Society Lulu Beard, Secretary; A. U. Kipp, Frensurer. December 2 J. Morre. December 2 Oth — Hon, A. H. Dalley, December 2 Oth and 2 7th, Mrs. F. O. Hyzer of Baitimore, January and February.—Mrs. A. L. Luli, of Lawrence Kansay.

The Ladius Aid Society meets every Wednesday afternoon at three o'clock at 128 West 42rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 16:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanim Hall, 54 Union Square, FRANK W. JOMES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Sarctoga Springs, N. V. will hold deetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monlay and Tuesdey evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. E. J. HULING Sec. H. J. HORN Pres.

Passed to Spirit-Life.

Mrs. Ursula Cook, aged 65 years, passed to spirit-life Nov She leaves a companion and children who will miss her, for

she was a very devoted mother. She had been a Spiritualist for a number of years. The writer of this had the assurance of her presence at the funeral when the was first taken sick. She said she was going home. MRS. I. H. DUNHAM. Passed to spirit-life from Jacksonville, Fla., Nov. 10, 1885,

Mrs. Susio M. Santina. She was a subscriber to the Religio-Philosophical Jour-NAL and had the cause at heart

Quarterly Meeting.

The Wisconsin State Association of Spiritualists, will hold their next Quarterly Meetinx in Armory Hall, Portage, Wis., Dec. 11th, 12th and 13th, 1885.

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telligent, progressive men and women, scattered the wide world over. The Journal is careless of the hatred, malicious antagonism and untiring but boot-

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Toices From the **Leople**.

INFORMATION ON VARIOUS SUBJECTS.

The Silver Wedding Bell!

[These lines were read at the 25th anniversary of he marriage of tien, and Mrs. Bullard of Saratoga, ov. 5th.

Oh! the wedding bell! the gay wedding bell! Many the changes its bright notes foretell. To-night, let it sing out joyous and clear, For love that has lasted twenty-five years.

Twenty-five years united, hand in hand, Brings to your hearthstone a true spirit band. Long may good angels watch over your way, And happy years your faithful love repay.

Oh! the wedding bell! The glad wedding bell! Twenty five years married, its sound chall swell. Friends who have left for a happier clime With friends here to-night re-echo the chime!

Oh! the silver wedding bell! wedding bell! It breaks on the ear like some fairy's spell. It speaks of truth and friendship, tried and true. Love! which Phoenix-like, will its youth renew. Ring out sweet bell! for the bride and bridegroom

That their sunset of the no cloud.

For wedded life, that can endure so long,
Calls from blessed spirits an angelic song.

—S. G. H.

A Visit to Santa Fe, N. M.

To the Editor of the Religio-Philosophical Journal: We left Indianapolis the 10th day of August, and

arrived here at Santa Fe, at four in the afternoon of the 14th. I do not think that I could tell any thing of the first two days of our journey, save that we had every comfort in the way of travel; the best of meals, luxurious parlor cars and sleeping apartments, and an attentive and kind, communicative conductor—so communicative that one irroverent passenger gave him the name of "The sweet har of the great South-west."

I was so ill of malaria and the dull heavy pain of parting with my dear children, that I took very little notice of the country until we reached New Mexico with its great snow-capped mountains, wild, grand scenery, pure exhibitanting air and golden sunshine. Surely there can be no finer climate than this. Malaria is unknown; rheumatism and neuralgia yield at once. One must be doomed who cannot get wel here. In coming here I obeyed my spirit friends. I now see why they wished me to come. My health has become perfect. Surely they will now help me to find work—something that will assist in advanc-

ing our dear cause.

Santa Fe, meaning the City of Faith, claims to be over three hundred years old. Some of the natives look older than that. The old Mission Church—San Miguil—was erected in 1613. It is made of adobe—sun-dried brick. The walls are over four feet thick. and in a good state of preservation. It is furnished with a rude altar, old quaint pictures and some mournful looking wax figures, dressed up in cos-tumes to represent saints. I doubt it Saint Catherine ever were blue silk cut low in the neck and dirty artificial flowers; but of course they know best. A fee of twenty-five cents is charged for admittance. The other attractions are the Bishop Garden, the great Cathedral, and the Historical Society rooms. At the old Indian relic store or museum, you can buy or look, which ever pleases you best. There are many other places of interest, however, one can visit and no money asked therefor. The population of the city is eight thousand; about fifteen hundred of this number are Americans—not counting those composing the military post. The officers have large, beautiful houses to live in, with handsome grounds. They have a good time—a hop twice a week, and music in the Plaza every afternoon.

The American part of this city is made up principally of Eastern men, sharp shrawd fellows, who are

pally of Eastern men, sharp shrewd fellows, who are growing immensely rich. The lower class of Mexicans are a mixture of Spanish, Indian and negro; the combination does not look very well though. They are very dark, short in stature, lazy, good naturel, dirty, and are no less than slaves to the priests. One sees no pretty Mexican women, but some of the Spanish ladies are beautiful, with jet black hair and eves. Olive skin, line red as blood, and slim, lithe eyes, clive skin, lips red as blood, and slim, lithe forms; no levelier women can be found.

I have only found here three persons who believe in Spiritualism. They spoke of it with bated breath and hushed voices, and begged that I would not mention their belief. Why is this—that any one should be ashamed of the beautiful teachings of Spiritualism? The people who pamper and encourage frauds and charlatans had best answer. I have given hundreds of tests of spirit return and communion. Many public mediums are doing more harm than good. I hope that every true medium will insist that fraud be exposed. I have done some work here in a quiet way, of which I will write

Relations of Forests to Malaria.

Sometimes a twofold drainage of the upper, a well as the under aspect of the soil may be practiced—that is, draining the subsoil and increasing the evaporation of the surface water. The cutting down of forcets in malarious countries has often proved an excellent means of amelioration; because, by removing every obstacle to the direct action of the sun's rays on the surface of the soil, its humidity during the warm season is sometimes entirely ex hausted. In spite of universal experience of this fact, a school originating with the great Roman physician, Lancisci, has sustained the contrary, counseling the maintenance and even the extension of forests in malarious countries. Lancici was completely possessed with the "palustral prejudice," and believed that the malaria generated in the Pomptine Marghest and distributions are distributed. Marshes, and attacking such townships as Cisterna, was intercepted, if only partially, by the forests be-tween, and he therefore opposed the cutting down of the trees and recommended increased planting. He did not know the malaria was already in the soil and covered by the forest in question. Some thirty years ago the Caetani family, to whom Cisterna belongs, cut down the forest, and twenty years thereafter Dr. Tommasi Crudelia was able to show that the health of the neighborhood had greatly improved in consequence. A commission appointed by the Minister of Agriculture investigated the whole subject of the coexistence of woods with malaria, and in its report issued in 1884 completely disproved the theory of Lancicl and confirmed that of Dr. Tommasi Crudela.

Absorbent plants have been suggested and used as a means of drawing humidity from the soil, not without success in certain countries really malarious. The prejudice that the malaria is due to the put-rescent decompositions of the soll has, in Italy, led to the choice of the *Eucalyptus globulus* as the tree best adapted to combat the polson, the idea being that the eucalyptus, which grows very rapidly, dries the humid earth, and at the same time by the aroma of its leaves destroys the so called miasmata. No genuine instance of the encalyptus having succeeded in its allotted task is yet known to Dr. Tommasi Crudels, though he does not say that its success is impossible. Had its Italian patrons studied its actions in its native Australia, where it flourishes much better than in Italy, they would have known that there are eucalyptus forests in those latitudes where malaria is very prevalent, as has been shown by Professor Liversidge, of the University of Sydney. —From "Malarious, Countries and their Reclamatton," in Popular Science Monthly.

Died of Congestion.

Egypt died when ninety-seven per cent. of her wealth became centered in three per cent. of her

Ninety-eight per cent. of the wealth centered in two per cent. of her people caused the death of Babylon.

Persia, the empire of a hundred and twenty provinces, kicked the bucket when one per cent. of her population had gobbled up the realm.

Greece with more tenacity, succumbed to apoplexy when less than one per cent of her wealth was distributed among ninety-nine per cent, of her people.

Rome gave up the ghost when two thousand of her nobles " owned the world,"

In the American Republic, the wealth producers own less than ten per cent. of what they have created, and already the Goddess of Liberty begins to show the premonitory symptoms of fatal congestion.

Robort Dymond write: I have taken the Journal for fifteen years, and I think I will take it for as many more, if I live, and it is published.

A Prophetic Vision.

to the Editor of the Religio-Philosophical Journal: In the Journal of Nov. 23, is a narrative of a prophetic dream by D. D. Beldin, of Denver, Colorado. I, too, with heatancy and diffidence enter upon that unfrequented domain of exploration in the sphere

of the human mind. In the year 1856 I was connected with three business firms—two were tanneries, and one a com-mercial house at Muscatine, Iowa. One of the tan-neries was situated in Gallia Co., Ohio, and the other in North-eastern Kentucky, which was the principal branch, and over which I had exclusive control as well as the house in Iowa. Our business connections had been harmonious, and business profitable. My partners were a brother-in-law, and a brother four years younger than myself, who shortly recent to the date I will soon refer to, had sold his interest to me. My attention to my business was untiring, and I was overworked. It was conducted with a and I was overworked. It was conducted with a painstaking integrity and devotion to the welfare of my employes. As a consequence mental weariness often rested upon me, producing a subdued calm in which I was lost in deep abstraction and from which I awcke rested and with renewed vigor. I worked incessantly. My health was good; no disease, mental or physical, has ever chosen me as its visitant. I wolk enterprise the 16th of December 1856; it was well remember the 16th of December, 1856; it was dark, cold and leaden, and the ground frozen. On that day I had worked until noon. Our financial business was then at Portsmouth, Ohio, thirteen miles away, the road there winding over a rough, mountainous country. I was a noted pedestrian. At noon of that day I started afoot, weavy, but happy in spirit. I struck through fields to make straight lines of curves and angles. About midway, in passing through the farm of Carlim Hunt, opposite to his house I came upon him and several of his neighbors killing hogs. After greeting them, and warmwell remember the 16th of December, 1856; it was bors killing hogs. After greeting them, and warming at their log-heap fire, I bid them adieu. At starting Hunt protested at my going to Portsmouth that evening, and prevailed. Hog killing was soon finished. Supper came and was disposed off. His home was pleasant and well ordered. A well lighted fire was in their private audience room, and myself. Hunt and wife closed around its blazing hearth. He was then a Methodist class-leader, and I a five year old Spiritualist. Through my investigations, I was old Spiritualist. Through my investigations, I was able to impart accounts of wondrous phenomena. I gave out to him and his good wife all the angels had stored me with. The clock struck II, when I was shown to bed. It was clean as a snow flake, and pillowed high its fleecy form. It was sleep-provoking, because of the finished touch of the good house wife's well practiced hands. In less time then I can write it I described to professional clumber. It was write it, I dropped into a profound slumber. It was write it, I dropped into a profound slumber. It was a marvellous sleep. When I awoke the sun was blazing in at the window on that winter morn, but between the hours of sinking to rest and awakening, a vision as follows passed before my consciousness: A fountain burst forth in the midst of a pleasant plane; the water abundant, pure and limpid. For a moment I stood and looked upon its source. A streamlet fed by this fountain, led off to the southwest. A dense sward of grass fringed its margin. west. A dense sward of grass fringed its margin. Its course was graceful as it rippled into myriads of prisms, reflecting azure-light spring time. But the scene changed and winter's treacherous frost had shrunk its vegetation—all was changed into gloom and sterility. Treacherous sands had dried its waters. I struggled to its crest, upon the verge of which I hung, and gazed into a gloom—the deepest expression of desolation, but I was not swallowed by it, but averted it by a changed course to the west. I alone have passed through this symbolical pan-

I alone have passed through this symbolical panorama; but when not far from the fountain I was joined by my brother-in-law and partner. After we had passed along for some distance, my brother joined us, and we journeyed along together. All was pleasant and joyous. Now, mark this was on the night of Dec. 10, 1850, and the fulfillment of the first paragraph in this vision, was the sudden and unexpected death of my brother-in-law. On the 8th of February following, he went from his place of business to Cincinnati, Ohio, and while there contracted the small-pox, and died on the 18th. After

ve bore him to the north-west. In the spring of 1857, I changed my set, of beamhouse men, not one of whom was in my employ at the time of my vision. I had in my employ then and subsequently a half-witted young man by the name of Jack Haines. He provoked a teasing spirit, to which my brother was easily excited. Haines attended to the hide milling. My brother was not now in my employ; was proud and dreesed well. On the 8th of January, 1858, a cool, cloudy, wintry day, I was bark stacking about three rods away in full view of the front beam-house. I saw my brother go into the door, and Haines closely afterwards. In the beam-house were five Germans at work, Joseph Borgina, the foreman, a large man. Soon after Haines passed in I heard loud talking at the door. I looked and saw Haines moving away, my brother following slowly. I saw Haines stoop down and pick up a fragment of a poplar slab, and hurl it at my brother, and he fell as I saw him in my vision, nearly thirteen months before. I ran to him, and there also came the five men from the beam-house whom I had also seen. I called for a bucket of water. Borgina brought it. I took it from his hands and threw it on my brother's head and face, but excited no resuscitation. I sent for Dr. Hoxworth-only about 80 rods away to the north-east. He came, but only to pronounce my brother deathly wounded. We sent to the doctor's house for his rocking chair. It came literally as I saw it in my vision. I and Jo Borgina placed my brother in it, and carried it to my house 150 rods away to the north-west. In three days he died, and my vision was literally fulfilled, as seen on the commemorable 16th of December, 1856. Now, all these firms rested upon my care. The crisis of October, 1857, came, depreciating values one-half and sweeping away \$40,000, and plunging me into disaster and poverty. Nervous prostration followed; and no pictured misery was so apt in its illustration as that abyse on whose outer verge I was suspended in that "land of dreams." Springhill, Kansas. J. H. PRATT.

Death of Eliza Wright.

The Hon. Elizu Wright died Saturday afternoon, Nov. 21st., at his home in Medford, Mass., after a brief illness, resulting from a stroke of paralysis. He was born in Canaan, Conn., Feb. 1804, and graduated from Yale College in 1826. He was, a few years later, employed in the Western Reserve College as Professor of Mathematics and Natural Philosophy. He early championed the cause of the black man. He became Secretary of the American Anti-Slavery Society in 1833, and for a time was editor of a paper known as Human Rights, a quarterly anti-slavery magazine, and also the American Abolitionist. In 1845 he started in Cambridge a daily paper in which he discussed freely all topics without regard to anything except truth and justice, sparing neither friend nor foe. In 1850 he was engaged as editor of the *Chronotype*, the organ of the Free-Soil party in this State. He also edited for a short period the Datly Chronicle and the American Rathway Times. In 1855 Mr. Wright was largely instrumental in securing legislative enactments protecting the public against plundering life insurance companies, and in 1859 was appointed Insurance Commissioner of Massachusetts, and held the office until 1866. Subsequently he devoted himself to the business of an actuary and made money. Mr. Wright used his pen to good advantage in various directions, and was a man of marked ability, leading an active life up to the day of his death, although he had not been in any business since 1876. Of late years, he has been actively identified with the Free Thought movement.

The trappings of the white elephant of King The-baw are said to be worth a million dollars. The royal regalia are reputed the most valuable in the world, especially in rubles and sapphires. Ruby mines exist just north of Mandalay, to which no Eu-ropean has ever been allowed access. The Burmese war is, therefore, likely to yield plenty of loot.

Engineering describes under the name of "mystery gold," an alloy resembling gold in appearance, weight, and in withstanding the jeweller's test of strong acids. Its analysis is given as follows: Sliver, 2.48; platinum, \$2.02; copper, by difference, 65.50. Strong boiling in nitric acid, even when an article made of it is left in it for some time, has apparently no effect upon the alloy, which is coming extensively into me.

The Idea of God.

BY JOHN FISKE.

In the nature-worship of primitive men, beneath all the crudities of thought by which it was overlaid and obscured, there was thus after all an essential germ of truth which modern philosophy is con strained to recognize and reiterate. As the unity of Nature has come to be demonstrated, innumerable finite powers, once conceived as psychical and one muse powers, once conceived as psychical and delified, have been generalized into a single infinite Power that is still thought of as psychical. «From the crudest polytheism we have thus, by a slow evolution, arrived at pure monotheism,—the recognition of the eternal God indwelling in the universe, in whom we live and move and have our being.

But in thus conceiving of God as psychical, as a Being with whom the human soul in the deepest sense owns kinship, we must beware of too carelessly ascribing to Him those specialized psychical attributes characteristic of humanity, which one and all imply limitation and weakness. We must not for-get the warning of the prophet Isalah: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are high-er than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." ways, and my thoughts than your thoughts." Off-niscience, for example, has been ascribed to God in every system of theism; yet the psychical nature to which all events, past, present and future, can be always simultaneously present is clearly as far re-moved from the limited and serial psychical nature of man as the heavens are higher than the earth. We are not so present the referred as to etc. We are not so presumptuous, therefore, as to attempt, with some theologians of the authropomorphic school, to inquire minutely into the character of the divine decrees and purposes. But our task would be ill-performed were nothing more to be said about that craying after a final cause which we have seen to be an essential element in Man's religious nature. It remains to be shown that there is a reasonableness in the universe, that in the orderly sequence of events there is a meaning which appeals sequence of events there is a meaning which appears to our human intelligence. Without adopting Paley's method, which has been proved inadequate, we may nevertheless boldly aim at an object like that at which Paley aimed. Caution is needed, since we are dealing with a symbolic conception as to which the very point in question is whether there is any reality that answers to it. The problem is a hard one, but here we suddenly get powerful help from

the doctrine of evolution, and especially from that part of it known as the Darwinian theory.

The glorious consummation toward which organic evolution is tending is the production of the highest and most perfect psychical life. Already the germs of this conclusion existed in the Darwinian theory as originally stated, though men were for a time too busy with other aspects of the theory to pay due attention to them. In the natural selection of such individual peculiarites as conduce to the survival of the species, and in the evolution by this process of higher and higher creatures endowed with capacities for a richer and more varied life, there might have been seen a well-marked dramatic tendency, toward the denouement of which every one of the little acts of life and death during the entire series of geologic cons was assisting. The whole scheme was teleological, and each single act of natural selection had a teleological meaning. Herein lies the reason why the theory so quickly destroyed that of Paley. It did not merely refute it; but supplanted it with explanations which had the merit of being truly scientific while at the same time they hit the mark at which natural theology had unsuccess-

fully aimed. Such was the case with the Darwinian theory as first announced. But since it has been more fully studied in its application to the genesis of Man, a wonderful flood of light has been thrown upon the meaning of evolution, and there appears a reasonableness in the universe such as had not appeared be-fore. It has been shown that the genesis of Man was due to a change in the direction of the working of natural selection, whereby psychical variations were selected to the neglect of psychical variations. It has been shown that one chief result of this bis death, myself and brother passed along in the vision together. My brother now stood on the left, with gloom on the landscape. Suddenly I saw him drop to the ground, as in the throes of death, falling to the south-east. Five men gathered around him, one of them was a large man. I ordered him to bring a bucket of water. He did so, and taking it from his hand, dashed it upon my brother, but no resuscitation followed. I then saw a large, dark brown rocking chair, coming from the north-east, in which I and the large man placed my brother, and we bore him to the north-west. to be a difference in kind transcending all other differences; that his appearance upon the earth marked the beginning of the final stage in the process of the legimning of the final stage in the process of development, the last act in the great drama of creation; and that all the remaining work of evolution must consist in the perfecting of the creature thus marvelously produced. It has been further shown that the perfecting of Man consists mainly in the ever increasing predominance of the life of the soul over the life of the body. And lastly, it has been shown that, whereas the earlier stages of human progress have been characterized by a struggle for existence like that through which all lower forms of life have been developed, nevertheless the action of natural selection upon Man is coming to an end, and his future development will be accomplished through the direct adaptation of his wonderfully plastic in-telligence to the circumstances in which it is placed Hence it has appeared that war and all forms of strife, having ceased to discharge their normal func-tion, and having thus become unnecessary, will slowly die out; that the feelings and habits adapted to ages of strife will ultimately perish from disuse; and that a stage of civilization will be reached in which human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the

length and breadth of the earth.—Atlantic Monthly. "What the Indians Believe."

The following story is taken from Washington Irving's "Tour on the Frairies:"
"I will here add a little story, which I picked up in the course of my tour through Beatte's country, and which illustrates the superstitions of his Osage kindred. A large party of Osages had been encamped for some time on the borders of a fine stream called the Nickanansa. Among them was a young hunter, one of the bravest and most graceful of the tribe, who was to be married to an Osage girl, who, for her beauty, was called the Flower of the Prairies. The young hunter left her for a time among her relatives in the encampment, and went to St. Louis to dispose of the products of his hunting and purchase ornaments for his bride. After an absence of some weeks, he returned to the banks of the Nickanansa, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his affianced bride. He ran to embrace her, but she turned mournfully away. He dreaded lest some evil had befallen the camp.

Where are our people?' cried he. 'They are gone to the banks of the Wagrushka.' And what art thou doing here alone?

'Waiting for thee.'
'Then let us hasten to join our people on the banks of the Wagrushka.' He gave her his pack to carry and walked ahead, according to the Indian costume.

They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the foot of a tree. 'It is not proper for us to return together,' said she

The young hunter proceeded to the camp alone, and was received by his relations with gloomy 'What evil has happened,' said he, 'that you are all so sad?

No one replied. He turned to his favorite eister and bade her go forth, seek his bride, and conduct her to the camp. 'Alas!' cried she, 'how shall I seek her? She died few days since.

The relations of the young girl now surrounded him, weeping and walling; but he refused to believe the dismal tidings. But a few minutes since, cried he, I left her alone and in health. Come with me and I will con-

duct you to her. He led the way to the tree where she had seated ierself, but she was no longer there, and his pack

lay on the ground. The fatal truth struck him to the heart; he fell to the ground dead! I give this simple story (says Washington Irving) almost in the words in which it was related to me, as I lay by the fire in an evening encampment on the banks of the haunted stream where it is said to have happened."—London Light.

An Indian and a Chinaman are partners in the stationery business in a Nebraska town.

Hon. J. G. Wait's Birthday Party.

20 the Editor of the Religio Philosophical Journal: On Saturday, Nov. 21, I enjoyed the pleasure of at-tending a party at the home of Jonathan G. Wait of Sturgis, on his seventy-fourth birthday. The Sturgis Journal's report, from which I extract, gives a good account of the occasion:

"At noon forty persons were seated at bountiful tables for dinner. They were mostly the ploneers of our town and vicinity, with a few from more distant places. Their agrees reported from 80 to 20 years but

our town and vicinity, with a few from more distant places. Their ages ranged from 60 to 89 years, but they were not old in spirit. If one could judge by their cheerful sociability they were a young company, yet gleams of golden wisdom and ripely mellow thought showed the depth and healthful maturity of years full of experience. After dinner all went to the parlors, and the host proposed a free conference, thanked his friends for their attendance, and in a few fit words expressed the hope that all would say something of their pioneer days and also of their thoughts and interior experiences and views of the great problems of life, and duty and destiny.... great problems of life, and duty and destiny..... For over two bours narrations of the toils and joys of pioneer days, and frankly earnest and sincere ex-pression of religious thought and personal experience filled the time. Baptists, Spiritualists, Method-ists and Presbyterians took part in that "unity of spirit which is the bond of peace" and all were deeply interested and felt the occasion to be full of benefit and value.... Coming to Sturgis in 1834, Mr. Wait has struggled through great difficulties, reached fair success by persistent courage and steadfast will, taken bonorable and useful part in legislation, in manufacturing and in railroad enterprises, and has never been backward in efforts for the good of society. In politics he has long been, and still is, a Republican. He was an early advocate of woman suffrage, and a pioneer in modern Spiritualism. Frank and decided, manly and outspoken touching these matters, yet duly respectful of the honest opinious of those who differ from him. His half century of useful life, and his kindly uprightedness in his home and among our people entitle him to the justly high esteem in which he is held. We cordially join in the hope, expressed by those in attendance at this birthday party that he and his excellent wife may live among us through a goodly number of com-ing birthdays."

INTERESTING SPIRITUAL EXPERIENCE.

Among the letters from invited guests unable to attend, which were read to the company, was one from A. J. Graham of New York, the eminent teach-er of phonography and a kinsman of Mr. Wait's, of which I am allowed to give a part to your readers as follows:

"Amongst my earliest recollections are those of

Sturgis and of yourself. Events there which I can never forget, laid in my childhood the solid foundation for a belief in the spiritual philosophy; and the fact that so clear an intellect as yours has arrived at a like faith but strengthens my confidence in my

own analysis of the evidence.

"It may not be out of place, as my share of the conversation—especially as I am to have no share in the dinner!—to recall one of my early spiritualistic experiences on that ever to be remembered Sturgis prairie. I stood by my dear mother (Hannah Graham), at one end of a sick chamber, while my poor brother William was singing:

> "O give me no mora Of this world's vain store, For aim for such trifles With me now is o'er."

The poor boy, a year before that solemn day, while in good health and on his way to some cheerful entertainment, was met (as he felt assured) by a spiritual personage and warned to return home and prepare for death, which was to occur a year from that day. On that appointed day, "after a course of medicine" by Dr. Bennett, he seemed much better, and while propped up, was singing. My mother, while tears were falling fast, asked the doctor, 'Do you think the dear boy will get well?' 'No,' said the doctor, 'he cannot, the blood is already settled under his nails." And that was dear William's last earthly song; for he died that day. My childish intellect just awakening; this first revelation of death to me was repugnant to all the yearnings of a deep love pature. But though I saw my brother's body love nature. But though I saw my brother's body entombed, even my child reason led me to believe that the spiritual personage my brother saw, was an arisen human being. So I was not unprepared for the great spiritual manifestations that have helped so much in demonstrating immortality.

"And now, by aid of these evidences and by aid of

or wa ual aspirations, I feel assured that, in a few more moments so to speak, we shall all be in the world of ultimates corresponding to our yearnings for neverending love, for beauty and magnificence transcending earth's offerings, for the attainment of knowledge, for achievement to satisfy humanitarian impulses, for a constantly increasing knowledge of our Heavenly Father as demanded by our universal love. "With kindest regards from me and mine to you

and yours, and hoping to hear from you all. I am Andrew J. Graham." your loving cousin, The reading of this and other letters, and the enjoyable cheerfulness and inspiring good will, and the frank sincerity of the conference made the day one

to be long remembered. Yours truly, G. B. STEBBINS.

That "Strange Malady."

EDITORS DEMOCRAT.-With your permission, I desire to make a few remarks in The Democrat on the following article which recently appeared in one of the newspapers of this city. Here it is:

"Rebecca McDonald, the 14-year-old daughter of David McDonald, a foreman in the moulding department of the Dickson Manufacturing Company's works, is subject to fits of trance of strange interest, some of them lasting for weeks at a time. A short time ago, on regaining consciousness after an un-usually protracted spell of this sort, the girl wrote on a slate that she had been in the celestial regions. and that it was impossible to describe the glories of that place. After passing through another trance she seemed greatly perturbed, and wrote that she had seen the internal regions and their occupants.

"Prior to her present troubles Rebecca was an unusually bright and attractive child. A series of unfortunate events are believed to have led to her unfortunate condition. She was badly frightened by a number of tramps, and afterwards fell down a flight of stairs and injured her spine. The injury was followed by sickness and decline. The parents thinking a change of air might benefit her took her to the residence of her aunt, Mrs. Warburton, who resides in the Hyde Park section of the city.

"Three months ago Mrs. Warburton took Bebecca out for a walk. When a short distance from the house the girl screamed and fell upon the sidewalk. Her limbs became rigid, her eyes assumed a fixed stare, and she was unable to speak. She was carried home and remained in this helpless condition for eight days. During this time she could not move her lips or tongue, but she hummed numerous tunes with the larynx. For several days she took no food. When the girl became conscious she foamed at the mouth, and snapped at everybody who approached her. Then came a period of calm. Her eyes remained closed and her efforts to articulate were painful in the extreme. She understood every word that was spoken in the room, and wrote on a slate replies

to such questions as were asked her. "Between that time and the Fourth of July Re-becca had three similar spells. Then she appeared to get well again, was taken out riding and seemed to be in a good way of recovery. About the middle of July she became unconscious again at the Warburton residence, resuming the humming of well-known airs, and kept this up for a long time. The Doctor thrust a darning needle into her right limb, but she did not seem to feel it, and continued the humming as if nothing had occurred to give her pain. Two weeks ago she became conscious, and startled all the neighbors with her screams. Then she was tranquil and remembered nothing of the

"A week ago last Saturday, Rebecca had another trance, from which she has not yet recovered. A reporter visited the house yesterday and saw the afflicted girl. She shook hands with all who approached her bedside, and her efforts to speak were exceed-ingly touching. While the reporter was in the room she began humming and kept it up for half an hour. Her closed eyes quivered, but there was no movement of the other features or limbs. The case excites the most profound pity for the little sufferer, and it is difficult to tell how long the present trance may continue."

On Tuesday last the writer, accompanied by two other gentlemen, visited the subject of the above sketch, and found her enjoying good health, having recovered from the condition indicated above. We found Miss Bebecca to be a very sensible little girl, graceful in her movements, intelligent for one

of her age, polite in her replies to questions, and just such a little girl as is sure to win her way into the hearts of good men and good women without in-

tending to do so.

This interview sufficed to convince us that Miss Rebecca McDonald is a trance medium; and we agreed that while she is under this influence she

hould not be exposed to the gaze of the curious, To permit medical men to "experiment" on persons while in a trance state is wrong, and can only result in injury to the "patient."

If Rebecca McDonald should again be entranced, and in all probability she will be, I venture the assertion that any one of the "magnetic healers" in this city can, in much less than five minutes, restore her to her normal condition, and that, too, in the presence of all the physicians, no matter to what "pathy" they belong, if properly solicited to do so.—Prog-RESS, in Luckawanna (Pa.) Democrat.

Notes and Extracts on Miscellaneous Subjects.

The London Times of Oct. 22 had seven yards of

political speeches. A private company is about to lay a naptha pipe 530 miles from Baku, Russia, to Batoum.

Slab Hollow, Vermont, has petitioned the Post Office Department for a more dignified title. Twenty-eight students of Brown University teach in the evening schools of Providence and its vicin-

Vienna beer, being lighter, sells better in Europe-an cities than the Munich article, though the latter

is superior in quality. Truck farming in the vicinity of Charleston, S. C., is becoming a profitable busines, last year's receipts

having aggregated \$809,000. London papers abound with complaints of coloniste, who aver that they have been deluded to

Queensland by fraudulent misrepresentations. The Military Journal of St. Petersburg publish? es a Ministerial decree ordering that each of the battalions of chasseurs shall have a midwife on the

The French doctor who sent poisoned game to a rival, "by way of a practical joke," has been sentenced to eight years imprisonment with hard labor. A new sect has sprung up in Canada whose doctrine is that women have no souls, because the Bible nowhere mentions women angels. The leader is a Frenchman.

Four artisans have been appointed Justices of the Peace in England this year through the instrumen-tality of Mr. Trevelyan as Chancellor of the Duchy of Lancaster.

James Russell Lowell has given to Harvard Li-brary about 600 volumes of rare historical books and works of belles lettres, chiefly Spanish, which he picked up in England.

A big bear hunt, in which all the able bodied citizens of Hope, Me., engaged the other day, resulted in the capture of a calf, which had been the sup-

Springfield, Mass., is agitated over a proposition, favored by many citizens, to make a river bank park, about 100 feet wide and 2,000 feet in length, along the Connecticut.

The employment of women under ground is pro-hibited in Great Britain; but the British Factory Inspector reports that 4,458 are at work in mining operations above ground. At the court battue the other day in the forest of Spinge, Hanover, the German Emperor, according to the official slaughterlist, brought down 17 vari-

ous head of deer and 31 wild boars. The entire population of Ste. Martha village, Quebec, numbering 2,000, voluntarily assembled in church a day or two ago, and pladged themselves to abstain from alcoholic beverages for one year.

Lieut. Howard, the Gattling gun man, is to receive \$5,000 as a bonus from the Canadian Government, and is about to open a carriage factory in the Dominion, materials for which will be admitted free of customs duties.

The floating wash houses of the Seine, one of the picturesque features of old Paris, are to be suppressed for sanitary reasons. One paper says they "propagate cholera," but the process by which they do this is not stated.

An aged sinner in the Connecticut valley has been method was to take the cores out of apples, fill the cavity with Paris green, and scatter the bait among

the grass in the pasture. The cotton crop of Central Asia has been unusually good this year. Many owners of cotton mills in Russia seem to prefer Central Asian to American cotton, and have established direct relations with the

planters of Bokhara, Tashkend, and Khiva. Though electricity, says Mr. Proctor, might be obtained by utilizing the heat of water applied to the junction of two metals, yet the current produced by a temperature of 160 F., at one junction, and say 608 at the other, would be too small to be successful.

That the Duke of Cumberland is in something more than easy circumstances may be gathered from the fact that the gold and silver plate which he has inherited from the late King of Hanover and the Duke of Brunswick weighs upward of eight tons.

The London Medical Times says that a year ago the Clinical Society renounced refreshments after their meetings as "unphysiological." A few weeks since, however, it was decided by a very large maority to revert to the ancient custom on the ground that "people must eat." After waiting three months for his pay, the caterer

for the banquet furnished by the citizens of Ottawa to the volunteers on their return home from the Northwest, has had writs issued against the members of the committee to compel the payment of the amount still due. The historic park of Hamilton Palace. Scotland.

will soon be broken up for a coal field, the gardens are leased to a nurseryman, and the palace will probably soon be dismantled. The Duchess of Hamilton lately paid the place what was probably a farewell visit of two days.

The Union Medicale, speaking in favor of the proposed measure allowing French Soldiers to wear peards, says that the sapeurs, who have worn long beards from time immemorial, are found to have been but very slightly troubled with consumption, as compared with the rest of the army.

Suicide is increasing in Berlin to a frightful ex-tent. In one day lately there were ten cases of selfmurder. There have been several instances quite recently of stock jobbers and other speculators moving in the upper ranks of society who blew their brains out in a fit of despair at financial misfortunes.

This professional item appears in the Texas Courter Record of Medicine. "Dr. Palmer, who, in a fight with Dr. Calloway at Blooming Grove, had the end of his finger bitten off by the latter, is in a criti-cal condition owing to blood poisoning having set in. The finger was amputated, but it is thought this will not save his life."

It is a fact of which Great Britain, a country especially jealous of its reputation, for home life, may justly feel proud that no more devoted husbands could have been found in it than the last seven Prime Ministers. Peel. Russell, Derby, Palmerston, Beaconsfield, Gladstone and Salisbury all meet on common ground in this respect.

The lady secretary of the Anti-Vivisection League of England argues in a letter to H. Pasteur, that cauterization removes all danger of hydrophobia. Her son once and she herself five or six times have thus escaped the malady, and both offer to be bitten by any mad animal in M. Pasteur's laboratory on con-dition of being allowed to treat the wounds themselves.

Leopold von Ranke, the greatest of living historians, and the creator of the modern historical method, is just 80 years of age. He is busily engaged on the crowning work of his life, the wonderful "Weltgeschichte," which has already come down from the earliest authentic records of ancient Egypt to the death of Charlemagne. A sixth volume is about to appear, and the venerable student hopes to complete is vast undertaking in three more years.

Dr. Alvarez, a Paris homoeopathist, brought suit against the Princess of Medina Coli for 600,000 francs for medical services, stating that he was entitled to for institute services, stating that he was entitled to more than the usual compensation on account of the great wealth of his patient. The court awarded him \$4,000f, he to pay costs. Most physicians would consider \$17,000 a handsome fee, but this doctor was much chagrined over the result. A few days before he had refused a much larger sum to compromise the matter.

Witchcraft and the Water-Ordeal.

In the Vienna Gazette, No. 67, of 1728, another phenomenon is noted. An official report is there given of certain alleged witches, imprisoned in Szegldin, being subjected to the water-ordeal, and who, on their floating, were put in a balance and found to weigh only some ounces.

This abnormal levity was found not to be constant. Hermann (see Le Brun, II., 137) gives an account of some rogues who, knowing that they were of the ordinary weight in swimming, submitted themselves to the ordeal, when, to their dismay, they found themselves unable to get under the surface of the water. This variability being verified, the phenomenon ought to have been properly studied, but it was not; the recognition of it, however, led to the ordeal being shondared as a witch test.

led to the ordeal being abandoned as a witch-test.

All attempts at explanation of such phenomena in the Middle Ages were found inadequate and inconclusive. William Scribonius, one of the professors at Marsburg, who witnessed a witch-trial by the or-deal at Lengo, explained in writing to the magistrates there that "the devil being light as air, he could conthere that "the devil being light as air, he could confer his own lightness upon those he was possessed of." But he seemed subsequently not to be content with this explanation, for in his book about witches he attributes their "not sinking in water, in which they were baptized into the Church, to the water's hatefully refusing to receive them after they had become imps of Satan." A similar view was taken by James I. of England, who held that "the reason of water not receiving witches into its bosom was that it had a horror of them from their having east off he.

water not receiving witches into its bosom was that it had a horror of them from their having cast off belief in God and Jesus Christ." ("Görres" V., 546.

In Holland, at a witch-'rial, in 1594, the professors of the University of Leyden were referred to for their opinion. They answered that the water-ordeal could not be regarded as valid, seeing that water was not of itself able to enter into considerations and come to a conclusion. "If the water "they ask and come to a conclusion. "If the water," they asked, "is not capable of finding witches guilty, how could the earth bear them up and permit them to breathe the air of life?" They regarded the fact of their not sinking as beyond question, and opined that their arms being crossed, and their hands and feet bound together, their bodies were brought into boat-form, and thus enabled to float." (Soldan V.

The devout St. Osmar, being shipwrecked, was tossed about on the water for hours before being rescued. Christians, who believed that Jesus Christ and St. Peter walked on the water, attributed her not sinking to the fact of her holding a blessed cruci-

not sinking to the ract of her holding a pressed cruci-fix in her hand. (Görres II., 284.)

Not more satisfactory were subsequent 'explana-tions; for example, Dr. Charbonnier, in his book on the "Disorders and Eaculties of Mystics." says: "In the Middle Ages hysterical subjects, called witches, who floated on water by reason of their loss of grav-ity, were burned because such floating was held to supernatural."

Temporary lightness of the body has been ascertained to be connected with the cestatic condition, so frequently observed in the early martyrs of the Church. Accepting then the ecstatic or somnam-bulic condition as a factor in the inquiry, let us glance down the list of observed facts recorded to the

present time,
Dr. Franklin relates that once, while bathing, he was taken with sleep, and lay, unconscious, iloating

face upwards, on the water.

Briere de Boismont, in his "Hallucinat o 18," 311. relates the case of a man who, rising in the night, walked in his sleep into the sea, and was picked up floating a mile from the shore in a somnambulic

Gmelio, in his "Magnétisme Animal," L., 63, gives an account of a Neapolitau, attached to the Court, who, while bathing, found himself involuntarily floating without effort on his own part. Baxter, in his "World of Spirits," narrates the

case of a woman, suffering from melancholia, who threw herself into the water, on which she ileated for three hours; that when she was got out her body felt quite light; and that her prolonged bath

cured her of the mekuncholia.

Despine relates, in Pigeaire's "Electricité Animal,"

275, the case of a girl, eleven years old, who floated

in the sea on her first entering it.

Dr. Koroff wrote to Deleuze about a woman who, when in the somnambulic state, went into the sea as if it were her native elem nt; that once, while in the trance, she said that she must be willed not to go into the sea, for if she woke in it she would drown.—Carl du Prel in Harbinger of Light.

Is Every Body Drunk?

Among the many stories Lincoln used to relate was the following: Trudging along a lonely road one morning on my way to the county seat, Judge - overtook me with his wagon and invited me

to a seat.
We had not gone far before the wagon began to wobble. Said I. "Judge. I think your coachman has taken a drop too much."

Putting his head out of the window, the Judge shoured: "Why, you infernal scoundrel, you are

Turning round with great gravity, the coachman said: "Be dad! but that's the firs' rightful s'cision your Honor's giv'n 'n twel' mont!"

If people knew the facts they would be surprised to learn how many people reel in the streets who never "drink a drop." They are the victims of sleeplessness, of drowsy days, of apoplectic tendencies, whose blood is set on fire by uric acid. Some day they will reel no more—they will drop dead, just because they haven't the moral courage to defy useless professional attendance, and by use of the wonderful Warner's safe cure neutralize the uric acid in the system and thus get rid of the "drunkenness in the blood."—The American Rural Home.

The trees on Boston Common are again labelled with their names, common and systematic, as was the case many years ago when Gould, the naturalist, was alive. The Common thus becomes an object jesson in Botany.

How Pale You Are!

is frequently the exclamation of one lady to another-The fact is not a pleasant one to have mention, but still the act may be a kindly one, for it sets the one addressed to thinking, apprises her of the fact that she is not in good health, and leads her to seek a reason therefor. Pallor is almost always attendant upon the first stages of consumption. The system is enfeebled, and the blood is improverished. Dr. Pierce's Golden Medical Discover; " will act as a tonic upon the system, will enrich the impoverished blood, and restore roses to the cheek.

A statue recently discovered in the bed of the Tiber proves to be a Bacchus. He stands six feet high, is cast in bronze, with ivory eyes, is exquisitely modelled, and in excellent preservation.

"I Love Her Better than Life."

Well, then, why don't you do something to bring back the roses to her cheeks and the light to her eyes? Don't you see she is suffering from nervous deblity, the result of female weakness? A bottle of Dr. Pierce's "Favorite Prescription" will brighten those pale cheeke and send new life through that wasting form. If you love her, take heed.

A Justice of the Peace in Groton, Conn., was obliged, not long ago, to content himself with a kiss from the bride in lieu of a marriage fee. He has now put up a placard "Terms cash"

Many persons in Pittston are using Ely's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she had not enjoyed for fifteen years. She had given up her case as incurable. Mr. Barber has used it in his family and recommends it very highly. A Tunkhannock lawyer, known to many of our read-ers, testifies that he was cured of partial deafness.— Ptiston, Pa., Gazette. Not a liquid or snuff. 50

A Somerville, Mass., teacher punished a little boy by making him hold red pepper in his mouth. Burns were caused which resulted in litness and death.

For an Irritated Throat,

Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy.

tomac John Pope is the only one left. If you have catarrh, use the surest remedy--Dr.

Of all the old commanders of the Army of the Po-

Extensive improvements will be made next year at Mount Vernon by the ladies in charge.

Starch grows sticky, and common powders have a vulgar glare. Pozzoni's is the only Powder fit for

Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hourseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected. This remedy is, in the highest degree, curative, and for Laryngitis, Bronchitis, Asthma. Quinsy, or Catarri, no other preparation is so effieacious. , We further state, with all confidence, that Ayer's Cherry Pectoral-

Cures Incipient Consumption.

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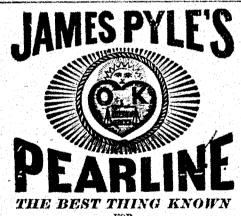
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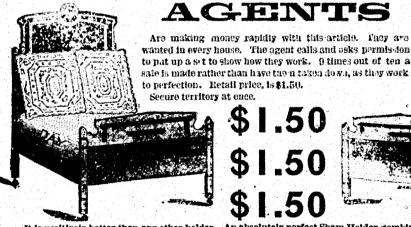
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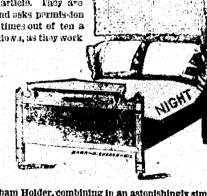
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ans prenounced. It will be seen that this enomenon was half way to the complete enomena of reversal observed in the case d Miss K., given above.

It appears from these results that both red and green sensations may be excited by the same physical impulse, but the special sensation is determined by the state of the organism at the time. The theory of color blindness advanced by Mr. W. Stanley Monck, of Dublin, receives experimental support from the above. His idea was that in color blindness, owing to a peculiarity of the organism. the pair of complementary colors were excited together with a neutralizing effect by the presence of the stimulus corresponding

The following observation, made in the case of the writer's wife, may be relied on as throwing light upon the nature of some of these hitherto undescribed visual anomalies. On the 16th May, when suffering from irregularity of circulation, she was examined with the double image prism. She saw two images, but one ring; that due to the most re-fracted ray was faint or smoky above and to the right and below and to the left, to the extent of almost sixty degrees of the circumference. When the prism was turned, as the hands of a watch move, the faint ring changed every quarter revolution, but for reverse rotation the same ring continued to show faint outlines during an entire revolution. This matter being more particularly inquired into, it was found that the ring which appeared to move round the other was the one which showed the faint outline either for direct or reverse rotation. The more the attention was concentrated, as, for instance, when the rotation was quickened, the more natural was the appearance of the ring. Reverse as well as direct rotation, with stoppages, gave also changes every quarter revo-lution. The more even the attention the more even was the appearance. The writer was very much puzzled when he observed this peculiar subjective phenomenon with Miss Florence Cook, in 1872, at the time in that the faint, smoky, or as it was sometimes described, thickened appearance, was due to | to be rejected as in the premises absurd. irregular strain of the muscles of the eyeball forcing itself into prominence. When the double image prism is turned, the image upon which the attention is fixed appears to turn round the other, that one being comparatively quiescent, and it is reasonable to suppose this normal error of judgment depends upon a certain natural use of the muscles of the eyeball, which when below par in certain instances permitted the translated result to appear in consciousness as a blurred outline, which in extreme cases developed into total loss of the ring. The extreme complexity of the visual apparatus, dealing as it does with both sides of the brain for each eye, and with successively higher nervous centers, on each side, viz., the retina (double for each eye), tubercula quadrigemina, angular gyrus, identional visual center, and center of intellection or apperception, makes it very dangerous to speculate upon the exact physiological counterpart of observed peculiarities of sensation and perception. The writer feels satisfied that there is an intimate relationship between the color nerve and the muscular counterpart of visual impressions with which, in a process of evolution most probably has become blended as sciousness; and conversely disturbance of pressions in the color center (if there be a definite one) other than those called forth by a normal stimulus.

THE PULPIT.

The Attitude of Beason and Christianity Toward Spiritualism.

A Sermon at the Independent Congregational Church, Bangor, Me., by Rev. G. C. Cressey, Nov. 22, 1885.

"Then I beheld all the work of God that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it." —Ecclesiastes VIII.—17.

Such is the experience of the world to seek and not to find, to desire and not to attain to solve one mystery or discover one truth, only to see still deeper depths which our wisdom cannot fathom. If there be one lesson indeed, which the last half century has taught us, it is our ignorance. The snug little span of six thousand years, which most of us as children were taught was the age of the world, has expanded into periods of incalculable length. The chronological chart which seronely marked the birthday of Adam, the exact dates of the Tower of Babel, the Flood. the migration of Abraham, etc., has been rolled up and laid aside for ever. The past has lengthened behind us, the future bas stretched out before us, and even the present breathes upon us with mysterious breath, and often turns a deaf ear to our entreaties to yield to us her secrets. There is more than we see, more than we hear, taste and feel, more indeed than we reach in thought, more even than we conceive in our imagination. Nature has wheels within wheels and worlds within worlds. Into a cup of sand we may pour a certain amount of water which will occupy the interstices between the grains of sand; into this again we may infuse some gas, which will occupy the molecules of water; so inside of our atmosphere is supposed to be an infinitely fine ether; in the same way it is not insupposable that there may be within the visible and known world about us, organisms or existences of an immaterial character; possibly within the universe of matter all about us, a universe of spirit controlled by laws of its own, and related to visible and tangible forms in ways as yet unknown to us, or at most believed to be only partially understood.

Spiritualism, or as it is more scientifically called, Spiritism, is the assertion of this general principle of the existence of a Spiritworld around us, with the specific claim of actual communication therewith in certain cases, by certain means and under certain conditions. Spiritism in some form is old as the race itself. It existed in some of the nations of antiquity, and is found among many people at the present day, to some mail extent probably among every people. In America the number of those who are prosessedly or privately adherents of its faith has rapidly increased during the last two ecades. There are generally connected with his belief certain religious tenets, so that it scomes often practically a form of religion, and its supporters are sometimes reckoned as religious sect. It is not supposed to discuss

investigation of real or alleged phenomena; but to simply discuss and define the attitude which reason and christianity may properly assume to the single claim or belief that there is a Spirit-world around us, and that there may be communication at times there with. Here is a common ground upon which all, whatever their individual predilections may meet-and a subject for thought which extremists, either for or against, may naturally consider-and on which it seems as if a result might be reached in which the great majority of thinking men would readily concur.

The question then with which we must begin is this: If there be a Spirit-world, is it reasonable to think that there may be at certain times and under certain conditions communications therefrom, either consciously or unconsciously, either through some occasional, secret or subtle influence on the minds of the living, or through more systematic at-tempts by those of peculiar physical organization? Does such a supposition accord with or contradict our reason? If the latter be the case, then the question is settled, for that which wars against our reason we can-not accept. And, if from any cause one is convinced that whatever spirits may exist are debayred by the nature of the case from holding any communion or having any connection whatever with mundane creatures, the discussion in his individual case ends here. This belief precludes all further consideration. Such is not, however, the fact with most minds. In the central claim of Spiritism there seems to be nothing inconsistent with reason. For, if mind can communicate with mind in the flesh, if mind can unconsciously influence mind, both being still connected with the material body, why is it absurd to suppose that a spirit, especially one having formerly lived on earth, should be able through certain avenues, unknown and mysterious to us, to hold intercourse with or at least to produce an unconscious effect upon the mind or soul of some living person. I do not affirm that there is such interconse or influence. I simply state that great repute as a medium; he has no doubt supposing spirits to exist, such connection contradicts no principle of reason, and is not

And not only is it not unreasonable, but it is not necessarily improbable. If men survive death, and on this assumption we are now speaking, they must still have the attributes of personality with the memory, affections and the lofty sentiments of terrestrial life, or immortality is simply a name or not a reality. Being thus a continuance of this life on a higher plane and with greater opportunity, as any rational and desirable existence in the future must be, it is a most natural supposition, that those who have passed through the portal of death should feel an interest still in earthly affairs, especially in those bound to them by ties of kinship or friendship; and that in moments of danger or at any period of critical importance, they should, if possible, be near them, and perhaps in some subtle manner impress their mind, if not by actual communication, at least by presentiment, secret admonition, or some strange inclination inexplicable to the person himself. There have been occurrences in this line of thought which seem to give greater ground for belief in some occasional extra natural influence on man than any other class of phenomena.

There have been cases of the momentary a special differentiation related to the distri- appearance of some departed friend-real at bution of blood, i. c., energy, to replace ex- least so far as the subject was concerned—penditure; so that derangements of the color admonishing of some threatened peril of sense machinery may react with a deceptive which the person hitherto had had no knowlindaence upon the muscular factor in con- edge or thought, which proved subsequently and comparatively frequent, in which some one has seen before them in their working hours the form of some dear friend, supposed to be hundreds of miles away, in such a manner as to be persuaded of his or her death, which the event has proved, took place at that exact day and hour. These and similar marvels have doubtless occurred. There can be in such instances no collusion, imposture or avaricious motive. There was some cause for them, as there is for all events. If the spirit separates from the body at death, it is certainly not irrational to suppose that the souls of those departed communicated in these cases in some mysterious manner with

the living. This is surely as plausible as any other theory, and on the present hypothesis that there exists a Spirit world, it is the most natural of all theories. Some may attribute these things to a form of hallucination, but we must be fair and judicial in dealing with all subjects; and halfucination has its own laws, and is bound within certain limits. It must, for example, be connected with some previous feeling or foreboding of the mind, of a kind similar to the experience, and to assume that a vision of the fancy should conform precisely to the numerous details of an occurrence, and be the one of a million which just fits the circumstances, and issues in a beneficent result, is simply introducing a miracle to explain a miracle. We may say at least, there are strange and wonderful phenomena of this character which have

never been explained. There are manifestations of a different

sort, however, which, more frequently invite public discussion, and which are more genreally supposed to prove the reality of Spiritism, namely the various communications which come through persons of special susceptibility and the psychical phenomena displayed in this connection. This is a field of theory and investigation into which so many conflicting factors enter, that it is difficult to speak of it at once with brevity and comprehensiveness. Whatever his convictions on the subject, too, no one, 1 presume, will deny that there has been a great amount of imposture, charlatanism and deception practiced at various times by those laying claim to mediumistic powers, and that a share of the results accomplished has arisen from mind-reading, unconscious cerebration, the subtle, natural forces of magnetism and electricity, and the still subtler and more occult agencies of nature of which we know only enough to know that they exist. It is a fact also, that many of the alleged communications have been so irrelevant, contradictory and flippant as to be inexplicable except on the supposition of fraud or the presence of evil spirits. In one instance for example Euclid and Sir Isaac Newton are represented as denying the fundamental principles of Mathematics and Physics. Were there space I might quote from the reports of two prominent Spiritualists-certainly reliable testimony—to the general effect that it is difficult to sift accurately the great mass of material, and to select therefrom what is genuine and reliable. The same gentlemen also state that mischievous spirits by their victous communications impeach the value of testimony from this source, that the prevalence of intentional deception injures the cause, and that the large number of natural causes mingled with the extra natural, produces a

There is hardly a person in the community who does not know of some experience of this kind which baffles explanation, which, be its cause what it may, is not explicable by any laws which we now understand. What then is a reasonable and unprejudiced view of the matter as it now rests

It may be said first that in a sphere of experience which lies on or beyond the boundary line of not only the physical senses but also the mental perception, a vast amount of imposture and deception are natural and inevitable. Every temptation is offered to the unscrupulous possessing any gift of legerdemain or necromancy to deceive with a view to their individual gain. To affirm then that there is nothing real in the claims of the spiritist for the sole reason that much trickery and delivious are appropriate of a trickery and delusion are apparent is of a piece with the statement that religion is a bane, because through its perverted influences some of the most shocking deeds have been perpetrated; or that political liberty is a failure because its untimely assertion has caused untold suffering. If there be a Spirit-world within the material world about us, there is nothing contrary to reason in the conception of some kind of inter-mundane communication, nothing irrational in the idea that an influence should radiate from the former to the latter, or that persons of peculiar or sensitive organization should be susceptible to this influence. Men differ in keenness of physical sense, in mental acuteness and in moral sensibility, and assuming the possibility of such agencies in the universe. It is not strange that some should be peculiarly affected thereby.

There is a difference between theories and

beliefs which transcend and those which oppose Reason. To the latter class belong many of the old scientific and theological views now nearly obsolete; but so long as an idea is not inconsistent with reason, albeit we can give no satisfactory explanation, it is not peremptorily to be denied, till experience gives us clear and sufficient facts from

which may be rendered a decisive judgment, This then, is the verdict of Reason on the present claims of Spiritism. There is nothing irrational in them. It is a question not of philosophy, but of experience; not of theory, but of fact. There are veritable phenomena which remain unexplained. They have a cause. This may be natural, or it may be extra natural. Either theory is admissible. It is facts winnowed under the general laws of evidence which must at last render the decision between them. This view of the matter is proved practically, by the appointment of committees of learned men in various countries and cities to examine into the entire subject. Personally I neither believe nor disbelieve, neither affirm nor deny. I perceive this extensive realm of unexplored fact, of phenomena not as yet definitely classed by the scientific world. I discern the beginning of a field of research which will terminate, no man can tell where-perhaps in the revelation of hitherto unknown faculties and powers of man, perhaps in the penetration of the shroud of mystery which wraps the confines of the Unseen.

To the claims of the Spiritist the Protest ant church as a body has invariably been hostile; sometimes, perhaps, on the theory of Prof. Austin Phelps, who believes that these manifestations are in some measure real, but are the work of Diaboli, or evil spirits, more generally probably on account of the so-called heretical views entertained by the majority of Spiritualists. It is difficult to see, however, how there can be any well grounded hostility to the central claim of the docedge or thought, which proved subsequently trine, that there exists a Spirit-world about to be actual and which they thereby escaped. us, and that there may be, at times, commu-

This assumption explains most naturally the story of the Resurrection of Jesus, while still preserving the reality of the event. Mr. Joseph Cook said in his recent lecture that there was as much evidence of the Resurrection of Christ as there was at the death of Julius Cæsar. This seems a very simple and, if true, a very conclusive statement. But in reality, looking at it closely, simply as a matter of evidence, and assuming it to be correct, it is a weak assertion. For, if Julius Cæsar were claimed to be the only man who had ever died, while all others had lived on perpetually, if, in other words, his death were supposed to be a single, isolated miracle, the evidence which we have of the event would not satisfy mankind generally of its actuality. Men will demand, and they have a right to demand, more than ordinary proof of an alleged fact on which as a pivot their eternal destiny swings, on which are bal anced the scales of everlasting reward and punishment. For that which presumes to control men for time and to judge them for eternity, the most indisputable evidence is required. Whether there be such extraordinary evidence is not the question here, but the fact is, it has been impossible for anyone, believer or unbeliever, to frame a theory of the Resurrection which shall cover every as pect of the case and still be free from legitimate objections. Godet, the ablest defender of its absolute reality, walks the edge of a logical precipice, and at every turn is liable to lose his foothold, while Strauss, the skep-tic, was compelled to tinker his theory every few years to keep it self-consistent and reasonable. Spiritism, however, offers an explanation which, with one exception—the disappearance of the body-corresponds to all the real and supposed facts of the case and while it deprives it of its distinctive miraculous aspect, vitiates none of its moral features, and renders its testimony to immortality tenfold stronger, because 'it makes it not a unique, isolated event, but a single striking illustration of a destiny which awaits us all. It may be mentioned incidentally here that this is the view held by Rev. Heber Newton, of the Episcopal Broad Church, who says in a recent work: "The Resurrection of Jesus means to me simply his appearance from the Spirit-world." In this respect then, as in many others, Spiritism in its essential idea is not inconsistent with the beliefs of most Christian sects.

And indeed, it is in connection with the question of personal continuance after death that the decisive proof of a reality, however small, in spiritistic phenomena would be grateful to the sense of the human race. I know that most of us believe in, and all hope for, a future life. I know, too, that many are now satisfied in their own minds of the genuineness of alleged manifestations through extra-natural agencies. Yet, the possibility that death may end all creeps at times into the mind of the strongest believer, and rightly or wrongly the fact is that the great majority of men are not convinced of the reality of the spiritualistic claims;—and if such reality could be proved beyond dispute, if testimony so strong could be adduced that all would admit that some one had in truth " come back to tell us," if there were such unanimity of sentiment therein, as there is, for example in the belief that the world is progressing and that righteousness will finally triumph; if fact could warmly

be lifted from the heart of humanity, and there is not a man in existence who ever thought for himself—Evangelical or Liberal -Baptist, Methodist, Episcopalian or Unitarian, who would not be cheered, comforted and strengthened by such assurance.

Meantime we may hope for these results, at least for a definite solution of the question we have considered; but we can do little to hasten it. The world will take its own time to reach its own conclusions.

I read somewhere during the past week that there had been carried on a conversation by telephone at a distance of 2,500 miles, which was hoped to extend 5,000; also that an Italian astronomer believes that the inhabitants of the planet Mars are signalling to us in the attempt to attract our attention here on the earth, and that he is endeavoring to discover the significance of the supposed signs. With such determined enterprise in every department of science and research, we certainly need not despair of the possibilities of human effort or of the ultimate solution of the most vexed problem. Truth is all powerful and will in the end manifest itself and prevail.

We have simply to wait patiently, to respect the opinion of others on all subjects as we insist that they shall respect ours; and as men now agree on most practical, moral questions of common life, the day will doubtless come when there will be a substantial agreement also on the great problems of man's origin, nature and destiny.

Church of the New Spiritual Dispensation.

To the Editor of the Religio Philosophical Journal:

An appreciative audience greeted Mr. J. J. Morse, Sunday morning, November 29th. The subject selected by his control was "Spiritual Growth." Mr. Morse read from the New Testament an account of the Apostle Paul's conversion as given by him when brought before the Centurion. After a fervent prayer the control spoke in substance as follows:

"The question we have to deal with must not be confounded with that of the growth of man's spirit, but rather the growth of man's spiritual perceptions. Spiritual growth is a problem for study by the student in spirit-life. Useful spirits deal only in general principles, and not in individual lives or unfoldment, nor to any particular class or race of people. Spiritual growth has a certain relation to the growth of humanity. In thus instructed go to the Spirit-world they will be disappointed, for their religion has been all too narrow to take in any body else of the carred a materianization. He gave other interesting incidents with Charles Foster, Dr. J. V. Mansfield and others.

Mrs. A. C. Henderson gave a great except the chosen few.

"The results of spiritual growth are only useful to those who are capable of a wider range of thought, and those who are less developed will not be benefited by your own progress, until they have reached your plane of growth. Each one has progressed just so far as his environments have made him capable of receiving. So it is in all nature; some have made progress, others none. The lowest form of Fetich worship may unfold to a prophecy of a full development.

As to the so-called great religious of the world, these religions do not impress us with their importance. The aggregate of their religious development is the exceptional development of one phase of the soul's capabilities. The true religion will be associated with all of the soul's complete unfoldment. The true spiritual philosophy is not to de-

spiritual elements in one concrete body. "Let us consider what is to be understood by spiritual growth. There is a spiritual nature in man; you are conscious that you possess this spiritual light, and that you are a spiritual being. In a moral and intellectual significance, what is necessary for true spiritual growth? A sound mind and a vigorous body is necessary. The race is not physically healthy, nor is it healthy intellectually. Take the religion of the world. It is based upon the fear of men. You find that in the physical struggles of life, the strong and selfish overmaster the weak. In this religion the first unfoldment is fear, which has been the first step in man's spiritual growth in the creeds of the past, and the next is a desire to placate an augry God. This special class who have been God's vicegerents in the religious systems cling tenaciously to these privileges. In the spiritual growth of the world there come longings of the soul for a better faith; fears shall no longer predominate, but become subservient to a truer and better conception of God, and give man some hope of a hereafter. An essential idea has been that, as man has progressed intellectually, so has his progress been known. If the world had depended more upon man's spiritual perceptions, greater progress would have been made. From spiritual or intuitive perceptions he has gained these facts:

"1st. A consciousness of a personal exist-

A second stage of life. "3d. That there is an absolute power directing the forces of nature for the best re-

sults that can be obtained. "Is the religious world any better to-day than in the time of the Reformation when Bruno and Servetus were burned? Has the world made any spiritual progress from the doctrine of transubstantiation? In the 1,800 years of the Christian faith has the world made any true spiritual progress? Its followers have been trying to climb up an inclined plane on the sentiment of the first century, which is not adequate for the needs of this age. Your growth individually is not possible where it accepts the idea that one died for you that you might be saved from the natural results of your own life and actions. tions. All true spiritual growth must be in accord with your highest intuition and perception, and this is in unity with the divine evolution, a divine uplifting of a whole people, and all progress is the result of your own powers. What are you? A spirit. What else? You reply, 'I don't know.' You are as a spirit, self taught, and all outside of you must be submitted to this tribunal. The spirit being self-conscious you are the real man. It is your bounden duty to subordinate all else to your real nature. There is only one source. You must have a spiritual origin and the only source capable of producing man is God. God is the absolute, and man is the epitome of all else in the present life: the embodiment of all else in the world, and you must be the representation within your-

self of God. "In the use of tobacco, intoxicating liquors and all kinds of debauchery, are you the embodiment of a supreme power? Is that your best embodiment of God? Your lower nature. in order to be a true embodiment of the divine, must be subordinate to your higher faculties and inward life.

"We say that spiritual unfoldment, and an the subject from this point of view, to speak confusion, which is with difficulty overcome. Clasp the hand of Sentiment, and seisnce assimilation of spiritual truth, must be the finally endorse the desires, aspirations and basis of your growth. This growth must be extraordinary and marvelous occurrences. beliefs of the soul, a weight would verily practical—not a sentimental abstraction.

You must assimilate the real facts of lifethe duties of life; and this growth will go out all over the world universally, and with this growth will come the universal love that precedes the universal brotherhood, and this universal love will crumble the division walls of sectarian creeds that have divided humanity. The solution of this problem will blend all nations in a common unity. This will not be a sentiment, but a divine reality. It will proclaim the dawn of a justice—not that which has been partial and blind. This flood of light is to come, with a true justice and a divine love, which is to supersede the old creeds of doubt and fear. Justice and a true charity will go hand in hand. How much has the world grown spiritually in its conception of justice? In the glorious light of the coming day selfishness will pass away and a true love and justice will see eye to eye. Creeds will pass away, and a true spiritual growth will be based upon Divine justice, love and wisdom, and this will touch the souls of all men."
At our Mediums' Meeting Mr. A. C. Carey

of Washington, D. C., gave some very interesting experiences. He said he was a materialist, and coming home one evening he found his little daughter Nellie, some eight years old, sitting at a table in a high chair. As he sat down to the table the chair with his daughter moved away from it four feet, and he said, "Nellie, what did that?" The child replied, "Mamma says it's spirits." He said. "Spirit, will you move the chair back again to the table?" Immediately it came back. After supper he said he and his two boys followed the subject farther. He asked the spirit to move the large dining table, and it immediately started off. He put one of his boys on the table, then the other, and finally all three were upon the table. Mr. Carey is a very large man, weighing three hundred pounds. The table was tipped over with all three on top of it. He placed a gold pen in rubber pocket holder, and requested them to hold it in the center of the table, and tip it up. The table tipped over until its edge rested on the floor and the gold pen remained where it had been placed. He remained where it had been placed. mained where it had been placed. He requested them to drop it, and it fell to the floor. Some one asked him if he believed in materialization. He said that he at one time, years ago, received an offer to go to Salem to take charge of a large mill. He was at that time a machinist. While he was considering this offer as he was walking along the street, he saw his brother John the past, in all ages, there have been certain privileged classes, the priesthood, who have been supposed to stand between God and the people, and who have taught certain errone ous ideas, and when those who have been down the becalled a materialization. He gave many one ideas, and when those who have been down the supposed to the supposed to stand between God and the people, and when those who have been down the supposed to stand between God and the people, and when those who have been down the supposed to stand between God and the people, and who have taught certain privileged the street, ne saw his prother down in the Spirit-world standing beside him, and he heard a voice say, "Don't go to Salem," and in a few days he received a much more advantageous offer. This, he thought, might be called a materialization. He gave many other interesting incidents with Charles H.

Mrs. A. C. Henderson gave a great many messages and tests; nearly all present receiving evidences of the presence of their spirit friends. S. B. Nichols.

Brooklyn, N. Y., Nov. 30, 1885.

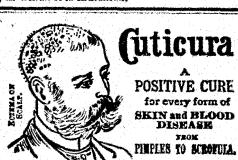
In making a genuflection in a New London (Conn.) church on Sunday last a man uptured the muscles attached to the knespan on both legs. He rose, tottered a few steps, fell, and was unable to rise. The physicians are of opinion that he will be confined to his house for at least three months, and fear that he will never recover the full use of his legs.

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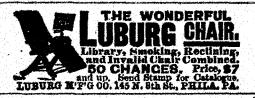
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