

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

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SPIRITUALISM AT HOME AND ABROAD.

Its Present Position and Future Work.

An Address Delivered by the President of the London Spiritualist Alliance, W. Stainton Moses, M. A., at a General Meeting of the Society, Held in St. James's Hall, London, November 13th, 1885.

(Light, Lenion.

It falls to my lot as President to open to-night a new session of the London Spiritualnight a new session of the London Spiritual-ist Alliance. In so doing, I propose to re-count a chapter of history from the past, and to lay out some definite plan of operations for the future. I have no sensational inci-dents to narrate, no philosophical theories to propound, but if I can succeed in making clear by my recital a rather complex narra-tive, I have no doubt that what I shall set forth will be regarded as of high interest and in portance. In the first place, I must carry your minds back to a meeting of this Alliance, held in this room on July 15th. 1884, when the following resolution was unanimously agreed

To begin at the beginning I must refer to some correspondence with THE AMERICAN SPIRITUAL ALLIANCE.

In September, 1963, the American Spirita-al Alliance (President, Judge Nelson Cross), offered affiliation to our Society in a circular letter, and enclosed a certificate of member-ship. "I: is neither expected nor desired by the Alliance," so the words ran, "that all should think alike, nor indeed that any two should hold uniform originar upon subjects should hold uniform opinions upon subjects, which in their limitless range embrace all that is known or attainable in the realm of material and spiritual resistance." Further: "It is no assumed position of leadership that the Alliance makes this effort to bring Spir-itualist societies into closer relationship; and should this circular lead to the accom-plishment of an object so manifestly desira-ble, it is its further design to furnish all so-cieties in affiliation with a complete list of sister societies, thus completing its voluntary endeavors in the direction indicated. when it will resume its place as one of a common family with uniform rights and privileges as implied in its official maxim:

privileges as implied in its official maxim: 'Liberty and fraternity in unity,'" On May 13th, 1884, at an annual meeting, President Nelson Cross announced that La Revue Spirite, Paris, had published this cir-cular in full, together with the certificate of affiliation of the Societé Scientifique du Spir-ilisme, founded by M. and Madame Allan Fordee in 1800 \$ Kardee in 1869.

At the same time he gave a long list of American societies which had also exchanged

american societies which had also exchanged amiliation certificates. On December 3rd, 1883, President Nelson Cross wrote to me in a private letter as fol-lows: "Every previous attempt in this country as in yours, at anything akin to a uni-form system of organization amongst Spiritualists as a body has come to nought, not on-ly because of a dislike to organization per se, but because of the divers views amongst Spiritualists, individually, respecting matters which would necessarily have to be incorpo-rated into any formulative plan of associated action. It was this resistance to the formulation of anything which should bear even the faintest resemblance to a creed, which gave rise to the circular letter of our Alliance and the certificate of affiliation amongst organized societies which. I am glad to say, have met with general favor, and a number of socie-ties widely separated from one another have embraced the proffered good fellowship and affiliated with one another, and the good work is continually going forward without opposition from any source. THE AMERICAN SPIRITUALIST ASSOCIATION. In 1883 a convention of Spiritualists as-sembled at Sturgis, Michigan, and there formed an association to be known as the American Spiritualist Association. It was stated that:

CHICAGO, DECEMBER 19, 1885.

"The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vi-tal questions of practical life and duty; to seek for the best spiritual culture and the most harmonions character." In its address to the public, the Association

"Surely the positive, practical knowledge of the continuous, organized, and individual life of man in an advanced sphere of being, is not beyond scientific demonstration; it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more härmonious estate in this our present condition."

monious estate in this our present condition." The following observations on the same subject are taken from the RELIGIO-PHILO-SOPHICAL JOURNAL, of Chicago, U. S. A. "With the knowledge which comes to Spir-itualists from the Spirit-world, there also come duties and grave responsibilities which must be met. If Modern Spiritualism can-not make the world before then it had beat not make the world better, then it had best be relegated to the place from whence it came. But it can and does work for rightcame. But it can and does work for right-eousness in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used. Let Spiritualists throughout the country unite in local and general organic work upon the platform of the American Spiritualist Association—im-proving that platform if it each he down-and proving that platform if it can be done-and a year will not elapse before the grand and beneficent results of such action will be apparent.

"We want no new religious sect, but we do want such co-operative effort as shall con-serve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilize the science and philosophy of Spiritualism as solvents with which to separate truths from error and point the way to one universal brotherhood, whose motto shall be: 'Do all On December 21st, 1884, the President of this Association, Mr. John G. Jackson, writes to me and explains how, through illness and over-pressure, the proposal of confederation sent by the President of the London Spiritualist Alliance failed to be submitted to the annual meeting of the American Spiritualist Association at Lake Pleasant, and encloses some printed resolutions passeed by the Ex-

gresses, and desiderates absolute freedom and orderly development. He concludes an eloquent letter with an urgent appeal for in-formation as to the exact constitution and

formation as to the exact constitution and objects of the London Spiritualist Alliance, without which he cannot act. On April 30th, 1895, Senor Marino writes a second letter in French, in which he states that the difficulties alluded to in his first let-ter have been dispelled by fuller informa-tion, and that, after consultation with sever-al Spiritualists he is able to submit the fel al Spiritualists, he is able to submit the following scheme. If it receives approval he is to be authorized to form the kind of association described; at the same time he invites criticism on points of detail.

Bases and conditions upon which an association could be founded, to co-operate and har-monize (répondre aux tendances) with the London Spiritualist Alliance. The said association shall be exclusively co-operative with that of London, spreading

its propaganda by the ways and means furnished by the International Confederation.

The co-operative association shall remit to London every month the sum of 8,000 francs -vingt-ving milles francs-(£320) in acquit-tal of the following obligations which the London association shall discharge to us, viz., the international association shall send every year to Buenos Ayres a first-class melium (médium notable) for materialization, direct writing, and physical phenomena in general, who, on arriving here, shall place himself at the disposal of the co-operative association, and combine with it in carrying

out the best kind of propagandism. It shall not be competent for the said me-dium to propagandize here for any sort of reward or remuneration. Neither shall the co-operative association compel him to do so its own advantage.

ence, see in the fact of spirit intercourse a central ray of truth lighting up the past and the future; (2) those who ignore the law of progress, entrench themselves in codes and dogmas, and stifle the healthy germ of truth with the rites and formulæ of dogmatic faith." He mistrusts ereeds, dreads con-gresses and dociderts seedure freedem and of the proposed regulations that full information of the proposed regulations and seedure freedem and of the proposed regulations and be given and be single reservation that full information of the proposed regulations and be given and be single reservation that full information France, thinking the times not ripe for wider operations. Nevertheless, it will welcome any serious Spiritist society which wishes to join in its efforts; and on its part will be will-ing to join a universal confederation with the single reservation that full information of its proposed regulations shall be given, and that the Union Spirite Francaise shall retain the management of French affairs. Accordingly a request is made for a copy of the statutes of the Confederation as soon as

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Accordingly a request is made for a copy of the statutes of the Confederation, as soon as it is constituted, whereupon a reply will be sent without further delay. I have already quoted M. Leymarie's letter in *Light*, July 19th, 1884, and in this connec-tion I may add the substance of one received from M. Greslez, Setif, *Algiers*. M. Greslez, who writes from the above address, is not a member of a circle, for his little town does not heast one, but he is in correspondence not boast one, but he is in correspondence with a good many Spiritualists, and he is also a collaborateur of several Spiritist jour-nals. If kept informed as to the scheme, he

would support it with his writings, and en-deavor to rouse French Spiritism from what he calls its present state of torpor. Practical Spiritism in France is confined, he says, to the writing of journals by one-half of the community and their perusal by-the other (on arrangement it scene to no the other (an arrangement, it seems to me, of quite exceptional convenience and simplicity if those who write and criticise are willing to make a fair exchange and to allow themselves to be written about and criticised by their previous victims). There are few organized societies, and though there are some friendly groups (groupes intimes), their number is small owing to the want of medi-ums. He says: "M. Gućrin has sacrificed much of his fortune to the institution of lectures. We have as yet only casual lecturers (conférenciers accidentels): we ought at least to have one who made it his sole occupation; and the further the distance, the warmer his welcome would be. We ought also to have some travelling mediums to accompany the lecturers. Both lecturers and mediums should be subsidized by the Confederation. In short,

to: "That it be an instruction to the Council of the London Spiritualist Alliance to take steps for Confederation on a basis of equality with Societies interesting themselves in kin dred subjects."

At that meeting I had submitted a scheme for an International Confederation of Spiritist Societies, which was adopted by the terms of this resolution, and referred to the Council for execution.

RECAPITULATION OF PROCEDURE.

After due consideration, it was thought de sirable, as a preliminary step; that I should address a letter to the various societies throughout the world whose existence was known to us; that the plan should be brought under the notice of the various journals and organs of Spiritist opinion; and that an attempt should be made in this way to elicit the views of those interested in our proposal.

This letter was written and dispatched in due course. It embodied the substance of the scheme which I had submitted, and I may at once say was everywhere received with a flattering amount of attention, and with the most courteous consideration, even in the few instances where entire agreement with its contents did not exist. From Paris. from Belgium, from the Hague, from Germany, from Hungary, from Italy, and from Switzerland, the Spiritists of the Continent of Europe responded to our proposal. The Victorian Association stretched out the right hand of fellowship from the Antipodes; the American Spiritualist Association wrote through its President "a hearty and fraternal response" to my letter; and the Spiritualists of far distant Brazil thought our proposals sufficiently important to induce them to formulate an elaborate and complex scheme for the purpose of giving practical effect to our general idea of confederation.

Now, it most unfortunately happened that just as replies to this letter began to come in I met with an accident which resulted in a tedious illness, from which I have but very recently recovered, so far as to be able to give attention to their contents. For more than six months I-was not permitted, nor. indeed, was I able to transact business. And as the process of recovery from an illness so prolonged was in itself tedious, so extreme care was necessary to avoid overtasking mental and nervous energy which had sustained so severe a shock. As a matter of necessity, therefore. I have only very recently been able to deal with the correspondence which my letter has brought me. This must be my excuse for what is a very regrettable, and what, in other circumstances, would be a quite unpardonable delay in dealing with the communications of my courteous correspondents.

SUMMARY OF REPLIES TO CIRCULAR LETTER.

I proceed to give as complete a summary as space permits of the history of the negotiations with various societies and of the opinions expressed by various representative writers. It will be seen that some known iournals and societies are not represented in my list. It may, I fear, be possible that some letters addressed to me have been mislaid or lost during my illness. I have made search. however, and can find no further letters. though criticisms in foreign journals have more than probably escaped my postes.

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* An important notice of this Society was given by the late Professor Cassal in Light, July 19th, 1884

consisted of a few seekers after truth. In 1857 the Livredes Esprits' appeared, and then in succession his other works, 'Le Livre des Mediums,' 'Les Evangiles selon le Spiritisme,' 'Le Ciel et l'Enfer,' and 'La Genese? They have been translated into Spanish Portuguese, Dutch, German, and English; there are Russian translations in manuscript, which are not yet permitted by the Russian Government to be published; a Greek translation, by M. Angelos Nico laides, has been printed at Constantinople. Allan Kardec had correspondents in all countries, to whom gave advice, but never dictated. They continue the same moral and amicable relations with us. Al-lan Kardec died March 31st, 1869. He contemplated the formation of a Societe, Anonyme et a Capital variable, in conformity of the French law of 1867 affecting societies; and his intention was carried out by his widow in 1869, seconded by some members of the former Society, with a capital of 40,000f. for 99 years. This Society has prospered, and now has a capital of 150,000f., under the title of the Societe Sci-outing the statistic second and the society with books entifique du Spiritisme, having a library with books on its shelves of the value of 70,000f, and owning the Revue Spirite, a monthly journal founded by Al lan Kardec, which has been brought out, even during the slege of Paris, without interruption. On the premises of the library is a ball, accommodating 300 persons. In this hall there is a meeting every Friday when foreign correspondence is read and an-swered; narratives of facts are listened to; discussion is held upon the motion of those present upon any matter introduced by the President of the meeting. After this seances are held for communications by writing and other mediums. Every Tuesday, in the same hall there are conferences or lectures on magnetism and Spiritism, scances of the school of magnetism, &c. After the scances of Tuesdays and Fridays, there is magnetic treatment by known healers of disorder. The Society has several lecturers whose traveling expenses it pays all over France, who support the theory of Spiritism, comment upon the scientific researches of our eminent savapts, no the scientific researches of our eminent savants, not forgetting those of Crooks, Wallace, Hare, Varley, Robert Dale Owen, Zollner, &c. In Belgium four lecturers are occupied at the principal Spiritist cen-tres. There is a *Federation Franco Belge et Latine* keeping in union a vast number of Spiritists. Our *Societe Scientifique du Spiritisme* makes no preten-sion to impose dogmas, to establish a creed, or create a sect; its basis is simply Spiritism: it believes in Re-incarnation, but it thinks all Spiritualists are to be respected, whatever their belief; it regards as brothmen all who have the desire to advance to wards hren all who have the desire to advance towards the light, who seek, while holding to the progress of modern science, to join to this science all that is re-vealed by our studies in Spiritualism and Spiritism. Our Society considers that magnetism is the key which opens all the doors of the new science. We which opens all the doors of the new science. We are eclectic, and greet every sincere friend of truth. We respect every circle, every society, not allowing ourselves to interfere in the least with their proceed-ings, unless our advice is asked in the collective name of the circle or society. In France there are Spirit-ists who prefer to be free students, who, neverthe-less, find opportunities of scattering the sceds of truth around them. But we think, that the work of cir-cles is more effective. I have here given, as shortly as I can, a resume of our work and doings.--P. G. Larneting, Faris, July 9th, 1984."

ecutive Board, January 1st, 1885. Extract: "Resolved, that we, the Executive Board of the American Spiritualist Association, well knowing the feeling of our members, as often expressed on matters of co-operative effort, hereby offer brief but hearty and fraternal response to the suggestions of the London Spiritualist Alliance made through its President; and declare our willingness to confed erate on the level of equality which it suggests, in working for the spread of truth on the basis defined and explained by it," &c. VICTORIAN ASSOCIATION OF SPIRITUALISTS.

MELBOURNE.

A brief letter from Mr. Terry is followed by a longer official one from the Hon, Sec., Mr. Charles H. Bamford, announcing that a resolution has been unanimously carried approving the scheme of confederation and authorizing the committee to take steps to join it. He further states that he will be glad to receive practical suggestions for co-operation in the spread of Spiritnalism.

He also gives some interesting particulars as to the state of Spiritualism in Melbourne. It seems that the Victorian Association has 140 members on its books; that it has a hall seating 1,600 people, where weekly religious services are held at which the average attendance during the past year had been 1,200. There are also, distinct from the Victorian Association of Spiritualists, three Children's | articles which shall appear in defence or as Lyceums, with thirty teachers, and an aver-age attendance of 256 scholars. This gives us a very interesting glimpse of the firm root that Spiritualism has struck in Australian soil, and of the practical work that is being done there.

SPIRITUALISM IN SOUTH AMERICA.

Senor Augusto Elias da Silva, writing from Rio Janeiro, tells me that there is among Spiritualists of Brazil a want of centralized union. Isolated groups of Spiritualists resist efforts at contralization on account of minute divergencies of administrative detail. Consequently the Brazilian Spiritualist Federation is no longer all that its name implies. Such as it is, however, this Society warmly welcomes the project of a universal confederation; and recognizing its vast importance, they will do all in their power to promote it.

Senor Cosmé Marino also sends an important communication from Buenos Ayres. On November 14th, 1884, he wrote a long letter in Spanish, stating that although he does not anticipate any divergence of views, he is prohibited from taking any steps by the want of accurate information. "Spiritualism," he goes on to say, "is in its infancy. As a positive science it has demonstrated a single truth—the possibility of communion with the dead; while as a philosophy it has resuscitated innumerable speculations. For us it is neither possible nor permissible to confound a truth, which is demonstrated by methods which modern science approves, with ideas which the atmosphere holds in solution, so to speak, until the time is ripe for their smbodiment." He then divides Spiritualists into two antagonistic schools: (1) "Those who, accepting the law of progress, and treating Spiritualism as a positive sci-

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Buenos Ayres, and shall give no scances ex- time for Spiritists and Spiritualists throughcept those pre-arranged with the co-operative association.

The expenses of residence at Buenos Ayres as well as of conveying the medium to various places hereinafter to be named, shall be exclusively defrayed by the co-operative association.

The passage from Europe to Buenos Ayres and the other expenses connected with send ing the medium thither, shall be exclusively defrayed by the International Confederation

The said Confederation will be responsible for sending thoroughly honorable and welldisposed mediums. Should the medium not fulfil the conditions, and should any fraud be discovered in his operations, from that moment the co-operative association would no longer feel bound to discharge the conditions stipulated in regard to him, and would abandon him to his fate, without being under the necessity of justifying its procedure to the International Confederation.

The co-operative society reserves to itself the right of sending the medium to Monte Video, capital of the Eastern Republic of Uruguay, and to Rosario, a town of the Arg entine Republic, if the Spiritualists of these two towns have it not in their power to enter into direct relations with the International Confederation in London, and prefer to combine with the co-operative society of Buenos Avres.

In addition to the above obligations, the International Confederation is bound to send monthly to the co-operative society an account (compte rendu), in the form of corres pondence, of the Spiritualist movement in Europe. There shall also be forwarded a sample of all the new works or scientific sault of Spiritualism, and each mail should bring a sample of each of the Spiritualist journals or reviews published in London. The co operative society shall likewise enjoy the other prerogatives which the statutes of the International Confederation confer.

I have been thus precise in giving the general outline of a scheme which the Council of the London Spiritualist Alliance is compelled, with regret, to put aside as impracticable under present conditions, because the very fact of its having been submitted shows how thoroughly in earnest Brazilian Spiritualists are; how they realize-and in this respect they offer to us a very brillian' example for our imitation-the opportunities of extending their knowledge, as well as the duties and obligations that its possession imposes on them; and lastly, how little disposed they are to make much of individual divergence in opinion, and how anxious, on the contrary, they show themselves to insist on the common faith which we all have. O si sic omnes!

SPIRITUALISM IN FRANCE.

M. de Rappard, Paris, writes: He does not belong to any Spiritist society in Paris, but he is ready to support the scheme in Licht, mehr Licht, of which he is director. His own role in life is to make Germany, his native land, familiar with the works of Allan Kardec. He is of opinion that Spiritist so-cieties cannot succeed because they are composed of heterogeneous social elements. Domestic and friendly circles alone offer convincing phenomena. What end, then, do Spiritist societies serve, since the journals report man festations, and the journals handle philosophical questions?

The Union Spirite Francaise aims at focalizing the other Spiritist societies of France.

The medium shall remain two months in it is time to quit pure speculation. It is out the world to unite into a compact army, in order that by their fruits men may know with whom they have to reckon.'

He adds that in France and Algeria all recognized cults are subsidized by the State and that Spiritists ought to apply for similar subsidies, to meet the expense of mediums. lecturers and libraries, but that this suggestion has been unfavorably received by most of his correspondents.

SPIRITUALISM IN BELGIUM.

On October 15th, 1884, the Brussels Moni-cur announced the proposal of the London Spiritualist Alliance in a leading article for he due consideration of its readers. It anticipates the enthusiastic approval of Belgian spiritists, quotes, with unmixed sympathy, he terms in which the objects and characers of the Confederation are defined, and gives vent to reflections, of a portion of which the following is a rough translation: Materialist-Positivist Skepticism, coarse but useful and necessary instrument, comes to root out those false superstitions, harbored by the Church for its own aggrandizement; it comes to break down the barriers reared between nation and nation by religious sects which have soaked the earth with blood; it comes to prepare the way for Spiritists freed from the bondage of creeds, and ripe for a religion rooted in reason, marching abreast of Science, and making one electric chain of sympathy between all the p-oples of the earth.'

The matter will be laid before the Brussels. societies, and reported on in due course.

M. Henrion, President of the Union Spirite Liégeoise, and director of the Phare, heartily applauds the idea, but having no knowledge of English asks for instructions as to the objects of the Confederation and its methods. He had himself done something in the same direction three years ago, but ceased, owing to the attacks of Parisian Spiritists. His society numbers eighty members. He also, seven years ago, founded the Union Spiritualiste. which numbers 120 members, and has communicated with them on this subject

SPIRITUALISM IN HOLLAND.

Madame Van Calcar, President of the Spiritualist Society of the Hague, writes:

"The desire for organization," now everywhere apparent, deserves conscientious attention. At the same time, we must not disguise the risk we run of premature action. It is true that we are all anti-materialist, but Spiritism itself is heterogeneous. The Atheist of yesterday is the Spiritist of to-day, and the Orthodox of to-day are the Spiritists of to-morrow. And how are we to create formulæ which shall harmoniously combine the Anglo-American Spiritist, the Latin Spiritist, and the Theosophist?

"Then with regard to the state of Spiritism in Holland. The good seed sown by Swedenborg, when he printed his thick vol-umes in Amsterdam, was well watered by Jung Stilling, Lavater, and Octringer. Amer-ican Spiritism found a receptive soil in thousands of hearts weary of Calvinism and desolated by Materialism; and if my compatriots had not been alarmed and disgusted by the dogma of Re-incarnation, unhappily become synonymous with French Spiritism, the success would have been very great.

"Kardesian Spiritism is represented in Holland by two groups: (1) Amsterdam Veritas Society, President, Van Gulich, who publishes 'Les Feuilles Spirites'; (2) Arnhem, a

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MESSIANIC EXPECTATIONS.

The History of Two Jewish Messiahs, Rubeni and Molcho.

Messiahs Declared to have been Political Characters.

Rev. Solomon Schindler addressed a large congregation at his church, corner of Colum bus avenue and Northampton street, Boston Friday evening, Nov. 21st, and the seventh of the series of discourses on "Messianic Expectations," his topic being "David Rubeni and Solomon Molcho," two Jewish messiahs. In 1524, said Mr. Schindler, a man arrived at Venice via Palestine and Egypt, who claimed to have come from the interior of Africa. He gave his name as David Rubeni. He said that he was the brother of Joseph, a Jewish prince, who ruled over a large kingdom, the inhabitants of which were no others than the descendants of the tribes Reuben, Gad and Manasse. Joseph, as well as he, according to his genealogy, descended in a direct line from King David. He was in possession of credentials from the Jewish government, and of letters of recommendation from Portugese residents; he carried a silk flag upon which the ten commandments were embroidered, and spoke no other language than a corrupt Hebrew. He said that he was charged with a message to Pope Clemence VII. Al though he himself did not say much about his errand, his attendant stated that King Joseph, David's brother, had an army of 300,-000 well drilled soldiers in readiness to fall upon the Turks and to re-conquer Palestine. but that he was in need of firearms, guns and ammunition, and therefore he had sent his brother to ask the Pope or any other prince to invest in the enterprise. He would, furthermore, report that gold and diamonds were in his country of no value whatever, as the precious metal and the costly gems were so common there that people would not pick them up and that children only played with them. The Venetians listened eagerly to these reports, and evidently believed them, for they contributed money in aid of the enterprise. David was no orator, whatever, but must have possessed a peculiar quality of audacity, daring or courage. After a short rest he proceeded to Rome. Riding a white horse, and accompanied by his attendant and an interpreter, he appeared at the gates of the Vatican, and to the surprise of all was immediately admitted to an audience before, the Cardinal Gindto. A few days later

THE POPE HIMSELF RECEIVED HIM and accepted his credentials. These papers were sent to the court of Portugal for examination, and were promptly returned from there as genuine documents. The Pope there-upon treated David with the honors and courtesies due to an ambassador, and consulted him almost daily in private confer onces. If the Pope, the head of Christendom, thus treated a Jew, what could be expected of the Jews but that they should become frantic with joy. The greater their misery which they had lately suffered in Spain, and which the Marranos were still suffering there and in Portugal, the more did they cling to the hope of restoration held out to them, as it appears, by a shrewd adventurer. This shows, again, that the Messianic expectations of our ancestors were of a political and not of a religious nature. The idea that the Messiah was to remove the sins of the world is a Christian invention, and the most believing of the Jews never believed in that doctrine. Their Mashlach was expected to be a king, who should restore their political independence, and nothing else. Just at the time when their misery seemed unendurable, when their existence was threatened with total extinction, they received the welcome news that there existed a Jewish King, a descendant of David, that this king commanded a large army, that he was immensely rich, that he was ready to assert his influence in their behalf, and that he was about to reconquer Jerusalem and to reëstablish a Jewish kingdom. No matter whether the report was true or not, whether they were the dupes of an adventurer or not, such were exactly the hopes which they held in regard to a Messiah. And after all, as long as the Pope believed in the man and treated him with courtesy never shown a Jew before, why should they not believe in him? Under the given conditions they were justified in expecting some grain of truth in his statement, even if the bulk of his stories should be fictitions. They crowded around Rubeni and supplied him with all the money he wanted. David played his part in a master-ly manner. He kept the crowd at a reveren-tial distance from his person, and showed no signs of greed for money. No practical re-sults, however, were reached by all the secret sessions which he held with the Pope, and the latter allowed him to depart, when a letter of invitation arrived from the court of Portugal for him. Rubeni, who apparently must have been very liberal in his promises, received from King Joao the assurance of his aid. He was treated like a prince, and all the edicts against the Marranos were cancelled. When Rubeni appeared at the court and was received with such high distinction, thousands of Spanish Marranos, escaped to Portugal and they all

to Palestine. The young enthusiastic Marranos, who had had the courage of returning openly to Judaism, created quite a stir in the Orient. He gave himself at first as an ambassador of David Rubeni, but later on as the Messiah himself, and his dreams, in which he foresaw his early death and that he would be sacrificed as a burnt offering to God, were the constant themes of his lectures, um- which were listened to by thousands of peo-

which were instened to by thousands of people, and, afterward, in 1829 printed in Saloaichi. The subject of his addresses was always the same, namely, that at the end of the year 5300 of the world, or 1540 of the new era, the Messiah would appear, that Rome should be destroyed and

JERUSALEM REBUILT.

His fame spread, and all kinds of fantastic hopes were connected with his name. In the mean time King Joao III. changed again his policy. Without giving any cause, he notified Rubeni to quit Portugal within two months, and began to urge the papal court to establish an inquisitory tribunal in his kingdom against the Marranos. About this time Solomon Molcho arrived in Ancona with the intention of going to Rome in order to convert the Pope to Judaism even at the risk of his life. In Rome he secluded himself for thirty days, fasting and praying, and had again visions. He foresaw that a flood would submerge Rome and that Lisbon would be destroyed by an earthquake. Of these visions he spoke in the synagogues of Rome every Sabbath, and it seems that the Pope himself believed in him. The fact remains that Clemence VII. not only received him frequently in audience, but protected him from his ene mies. The flood which he had predicted and the earthquake of Lisbon occurred, and the Pope no longer doubted his divine mission. In 1531 we find Molcho in Venice again in company with Rubeni. At once both men conceived the adventurous idea to travel to Regensburg, where the Emperor had called a diet in order to convert him to Judaism. Charles granted them a few audiences, but soon imprisoned them and took them to Mantua, where both were tried on charges of heresy brought against them. Diego Pirez was sentenced to death upon the pyre. At the last moment a messenger sent by the Emperor offered him his life if he would repent and return to the church. Molcho answered that he was pleased to offer his life to God as a martyr, that he repented one act only, namely, to have believed in his own Messiahship. He died without a murmur. Rubeni,

who could not be sentenced as a heretic, was taken to Spain and died in the dungeons of the inquisition after the torture had made him confess the names of a number of Marranos, who were turned in consequence of it. The hopes, however, which had been linked to his name and that of Solomon Molcho, did not die out for some time. Not before the year 1540 had passed without a Messiah making his appearance were these hopes relinouished.

Although only a comparatively short time has passed since, although the art of printing must have facilitated the establishments of facts, although the pointed sermons of Solomon Molcho and a diary of Rubeni are still extant, the queer career and the still queerer actions of these two adventurers are clouded in mystery. Their connections with the Pope, with the King of Portugal, with the patriarchs of Venice, with the Emperor of Germany are historical facts, and still nothing definite is known about their transactions with these influential persons. Their history, fabulous and romantic as it may appear, contains, however, A FEW POINTS

which bear unmistakable evidence to the corne propositions tures on Messianic expectations are to advance. First-The Jewish conception of a Messiah, as long as such hopes were indulged in, has always been the same, namely, that of a man who would restore the national existence. The theories of hereditary sin, of eternal damnation, of redemption through the Messiah, have always been rejected as absurd by the Jews, even at the time of the inquisition, when the wildest confusion of ideas was prevalent on account of the Marranos who had inhaled the doctrines of both the Chris tian church and Judaism. Second—Messianic expectations at the time of Rubeni and Molcho show already the traces of old age. They had lost already their strength and their fervor. Hopes are indulged in, but no practical steps are taken to realize them. These hopes even would have vanished had they not been kept alive by the persecution from which our ancestors were suffering at that time. If Messianic expectations had not been on the decline. they would have borne better fruit at that peculiar historical period than the fantastic exploits of Rubeni and Molcho. The whole excitement did not last longer than about eight years, and was confined to Spain and Italy only, and, after all, it affected the Christians more than the Jews. A Pope, a King and the aristocracy of a renowned city seem to have been the dupes of two Jewish adventurers, while the Jews only lost a small sum of money. Third—It appears to me that the Messianic character which was attributed to both me... was an invention of their friends, a blind to cover the true inwardness of their mission. They were nothing but the secret agents of the Marranos to work at the courts of Rome, Lisbon and Regensburg in their favor, and that when both had lost their lives in their dangerous mission, the legend took hold of them and surrounded them with a wreath of marvelous deeds. It seems that they worked conscientiously for their cause, and not for private gain. There is no trace to be found that they lived extravagantly or that they amassed money. They drew their necessary expenses, which were little, and the rest of the money intrusted to them was consumed in bribing the corrupt courtiers, whose influence was needed, and could not be obtained otherwise. These points evidently prove that Messian c expectations must have been temporar hopes of a merely political character, which practically have died out with the occasion which had produced them, namely, with the loss of the Jewish nationality. They furthermore prove that these expectations never took the form of a doctrine, or ever support ed the structure of Judaism. They were fan-ciful decorations on the outside of the building, but were never essential to our religion.

Swedenborg's Insanity.

BY PROF. W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

I have received a copy of the New Church Life for September, with a marked paragraph, from which I make the following extracts to serve as a foundation for a few remarks:

"Mr. W. H. Chaney occupies something over three columns in the RELIGIO-PHILO SOPHICAL JOURNAL in proving (to his own satisfaction at least) that Swedenborg was an epileptic and that the New Church is founded on the 'ravings of a madman.' As Mr. Chaney neglects to give us any proof of his charges,.... we are forced to dispassionately deny the charges."

Here is a specimen of Christian fairness, or rather unfairness. If the reader has not seen my article, I refer him to the JOURNAL of July 5, 1885, and will submit to any unprejudiced person to say if I have not proved my case beyond all cavil. The only answer that can be made is to deny the genuineness of Swedenborg's Diary, discovered in 1858 and pur-chased by the Royal Library at Stockholm. If the editor of New Church Life can show this Diary to be spurious, like the passage in Josephus about Christ, then, and then only, will he be justified in asserting that I have given no proof. A man affording such proof of insanity, as I showed that Swedenborg did in his diary, could not be convicted of a sim-ple assault. I began the practice of law over forty years ago and have had frequent occasion to examine cases of alleged insanity, and among scientists am considered an expert. I therefore feel that it is not presumption on my part to declare Swedenborg to have been a madman, as shown by his Diary. Nor am I alone in this judgment. Henry Maudsley, M. D., Fellow of the Royal College of Physiclans. Professor of Medical Jurisprudence in University College, London, author of "Responsibility in Mental Diseases," "Physiology and Pathology of the Mind, etc., in one of his late works entitled "Body and Mind," devoted fifty-five pages to prove that Swedenborg was an epileptic and lunatic. His work has been a text-book in medical colleges, in both Europe and America, for more than a dozen years, and not even one respectable physician has as yet traversed his conclusions. Thus it will be seen that the only way for the editor to sustain his assertion that I gave no proof is to deny the genuineness of the Dia-ry. Until he either does this, or denies the ry. Until no enner nors this, or the of the ability of Maudsley, and thousands of the best informed physicians, to act as experts in cases of alleged insanity, he must stand as one who is either incompetent to judge the force of the English language, or utterly reckless as to the truth of his assertions.

As it may be inconvenient for many of the readers to refer to my article, I will give a resume of the proofs offered. Here are extracts which I quoted from the Diary as proof of insanity on the part of Swedenborg:

"The man said to me, 'I am God, the Lord, the Creater and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write."

"At that moment I sat in his bosom and saw him face to face. It was a face of holy mien and altogether indescribable, and be smiled so that I believe his face had indeed been like this when he lived on earth.....So I concluded it was the Son of God himself, who came down with the noise like thunder."....

"A married woman desired to possess me, but I preferred an unmarried. She was angry and chased me, but I got hold of the one liked. Twee with her and loved her"

and Paul have lent their aid to my infesters, and so stubbornly held me in an adulterous train of thought that I could scarcely release myself..... Paul is among the worst of the Apostles..... It would be tedious for me to write all I know about Paul."

If gibberish like this does not prove insanity, when put forth by one of giant intellect, then it devolves upon the *New Church* editor to rise and explain.

The insane may have lucid intervals, periods of semi-consciousness, or a mild form of insanity, or attacks of acute mania. All these phases are observable in the career of Swedenborg. He inherited from his father an inordinate fondness for writing, and we find that he wrote in all these mental conditions except the last, when for three weeks he did not even write in his diary. In 1741 he published a work on anatomy, and three years later another on the "Animal Kingdom." From the latter I make an extract by way of showing how strong his intellect was during his lucid intervals, even after suffering with epilepsy for more than twenty years:

"We are not to deduce experience from assumed principles, but to deduce principles themselves from experience; for in truth we are surrounded with illusive and fallacious lights, and are the more likely to fall because our very darkness counterfeits the day. When we are carried away by ratiocination alone, we are some like blindfolded children in their play, who, though they imagine that they are walking straight forward, yet when their eyes are unbound, plainly perceive that they have been following some roundabout path, which, if pursued, must have led them to the place the very opposite to the one intended."

The contrast between sound philosophy like this and the senseless twaddle about God speaking to him, about Paul being an adulterer and in league with the devil, about seeing horrible reptiles, and about his seat in the bosom of Jesus, can be accounted for on no other theory than that of insanity. But I will bring forward proof that this wonderful man also suffered from an attack of acute mania, and with that will conclude.

In the year 1744, when the break of three weeks occurs in his Diary, Swedenborg was lodging in Fetter Lane, London, with a man named Brockmer. In 1768, this Brockmer related to Mathesius, a Swedish clergyman, by whom he was questioned, the particulars concerning Swedenborg's insanity. The narrative is too lengthy to copy, but the reader will find it copied entire in "Body and Mind," pages 189-93, inclusive, to which is subjoined the following:

"The above account was word by word delivered to me by Mr. Brockmer, an honest and trustworthy man, in the house and presence of Mr. Burgman, minister of the German church, the Savoy, London, while Swedenborg lived. AARON MATHESIUS. "Stora Hallfara, August 27, 1796."

As this testimony is derived entirely through Christian channels, I presume the editor will not deny its authenticity. I will make a few brief extracts from the certified narrative:

"Going up stairs, he rushed after me, making a fearful appearance. His hair stood upright, and he foamed around the mouth. He tried to speak, but could not utter his thoughts.... At last he said that he had something to confide to me privately, namely, that he was Messiah, that he was come to be crucified for the Jews."

A conceit like this is not uncommon with the insane, but I never heard of a sane person fancying himself the son of Mary and Gabriel, or the Holy Ghost, for I never had the positive proof as to which one it was that be-guiled the Virgin. I remember, in 1868 a Mrs. Merton, in New York, claimed to be the woman mentioned in the Apocalypse as "clothed with the sun, and the moon under her feet," and I also remember that they sen her to the insane asylum. It is vagaries like these that afford the surest proofs of insanity. I resume from Brockmer's narrative: "Mr. Swedenborg went to the Swedish en-voy, but was not admitted, it being post day. Departing thence he pulled off his clothes and rolled himself in very deep mud in the gutter. Then he distributed money from his pockets among the crowd which had gath ered." Such acts as these, upon the hypothesis that Swedenborg was sane, instead of establishing his claim to the Messlahship, would, by his wallowing in the mud, go further toward proving that he was one of the swine that Jesus bedeviled. But no; this is too serious for irony. Poor Swedenborg was a maniac, and as such is deserving of the deep est sympathy. And now, if the editor who charged that gave no proofs, will publish this communi-cation in New Church Life, and either he, or any one else, overcome the evidence which I have adduced, or explain it away, fairly and logically, I will apologize for my mistake and thank him in addition. And according to usages among gentlemen he should either do this or admit his error when he asserted that I had given no proof. Yet I have no idea that he will do either, because the dogmas of a religion, deduced from a literal rendering of the Bible, can never harmonize with reason. Hence it is that Christians are as afraid of logic as a cat is of water. Assertion and denial are the beginning and end of all argument with the advocates of Chris tianity. This is the general rule, but I ad-mit there are exceptions, and I hope this unknown editor will prove an honorable one. If he is more anxious for the establishment of truth than for an ism, he will meet my position in a spirit of candor and fairness. A fool cannot reason; a coward dare not; a bigot will not. I hope he will prove neither, but a gentleman. Portland, Oregon.

would be addressed to her in vain. She is, therefore, usually left to work out for herself her own phantasies, a lengthy process, and sooner or later painful, but probably the only possible method of illuminating a nature which, even where admittedly honest, is so absolutely irrational, so insanely self-absorbed.

But, unfortunately, there is another class of zealots entitled to be considered in this relation, viz., those upon whom from indiscriminating enthusiasm on their part, from ignorance of spiritual laws, or a mere wondering love of novelty, the Pseudo Sybil imposes, usually, it may be hoped, innocently, being herself imposed upon, and sometimes, it may be feared, the reverse. It is for the protection of such persons that we are now led to speak.

The Pseudo Sybil, full-blown—for she passes through various stages before arriving at the butterfly—is usually not young. If of a comely and dignified presence, so much the better for her self-imposed mission. She dresses well, when her fortunes admit of it, and affects, but not too austerely, a quasisibylline style of costume. "How do you get on with her?" inquired once the friend of a young invalid under the tendance of one of this sisterhood. "Not very well in the nursing way," was the answer, "but I find the costume very supporting."

young invalid under the tendance of one of this sisterhood. "Not very well in the nurs-ing way," was the answer, "but I find the costume very supporting." The Pseudo Sybil possesses usually a small independence but she condescends freely to accept the gifts of the faithful "for her char-ities." These investments will be repaid with interest in Horard. Like Wise Filter in with interest in Heaven! Like Miss Flite, in Dickens' romance, she will confer estates at the Day of Judgment! Also dignities! The latter she sometimes confers on herself, even here. She is invariably mysterious: partly because mystery inspires veneration in foolish people, and partly because she has not really anything to reveal. She drapes her-self, therefore, in phrases and phylacteries, surrounded ever with a halo of phantasy. She is not unalive to the practical wisdom of the philosopher who advises us not to prophesy unless we know. Nevertheless, when she has recourse to her spirits, whom she always describes with the definite article and in the singular number, they sometimes lead her into difficulties. These she surmounts, entirely to her own satisfaction, by disregarding them. Though accustomed to have re-course to the spirits on emergencies, she is careful always to disavow being a Spiritualist, and, in any real sense of the word, her disavowal must be accepted as true. In order to maintain in the eyes of the exoteric world the aspect of reserve and seclusion proper to the dignity of her claims, she frequently entertains "a dame de compagnie," lay sister, or lady-in-waiting, who interposes between her and the vulgar, and adumbrates her to the outer world. This office is usually held by a disciple, who may possess property, and certainly possesses faith, as she understands it, not unaccompanied, perhaps, at seasons by misgivings, which she dismisses as sinful.

The Pseudo Sybil is much given to symbols and similitudes, "finding sermons,"—always about herself,—"in stones," and self-adula-tion "in everything." She is partial to "good society" in this outer sphere, when she can attain thereunto, feeling it to be a natural outcome and symbolical representation of her own rank in the Courts of Heaven; and in "those whom Providence hath blessed with affluence" she takes ever a tender interest, inspired, we will hope, by compassion for and desire to alleviate the special worldly trials and temptations to which it exposes them. Where the activities of the useful and benevolent work of the age are most alive we may scarcely hope to find the Pseudo Sybil; she belongs, she would say, to the centre and not to the circumference, and her "mission" she would claim to be to inspire and shed a Divine lustre on work rather than to do it. Indeed, "not to do it" is very generally the essential aim of her ministrations: because there lies at the root of them,-in so far as they can, by a form of speech, be said to have any root,-no spirit of useful work whatever. She, however, clothes herself in a superficial form or simulacrum of good works; and it is agreeable to her and in some sort needful to her "mission," to play "Lady Bountiful," in the comedy of her life. She does it very fair-ly well to indiscriminating observers, being frequently endowed with considerable histrionic powers. These are favored by her often being enabled to possess herself with the persuasion that she is really the personage she enacts. As, for example, the lady whose work was reviewed in Light, October 17th, who claims to have been born without a father and to be in fact no other than the Woman in the Sun in the vision of the Apocalyptic seer; and another lady whom we must class with the same sisterhood, whom it was found impossible by any arguments or explanations to convince that the Franco-German War of 1870 had not been stayed solely by her prayers; or another who passed into the other life in the full conviction, which nothing could disturb, that she was never to die. These aberrations are very pitiful, but it is needful that they be firmly and even sternly repressed, as a class. The Pseudo Sybil is to be individually treated with tenderness and com-passion. The ways of self-delusion are so varied and the weaknesses of human nature so manifold, that it is needless, and would be often unjust to attribute her extravagances to conscious imposture and the deliberate desire to deceive. But, as we have said, she requires to be steadfastly and earnestly withstood, lest she delude others as well as herself; and this, and not the smallest desire to give personal pain is the serious object of these remarks upon her and her doings .---Light, London.

HAILED HIM AS THE MESSIAH

who would save them from their ambiguous position and restore both the Jewish nation and religion. All eyes were directed longingly at him, in the expectation of the wonderful events which were to happen.

A young man of noble family, of the class of the Marranos, a youth of rare beauty, of poetical genius and of a commanding power of speech, became so highly impressed with the appearance of Rubeni, and the hopes connected with him, that he made himself unknowingly a tool in the hands of the adventurer. Diego Pirez, born in 1501, was about twenty-four years of age when Rubeni arrived in Portugal. Born among the Mar-ranos, he had received an excellent education. He spoke fluently several languages, and was not ignorant in Hebrew literature He held the office of a clerk at the royal court of justice, and stood in great favor with the government. No sooner did Rubeni appear, than Diego Pirez had all kinds of dreams and visions in regard to the advent of a Messiah and the future of the Marranos. He approached the adventurer in order to find out directly of him whether his plans would correspond with his visions. Rubeni, as usual remained cold and did not betray his plans, Pirez thought that he should win his confidence by his open return to Judaism, an act which was punished with death. He per-formed the Abrahamitic rite on himself, and the loss of blood which followed caused a dangerous fever, during which Pirez had again frightful visions, all relating to the appearance of a Messiah who was to save the Marranos. He even said he heard the voice of an angel, who appointed him for that mission. From that time he changed his name and called himself Solomon Molcho, which is about the same as King Solomon. Having thrown aside the mask of Christianity, he could no longer remain at home, and he fied

TRANCE AND PREMATURE BURIAL.—On Monday week the infant child of parents living at Hillside-road, Stamford Hill, was seized with convulsions, which resulted in apparent death. The body was prepared for burial, and on Saturday the interment took place. While the coffin was being lowered a child's cry was heard, and as soon as the lowering had been completed a cry was again heard. The coffin was drawn up and the top unscrewed, when it was found that the little one was alive. The child was taken home and is now in a fair way of recovery.—*Echo*, London, October 20th.

Swedenborg makes this last entry in his

Diary as a dream of April 26th and 27th. Only an idiot or a lunatic could make such an entry. He was then fifty-five years old, and if not mentally diseased, in the very prime and vigor of ripe intellectuality. Let us look back at him a quarter of a century earlier. In a letter to his brother-in-law he specifies fourteen mechanical inventions on which he was engaged, and to show that he was not then a mere epileptic dreamer I quote from "Body and Mind," page 171:

was not then a mere epileptic dreamer I quote from "Body and Mind," page 171: "The construction of a sort of ship in which a man may go below the surface of the sea and do great damage to the fleet of an enemy."

Swedenborg was working upon this invention in 1715, or 170 years ago, and yet his ideas have only just been brought to perfection. His mind was then clear in its perceptions; what a contrast with the balderdash of his Diary. And by the way, what a wonderful prophecy! All the prophecies of the Bible combined dwindle into, utter insignificance, as regards fulfillment, when compared with this. I will not say that he was not a medium at that time, controlled by the very highest intelligences, but when he asserts that he saw God and heard his voice, sat in the bosom of Jesus, got hold of a woman he liked, etc., if he was then a medium, it must have been for spirits such as control religious revivalists, Mormons and Woodhullites.

I will continue quoting from Maudsley, referring to other inventions:

"A machine driven by fire, for pumping water and lifting at forges where the water has no fall."

"A new construction of air-guns, by which a thousand balls may be discharged through one tube in one moment.

"A mechanical chariot containing all kinds of tools, which are set in action by the movements of the horses.

"A flying chariot, or the possibility of floating in the air and moving through it.

"Attempts to find the longitude by means of the meon.

"On the level of the sea and the great tides of the ancient world.

"A proposal for the division of money and measures so as to facilitate calculation and fractions."

Benzelius, his brother-in-law. discouraged the last scheme as impracticable, to which he replied:

"It is a little discouraging to be dissuaded thus. For myself, I desire all possible novelties, aye, a novelty for every day in the year, provided the world will be pleased with them. In every age there is an abundance of persons who follow the beaten track, and remain in the old way; but perhaps there are only from six to ten in a century who bring forward new things founded on argument and reason."

Here is the language of a philosopher and and a deep thinker. What a contrast to resting in the bosom of Jesus! At the early age of twenty-seven we find him working at all these practical schemes, more than a century in advance of his time. His fertility of genius commands my highest admiration. Keeping these thoughts in view, let us again refer to his Diary, twenty-eight years later: "A certain devil fancied himself the very

"A certain devil fancied number the very devil who deceived Adam and Eve, It was given me to hear Paul speaking with him, and saying that he wished to be his companion..... During my sleep I have been infested with adulterers, and this devil

PSEUDO SYBILS.

One of the many perplexities of Modern Spiritualism is its tendency, in certain stages. to develop Pseudo Sybils. Given a certain amount — usually limited — of mediumistic experience; an absence of all study of, or respect for, the experience of others; a defective imagination, and an infinite faculty for generating phantasy in lieu of it, coupled with an adequate amount of vanity and exaggerated self-esteem and the Pseudo Sybil steps forth, armed at all points, for the confusion of society. It is not needful that she should be consciously an impostor. It may be admitted that, occasionally, like the Pseudo Sybils encountered on the blasted heath by the Thane of Glamie, she gives us "earnest' commencing "with a truth"; but this is not often, and when she has this modicum of what is useful to impart to us, it is so smothered in superincumbent egotism and self-de-lusion as to be scarcely identifiable for what it really is. Nevertheless, the consciousness of this possibility inspires the more experi-enced Spiritualist with a certain tenderness in dealing with the Pseudo Sybil; and this feeling of forbearance is encouraged by the conviction that explanation or argument

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Crater Lake is thus described in a petition that is being numerously signed in Oregon to make a national reservation of the wonder: "The surface of the lake is 6,300 feet above sea level, and it is about eight miles long and six miles wide. It contains a circular island 600 feet high, on which is found an extinct crater which is ninety feet deep and 475 feet in diameter. In another portion of the lake is found a conical-shaped rock, which is perpendicular, and rises to an altitude of 2.200 feet above the water's surface. Other rocks of remarkable form and elevation tower high above the lake. The lake walls are nearly perpendicular, and vary in altitude from 1,000 to 2.000."

A dangerous counterfeit \$5 gold piece, of which hundreds of thousands are said to be in circulation, is supposed to have been made through the rascality of some ex-employes of the New Orleans mint. It was made with the genuine stamp, is fine gold on the outside, but filled with spelter and platina.

Horsford's Acid Phosphate.

SPECIFIC VIETURS IN DYSPEPSIA. Dr. A. JENKINS, Great Falls, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness."

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

OUR ANCELS.

Oh! not with any sound they come, or sign, Which fleshly ear or eye can recognize; No curiosity can compass or surprise The secret of that intercourse divine Which God permits, ordains, across the line, The changeless line which bars Our earth from other stars.

> * *

Whenever in some bitter grief, we find All unawares, a deep, mysterious sense Of hidden comfort come, we know not whence, When suddenly we see, where we were bless'd, Where we had struggled are content, resigned, Are strong where we were weak, And no more strive nor seek.

Then we may know that, from the far glad skies, To note our need the watchful God has bent, And for our instant help has called and sent, Of all our loving angels, the most wise And tender one, to point to us where lies The path that will be best,— The path of peace and rest.

And when we find on every sky and field A sudden new and mystic light, which fills Our every sense with speechless joy, and thrills Us, till we yield ourselves as children yield Themselves, and watch the spells magicians wield With tireless, sweet surprise And rapture in their eyes,—

Then we may know our little ones have ran Away for just one moment from their play In heavenly gardens, and in their old way Are walking by our side, and one by one, At all sweet things beneath the earthly sun, Are pointing joyfully, And calling us to see!

Ah! when we learn the spirit sound and sign, Ah: when we learn the spirt sound and sign And instantly our angels recognize, No weariness can tire, no pain surprise Our souls wrapt in the intercourse divine, Which God, perhaps, ordains across the line The changeless line which bars Our earth from other stars. Helen Jackson, (H. H.)

A very able and profound paper by Mrs. Augusta Cooper Bristol of Vineland, N. J., given at the Woman's Congress, upon the Present Phases of Woman's Advancement," deserves to be copied as a whole, did space permit. Mrs. Bristol's work as author and lecturer, upon sociology and other topics, both to societies in New York and elsewhere, and before granges, have given her a position among the foremost women of the country.

historical development, an order of advance that tends to some ultimate achievement, and by virtue of her conscience she must endeavor to assist wisely and well toward this end. This end-the ultimate attainment to be achieved here below, is the highest possible perfec-tion of the race, physically, biologically, psy-cologically, sociologically. And as a woman, in her capacity as wife and mother, presides at the primary source of all development and culture, determining through the warmth and wisdom of her heart-nature, the great stream of human life in its continuous flow adown the ages, her responsibility in reference to the progress and evolution of society, be comes most vital and fundamental."

Mrs. Bristol then bravely considered the ECONOMIC QUESTION.

"Among the various problems that wait for solution at the hands of women in the for solution at the names of women in the present age, that of self-support presses fore-most. There are both natural and scientific dance of the former might retard the growth of the latter, and favor decay at the heart. It is unquestionable that women who enter upon avocations from which our sex has been upon avocations from which our sex has been ard B. Westbrook, D. D., LL, D. tion, obtain a husband, and thus secure what is most desirable to our sex, a home and a heart anchorage; and if, moreover, in the ob-taining a husband the matter of the wife's support were positively settled, then, indeed, the question would shrink in importance, and might possibly be laid upon the table. But the fact, as I am informed, that there are forty thousand more women than men in Massachusetts, and sixty thousand more in the State of New York, precludes the possibilities of marriage for a large proportion of our sex. What shall these forty and sixty thonsand women do with themselves? I call this a business question, and one that should be answered in a manner that means business. And the first point to ascertain is, how many women attain self-support, and open up opportunities for the accumulation of capital. This must be answered with reference to that ultimate ideal which I have previously mentioned—the perfection of the race. She must attain this independence by methods which will not deteriorate her woman-nature; will pot lessen or impair those distinctively womanly attributes which are held to be the peculiar attraction of our sex. "This variety of industry, involving a de-mand upon his faculties, this testing of his physical and mental capacities, is at the basis of all that makes man MAN. He has be-come what he is by virtue of his freedom to respond to the best of his ability to the sity. The second proof lies in the historic need of the hour. His freedom to conquer, development of society; in the scientific clasif he can, but go under if he must. Yet this liberty for man to select and dip into any occupation he chooses has never seemed to interfere in the least with the permanency of those distinctive characteristics which are 24, those activities which, by securing the said to constitute manhood. He carries the necessaries of life, indirectly minister to self masculine genius and temperament into all preservation; 31, those activities which have methods, and though he not infrequently chooses an occupation that would seem far better adapted to the deftness of a woman's fingers, and her peculiar sensibilities, yet he never loses thereby the marvellous power of appearing-at least in the eyes of the woman he loves—as the man of men. With these facts stereotyped in the race and life about us, does it not seem that the question before involves a needless apprehension? Why ns involves a needless apprehension? Why will not woman, with every avenue of business and activity open to her, retain her womanliness as naturally and surely as man has retained his manliness? I think that no argument can be brought forward to the contrary that may not be readily refuted. For, notwithstanding all changes which human progress has involved, the genius of sex re-the histories of nations and peoples, whatever type of womanhood stood foremost in the popular thought, whether domestic, social or intellectual, I have never learned that woman lost or subordinated those characteristics of her ideal nature, those spiritual forces of the heart which imperceptibly lift society to purer planes of thoughts and feeling. The patriotism of the Spartan mother question the justice and propriety of such did not destroy or lessen her love-nature. but fortune, arraign the order and sequence of led her to consecrate all its wealth and treasure to her country. No, as surely as man has remained man, through all historic changes, so surely will woman as his corelative and complement, carry the warmth of her heartlife into any department she may choose to enter. And although at present man may only have the vision to perceive mercenary ther significance than the work itself. But

sents in the social organism, that forms the moral and sympathic inspiration of society, he will begin to perceive that for industry and capital to some, in some degree under the direction of this force, is to secure to the activities of civilization not disaster, but consecration."

HONESTY IN BUSINESS.

"After discussing the temptations to dis-honesty in business, and the power of wo-man to be successful yet honorable, Mrs. Bristol continues:

"If, then, honesty and thieving are not necessary constituents of a business enterprise, there is little reason for fearing or presuming that women will choose to adopt them should she enter this domain. We have far more reason to presume that she will prove to the world, through her enlarged opportunity, the fallacy of the old economy, and the righteousness of the new, which is, that life can and should be a reciprocity of advantages and blessings. But conceding that tempta-tions to selfishness are continuous and multifarious, in all business operations, and must therefore produce deleterious results upon woman's nature should she engage in such activities, the question arises, are these tempthose which attend her as a woman of society, dependent upon man's favor for support, her rank in the popular scale rising or fall-ing in accordance with conventional dictum? urally induce more subtilty and double deal-ing, more of time-serving purpose and mo-tive? I think not. The wonder is that every woman does not prove herself a 'Wily Vivi-an' of fraud.... The woman heart endures its generosity of love and emotion, its quick intuition of the beautiful and true. She is woman still." Can we imagine a position that would nat-

THOROUGHNESS.

Under this heading the author discusses the method and discipline attending successful business:

This one word 'thoroughness' includes, perhaps, all that is involved in the business method. If we analyze it, it resolves itself into energy, order, persistence. To assume that these qualities are forces or factors hitherto unknown to woman's experience, is ab-surd. The most devoted wife, mother, and friend, is so by virtue of making a business of her devotion, in these several capacities. and we can safely recommend it to any and all our The genuine housekeeper means business in her occupation. The woman who by her After an eloquent beginning, she continued: suavity and culture attains great social in-"Woman has learned that the race has a fluence, does it not by any work of chance. fluence, does it not by any work of chance, but by purposes which involve calculation as surely as weights and measures. The mental method, therefore, induced or developed by business operations, is the same as has always attended woman's experience, making even her graces a success, by turning them to purpose and account."

In regard to the objection often made, that business distorts the symmetry and gentle-ness of the womanly character, she replies:

"If woman's present timidity and want of self-reliance is supposed to render her more attractive to the opposite sex, we must remember Spencer's decision upon this point: That 'the differences between the sexes which are pre-established by Nature are al-ways attractive; but when these differences are increased by superficial causes, they become a source of repulsion rather than at-traction? A due proportion of vine and oak is beautiful and desirable; but a superabun-

motives in this phase of woman's advance-ment, yet if he will consider the philosophy of progress, if he will reflect upon the fact that it is heart-force which woman repre-tis aptitude for this ultimate fruition of his labors because he ploneers? No! It only generates a royal appreciation within him for all that is to come after."

Magazines for December not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (New THE POPULAR SCIENCE MONTHLY. (New York.) The principal articles in *The Popu-lar Science Monthly* for December are mark-ed by the vigor of their thought. The Sci-entific Study of Religions, defines what are the essentials of such a study. Professor D. B. King describes the organization of the Postal Savings Banks of European nations. Charles P. Howard explains—with the help of illustrations—the principle of The Refract-ing Telescone. Professor E. L. Youmans gives ing Telescope. Professor E. L. Youmans gives his estimation of Thomasville as a Winter Resort. The Spirit and Method of Scientific Study enforces the virtues of patience and study enforces the virtues of patience and humility upon persons engaged in that pur-suit. The Social Life of Arctic Birds exem-plifies how a naturalist may be a poet, and have an eye to the romantic as well. Charles Morris has a paper on the evolution of Neuter Insects. Massar's Interpretation of Carles woman's nature should she engage in such Insects. Masson's Interpretation of Carlyle, activities, the question arises, are these temp-tations more imminent or numerous than The Uniformity of Nature is considered by the Bishop of Carlisle. A Sketch of Professor Alpheus Hyatt, biologist, is given by Ralph S. Tarr.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Contents: The Great Red Spot on

the coming year. John Fiske, who has made a spe-cial study of the period from the close of the Amer-ican Revolution to the adoption of the Constitution of the United States, will contribute six or more paof the United States, will contribute six or more pa-pers shedding much and welcome light on that pe-riod of our history. Mr. Hamerton, promises a seri-es of papers comparing the English and French in their characters, customs, and opinions. Terms: \$1.00 a year, in advance, postage free; 35 cents a number. With superb life-size portraits of Haw-thorne, Emerson, Longfellow, Bryant, Whittier, Lowell, or Holmes, \$5.00; each additional portrait, \$1.00. Houghton, Millin & Co., Publishers, Boston, Mass. The Atlantic is one of our best exchanges and we can cafely recommend It fo any and all our readers.

FThe increasing interest in all art matters is conclu-sively shown in the great attention now paid to Etching. Some of our most note-worthy artists rely upon if for original expression; and, as a reproduc-tive art, it is perhaps more satisfactory than any oth-er. Among the more important publications of the season are original Etchings by Hamilton Hamilton, copyrighted by Klackner,—They are remarkable both for their fidelity to truth and for delicacy and nicety of conversion. of expression.

An extraordinary attempt now in progress to make an artificial crossing between wheat and ryo is fully described by Charles Barnard in the forthcoming January Century. The attempt is to wake a new and standard cereal for breadstuffs.

The St. Louis Illustrated Magazine has an illus-trated article on Concord men and memories in the December Issue.

New Books Received.

THE NEXT WORLD INTERVIEWED. By Mrs. S. G. Horn. New York: Thes. R. Knox and Co. Price, \$1.30. **GUNN'S**

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We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly bencfited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

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CHAPTER I.

Ask any or all of the most eminent physicians: "What is the only remody that can be relied on to care a diseases of the kidness and urinary organs; Bright's disease

diabetes, retention, or inability to retain urine, and all the diseases and aliments peculiar to Women "---"And they will tell you explicitly and omphatically BuchullT'

Ask the same physicians

"What is the most reliable and surest oure for all live discases or dyspepsia, constipation, indigestion, billousness malarla, fever, ague, &c." and they will tell you

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equally valuable,

And compounded into Hop Bitters, such a wonderful and mysterious curativo power is developed, which is so varied in its operations that no disease or ill health can possibly crist

or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or

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CHAPTER I.

"Patients"

"Almest dead or nearly dying"

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From agony of nouralgia norvousness, wakefulness, and varions diseases peculiar to women.

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I dm now 40 yearsold, and have suffered for the last fifteen years with a king trouble. I have spent thousands of dellars 'a arrest the march of this disease; but temporary relief was all that I obtained. I was unfit for any manual labor for several years. A friend strongly recommended the use of 'wift's specific (S. S. S. , claiming that he binns of had been greatly bunchted by its use in some img troubles. I reselv-ed to try it. The result was remarkable. My cough has left me, my strength has returned, and I weigh sixtle pounds more than I ever did in my life. It has been three years since I stopped the use of the medicine but I have had no return of the discase, and there are no pains or weakness felt my lungs. I do the hardest kind of work. T. J. HOLT. Montgemery, Ala., June 25, 1885.

Switt's Specific is entirely repetable. Treatise on plood and Skin Discases malled free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanto, Ga., or 157 W 23d St., N. Y.



previously excluded by circumstances and custom, do often exhibit a forcefulness and antagonism of character which is not in harmony with the popular idea of womanhood But that such women exhibit this antagon ism, this forcefulness of character, is by no means due to the occupation or profession in which they are engaged; but to the obstacles they are obliged to overcome in order to reach and hold the position. Only women of such temperament and persistence could do this; could pioneer the way for a reform that shall ultimately popularize woman's power of selfsupport. They cast up a highway for those that are to come after. Honor and grateful-ness be to them; for along this now rugged road our daughters' daughters' shall walk a path made smooth and easy, and with that dignity and grace which accompanies au attractive womanhood."

ARGUMENTS FOR NEW OCCUPATIONS.

"Be sure you're right, then go ahead," is a maxim that merits its popularity; and if woman ascertains that her next step in advance means business, and the accumulation of wealth, she must take it and trust the unfailing order for beneficial results. And the first evidence that her next step is to attain this lies in the fact referred to in the beginning of this discourse-that women outnumber men to such a degree as to preclude the possibility of marriage for a large portion of our sex, thus rendering self-support a neces sification of its activities. The natural order of a true classification is, according to Spencer, as follows: 1st, those activities which directly minister to self-preservation; for their end rearing and disciplining offspring; 4th, those activities which are involved in the maintenance of proper social and political relations; 5th, those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the world of women have entered upon that second phase of activity which indirectly ministers to self-preservation, by securing the necessaries of life-that is, by attaining the power of self-support, and making finan-cial independence pos-ible. We have come to this point in the march, and we must have the trust, the faithfulness and the heroism to proceed. A large class of women are being pushed by the order of events, whether they will or no, into the world of force, and they must sustain themselves or sink. The eagle tosses her eaglets into the air that they may learn to use their wings. The strong-bird of liberty and progress is lifting woman into the world of force, and she must find her wings or take the consequences. If we things; the system of laws which spheres the stars and orbs society. We are in this phase of social evolution; and what if it does seem distasteful in the light of that ideal to which woman will one day attain? There would

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

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

CHICAGO, ILL., Saturday, December 19, 1885.

Rev. Nathaniel West on the Resurrection of Christ.

The tenth discourse of Rev. Nathaniel West, D. D., at Farwell Hall, on Sunday, Nov. 20th, was on "The Resurrection of Christ, the Supreme Miracle of Christianity," and that tonic was to be continued for two weeks. Very learned, of course, is this Doctor of Divinity-in his own esteem. He said:

The two parties come to the discussion, with "two antagonizing presuppositions, two foregone conclusions on each side." Apart from these there could be no debate at all. These postulates are the existence of a personal God, and the adequacy of human testimony on the one side; on the other side, the contradiction of both these. The great battle has to take place, really on the rational ground, first of all J. S. Mill had been keen and candid enough to see it, and say: "The main question is really that of theism." Principal Cairns had stated it properly, say-ing that "While to a believer in God the question is one of evidence, to an unbeliever the question is: 'Is God possible?' for the miracle appeals to a prior

He ignores a party of some millions of persons, equal to the average of his hearers in intelligence, who hold the resurrection not reference and valuable to verify the better conclusion of the Spiritualists. The historic evidences from the New Testament he gave

as follows There were twelve different appearances of Christ risen, viz.: 1. To the angels; 2. To Mary Magdala; 3. To the Galilean women in company; 4. To Pe-

To James; 6. To the Emmaus wanderers; ter To the eleven, Thomas absent; 8. To the eleven, Thomas present; 9. To the seven by the sea; 10. To more than 500 at once; 11. To the eleven at the ascension; 12. To Saul of Tarsus. Of these nine were in and near Jerusalem, two in Galilee,one in Syria; no less than nine within two weeks, twelve within six weeks, and one within six year after the resurrection; appearing in the city and country; at the grave and on the road; by the shore and on the mountain; on the earth and in the cloud; at morning, afternoon, and evening, to angels, wom en, and men; alone and assembled: to few and to many; to one, two, four, seven, ten, eleven, 500 and more; to apostles and disciples; entering and speak ing; walking, eating, and drinking; presenting his wounds and submitting to every test; consoling, instructing, commanding, ascending: to the saddened and gladdened, to doubting, persuaded, confessing and jubilant souls: soldiers reporting, Sanhedrin bribing, angels announcing, sadducees fighting, mortals repeating, penmen recording, Christians all of preaching, and thousands believing, the news. Of ye-witness, whose writings we have, the names are Matthew, Peter. John, and Paul, nor can it be shown that Luke and Mark had not seen the living Lord of those who "entered" the sepulcher and "found not the body," are named the two Marys, Joanna Salome, Peter and John.

Passed to Spirit-Life.

Dr. E. W. Stevens, a prominent Spiritualist lecturer and magnetic healer, passed to spiritlife at the residence of Mrs. Evans, 662 West Madison Street, on Thursday, December 9th. from an acute attack of typhoid pneumonia. Dr. Stevens has been closely identified with the Spiritualist movement for many years, and his sterling qualities as a man and efficient services on the rostrum, attracted to him wherever he went a large circle of friends. His connection with the varied experiences of Lurancy Vennum, a full account of which appeared in the RELIGIO-PHILO SOPHICAL JOURNAL, was only one of the many thrilling incidents of his life. He was popular on account of his fervent sincerity and devotion to what he considered right, and at funerals, where he often officiated, his remarks were calculated to remove the gloom of death, giving grander and more beautiful conceptions of the manifold workings of **Divine** Providence.

Dr. Stevens was born at Bethany, Genesee county, N. Y., May 26, 1822. He removed to Rock Prairie, near Janesville, Wis., in 1841. He was a graduate of the Cincinnati School of Medicine at Cincinnati, O., but in treating disease, he relied almost exclusively on magnetism and the aid of his spirit friends. He was married, October 25, 1847, to Miss Olive Turney, of Durand, Ill., who still survives him, and by whom he had seven children, five girls and two boys, two of whom, one girl and one boy, died in infancy. The eldest daughter, Anna E., is the wife of Frank E Tasker, of Humboldt Park, Ill.: the second. Minta R., the wife of Henry F. Warner, of Janesville, Wis.; the third, Ida C. wife of Ezra M. Wood, of Rock Prairie, Wis.: the only son, Orla G. Stevens, resides there also; the youngest daughter, Paulina O., lives with her mother at the old home. Last Saturday the remains of the deceased were taken to Rock Prairie, Wis., for interment. A Unitarian minister officiated at the funeral services. Thus ends the earth-life of a Spiritualist who reflected honor on the cause, and who was a devoted husband and indulgent father.

A Good Proposition.

To the Editor of the Heligio-Philosop

I saw a proposition in an orthodox paper (Preebyterian) which struck me would be a good one for some of us Spiritualists to pattern from, and so I will head the list with \$50, which will pay for twenty subscribers. With the correspondent of the Presbyterian paper I can say "that as I grow older and have more experience, I become more and more nvinced that it is never wise to give anything in charity when it is possible for the recipient to make any kind of payment." Now propose this: Let those desiring the JOUR NAL, who are too poor to pay for it, apply Then you make a proposition to the parties that if they will procure one subscriber at your regular rates, you will send the paper for one year in payment. By doing this the parties receiving the paper will feel that they have rendered an equivalent and are not objects of charity. There are very few, probably none, who could not obtain one subscriber, by frankly stating the conditions upon which the two copies were to be sent. Now, friends, such us as are blessed with more of this world's goods than some of our worthy brothers and sisters, let us make their hearts glad by giving them a Christmas present of the JOURNAL free for one year. OLD SUBSCRIBER.

Boston, Dec. 8th, 1885.

Many years ago there was a small fund connected with this paper, to send copies to that was exhausted long since. A few subscribers have paid for copies from time to time, as attention has been called to the matter; but there are many calls for the JOURNAL to be sent free, more than we can offer to send, and so we gratefully accept this kind offer, and from as many more of our friends as shall feel to contribute to this fund.

Only a few days since we received the following letter, which was generously responded to by Mr. W. Dinning, who happened to be in our office the day it was received:

" PONTIAC, ILL., Nov. 17, 1885. To the Editor of the Religio-Philosophical Journa

"I can only get the JOURNAL to read once in a great while. I get one through a friend, and I don't see him very often. The reason I write to you is this: I am getting old, and unable to work any to support myself, and through God's providence I have been placed in the Poor House of charity. Do you still have any charity fund on hand to pay for the paper to be sent to persons like myself, who are unable to pay for it? If you have, could you send me a paper once in a while? I as-sure you that I and others here would appreciate it as a great blessing, coming from your hand. My good brother, I write you these few lines under great embarrassment, for at one time I had plenty of this world's goods, and to day I have nothing. But God's ways are not man's way."

And this is only one of many letters that we receive asking for the JOURNAL .- ED. JOURNAL.

Good Words of a Universalist.

The National Convention of Universalists was held in Brooklyn L. I., in October. Laymen as well as clergymen gave addresses-a good step, helping to do away priestly pride. Henry B. Metcalf-a hair cloth manufacturer at Pawtucket, R. I., a man of eminent excel lence and ability-gave his thought of the Ideal Church, his fine conception of the com ing assembly of free and true men and women for growth and for work, rather than for creed-building. His church must have "a clear purpose to antagonize iniquity in any of its forms, and to be absolutely a power unto righteousness." Its ideal and aim must be growth and an activity in practical reform that "means a good deal more than walking up and down the aisles of a warm and carpeted church edifice." It must be the leader in the world's purification," and 'its warfare must not be with the Goths and Vandals, but with sin at home,....with the rum fiend and its agents." and with whatever degrades or dwarfs man in body or soul. Such clear and significant words suggest that the laity had better "speak out in meet ings" oftener than of old.

J. D. Hagaman.

Our esteemed little cotemporary, Light for Thinkers, took the JOURNAL to task not very long ago for showing that "Dr." J. D. Hagaman's box trick and other alleged spirit manifestations were of a questionable character. A number of ardent Spiritualists of the South and elsewhere, thought the JOUR-NAL too critical, and vouched for the genuineness of Hagaman's show. To those who have banked on Hagaman's spirit manifestations in spite of the JOURNAL'S warning, the following advertisement from the local column of the Evening Courier of the 9th inst., published at Jackson, Mich., is specially commended:

"Dr. J. D. Hagaman, of Nashville, Tenn., i in the city stopping at 218 Mechanic street. Hagaman is prepared to show anyone who has any lingering faith in test mediumistic business that the whole thing is a frand and he has the paraphernalia to prove what he says. Some of the trick tests are very cleverly managed by so-called Spiritualists as demonstrated by Mr. H."

Notwithstanding the fact that Mrs. Beste, Mrs. Hatch, Winans and Hagaman, have followed each other in rapid succession in confessing themselves frauds, and in some cases exhibiting the paraphernalia of their trade, those too poor to pay for it themselves, but | there remain Spiritualists ready to declare they are not frauds. The argument of facts counts for nothing apparently with these people.

GENERAL ITEMS.

Hereafter the meetings of the United Spiritualists will be held each Sunday at 2:30 P. M. at the G. A. R. Hall, 167 East Washington street.

On the sixth page will be found a brief but pertinent letter from E. W. Wallis, the English medium, who made such an excellent record in America a few years ago.

Full files of the JOURNAL from March 5th, 1871, to August 29th, 1885, have been nicely bound by the Chicago Historical Society, and placed upon the shelves of the library, free for any one to consult.

Lyman C. Howe lectures at Elmira, N.Y. Dec. 20th. He has been at home at Fredonia. N.Y., for some time, but lectured occasionally at North Collins, Yorkshire, and other places.

Prof. John Fraser will lecture at the Chi cago Athenæum on Friday, Dec. 18th, at 4:30 P. M. Subject: The Bronte Sisters. Admission tickets, 40 cents. Prof. Fraser's lectures are both interesting and instructive.

We are indebted to J. F. Babcock for a copy of Rev. J. C. Cressey's sermon, published in last week's JOURNAL. It exhibits a progressive spirit and shows how Spiritualism is penetrating and liberalizing the churches.

"The Next World Interviewed," by Mrs. S. G. Horn, has been received. The fifty-five 'Interviews" which it comprises, are very suggestive and interesting. We shall have more to say of this work in the future. Price \$1.50. For sale at this office.

The address of W. Stainton Moses, M. A., on Spiritualism at Home and Abroad," which appears in this issue, will be read with deep interest. He gives an interesting view of Spiritualism throughout the world. In the second part of the address there is presented an elaborate scheme for practical research work. The reader will notice that the lecturer has had the whole working vested in him by a vote of the Conneil, and he is busily arranging circles, etc. If Spiritualists will take hold of this matter and make these investigations themselves in a scientific manner, it is sure to produce the most satisfactory results.

The late Dr. McLean sometimes, in feeling the pulse of his patients, held his watch in his hand and counted the pulsations. On one occasion when doing this his watch stopped suddenly in his hand, and his patient, contrary to his expectation, died. He related this to a party of gentlemen, among whom was Davy Harris, a well-known citizen of our county, long-time clerk of our court. Not long after Harris was taken sick and sent for the doctor. When the doctor arrived he was a great deal better, and was sitting on the plazza at Maj. Burt's, where he lived. The doctor felt his pulse, and, unconsciously, pulled out his watch. Harris, re-membering the incident, said: "Don't pull that d-n watch out on me." The watch stopped. In forty eight hours he was a corpse Telfar, Ga., Times.

Quarterly Meeting at Port Huron.

to the Editor of the Religio-Philosophical Journal:

On Friday, December 4th, I went on board the fine steamer Idlewild in the afternoon, the mild weather promising a pleasant trip up the river to Port Huron. My aim was to be in due season to attend the Quarterly Meeting of the Eastern District Association of Spiritualists, which was to open the next day. We kept up to time and reached St. Clair just after nine o'clock. Thinking the stop at the wharf a long one, I left the cabin to look out, and found a heavy snow storm raging and the boat stopped for the night. I went ashore, faced the fierce wind to a hotel, went to bed and heard the sweeping wind at early dawn. Dining at a friend's house. I took cars in the afternoon, met some delay from snow drifts, went thirty-five miles to reach a place but twelve miles distant, and reached Port Huron in the evening in time to find a score or two of people in a small hall, warm and comfortable, while the keen wind was fierce outside. The next morning was severely cold but a hundred persons met in the Opera House, which had been generously opened by the kindly help of two men.

The President, J. P. Whiting, was in his place, but the other speakers were probably kept back by the snow blockade, as were the singers from Lapeer and most of the friends from the towns. Mrs. Mace, from Massachusetts, now in Detroit, spoke well. Mr. Whiting was in his usual mood of happy faith and earnestness. I said my word, and good free conference talks filled the time. As evening drew on the storm raged with new violence, yet the number present kept good, with some small increase, and the interest grew. Considering the fearful weather the audiences were good-equal to five hundred on a fair day, and the spirit of the meeting was warm and cheering, as was shown by the ready contribution for its expenses as well as by the inspiring aspect of those who braved the storm to reach the meetings. Most of those from abroad found hospitable homes, as surely did. The next morning Mr. Whiting hastened home on an early train, to make sure that his thousand bushels of potatoes and turnips were safe from frost, and evening found me safely and warmly housed, thankful I trust for such comfort, and for the home atmosphere. G. B. STEBBINS. Detroit, Mich., Dec. 8, 1885.

to be a miracle but a natural fact-the anpearance of his materialized form after the death of his physical body-and who do not agree with the views of Hume, Bauer and others whom he quotes.

Dr. West defends miracles, violations of natural law by a capricious Power above all law but His own will, as a central idea of Christianity, and arraigns "vision and spiritmanifestation theories as impossible and incredible." He seems to be telling the old and worn-out story over again, with such variations as he can think of to make it new

The dreams and visions of the Testament. from Jacob's day to the transfiguration and the angel in the last chapter of the book, he must believe, but they were all miracles. The Spiritworld was sometimes open to mortals in that way, but it is so no longer. The poor service that Dr. West's style of Christianity has rendered the world, has been to make that angelic presence and spirit communion of the old Jews and the Apostles "impossible and incredible" now. Heaven is put farther off than it was two thousand years ago! They had glimpses of the higher life, angel visits full of light and joy, but we have none! They had the facts of spirit-presence before their eyes; we can only have their conflicting testimony as to those facts, dim with the gathered mist of centuries!

To hold these facts, as told in the Bible and elsewhere, as natural and not miraculous, and the resurrection of "the man Christ Jesus" as one of these natural facts, and to know that such take place to-day, makes this a simpler matter, far more beautiful and inspiring, and not less but more an evidence of a Supreme Power-Mind making law its instrument to carry out great plans. But the average Dector of Divinity fails to see this, and will fail until the people, whose divinity has not been doctored in the regular old school, see it so plainly and tell it so stoutly as to drown his voice. So Dr. West goes on, week after week, propounding, expounding and confounding his subject, and at last he and his hearers know no more, and probably less, of the real gist and heart of the whole matter. They get some facts, more theories, but no insight or wisdom to broaden their views and to make them more rational yet more spiritual.

The great work of Dr. Eugene Crowell "The Identity of Primitive Christianity and Modern Spiritualism," is of more value than all that the orthodox churches have said or can say on this great subject.

Notwithstanding the sincerity of Dr. West, it is a pity that so much pains should be taken by him to such poor purpose. We give | son is false and misleading, and that as soon his summing up of the various appearances of | as he is able to return to his editorial duties Jesus after his crucifizion, as convenient for | he will prove his assertion.

Training Young Children.

Prof. Adler addressed a small audience composed mainly of members of the Ethical Society, at Weber Hall, one evening last week, on "Manual and Art Training for Young Children." He set forth that the object of education is to liberate latent faculty -to enable man to enjoy life. Americans as a rule are so engrossed in affairs of business that they don't know how to enjoy either the evenings of their days or the evening of life. The public schools do not come up to the ideal of the new education, and they never will while they are so intimately associated with politics. What we need are private schools supported by volunteer efforts in which the new education may be taught as models and examples to the public schools. Prof. Adler gave a description of the course of study pursued in the school which he has established in New York, in which drawing and modeling in clay with the other branches of manual training go hand in hand with the study of the branches taught in the public schools. The pupils of this school range six to fourteen years of age, and are almost exclusively the children of humble homes. Numerous specimens of their work in drawing and modeling in clay were exhibited. Prof. Adler advocated manual training, not as an auxiliary to skill in the trades, but to round out the education and develop all the faculties of the mind.

Under the head, "Remarkable Scances in Barre, Mass.," Ella E. Gibson in The Truth Seeker of Dec. 5th. with charming naiveté tells a long story of how she was bamboozled by J. W. Truesdell. The fact that Miss Gibson seems as wholly unaware of how badly she was fooled as do some Spiritualist writers in detailing their experiences with Beste, Hagaman, & Co., adds to the charm of her narrative.

Miss Gibson incorporates in her account a statement from Truesdell concerning a séance given by him at the Clifton House, Chicago, to M.J. Savage, and a "western editor." The "western editor." referred to is the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who authorizes the statement that the account of said scance as given by Miss Gib-

The Fools Not All Dead Yet.

To the Editor of the Religio-Philosophical Journal:

I would like the address of some traveling spiritual (materializing) entertainment. We have not had any thing in that line for a number of years and some of the folks want me to get a good company here. Do you know of such? CHARLES CARTER.

Lancaster, Ohio. Those who seek spirit phenomena as an entertainment," are looked upon by the JOURNAL with a contemptuous pity. They are unfit for the consideration of any subject above the sensuous plane, and had best spend their money on the circus and minstrel show.

The JOURNAL has repeatedly stated what every well informed Spiritualist knows to be true, namely, that all traveling combinations or companies claiming to give "spiritual entertainments" in public halls and theatres are barefaced frauds.

If Mr. Carter and his friends really desire to learn something of the continuity of life and spirit return, let them go about it soberly and seriously in the quiet of their own homes.

The red men "must give up their superstitions," says Gen. J. D. C. Atkins, Commissioner of Indian Affairs, in his annual report to the Secretary of the Interior. When the Government or anybody else brings about this result the Indians will be in advance of white men in one respect. It will be time enough for us to insist that the aborigines shall abandon their superstitions when superstitions notions cease to influence the conduct of people in civilized life. There are homes in the city of New York to-day as thoroughly pervaded by the atmosphere of superstition as the wildest wigwam in the wild West .- N. Y. Sun.

We are pleased to announce that "Sidartha" will give a course of twelve lectures at Prof. H. M. Dickson's School of Elocution. Oratory and Dramatic Art, 170 State street, Chicago, every Tuesday and Friday, at 3 P. M. commencing Dec. 15th. "Sidartha" is widely known through his lectures and writings. Terms: \$3.00 for the course of twelve lectures.

The Unitarian, a monthly magazine, 24pp size and type of Harper's Monthly, will be sent forth to the world on January 1st, 1885, by Rev. Brooke Herford and Rev. J. T. Sunderland. It will be published simultaneously in Chicago and Boston. With the talent at the command of its editors, we have no doubt it will prove all that a critical public could desire. Terms, Fifty cents per year in advance. All communications should be addressed to Rev. J. T. Sunderland, 135 Wabash avenue, Chicago.

A London Times correspondent at Malaga asserts that the large sum of money contrib uted in England for the relief of the sufferers by earthquakes in Spain has been diverted to the restoration and reconstruction of churches, convents, and other religious establishments. It was placed in the hands of the Archbishops, and none of it has reached the destitute and suffering people for whom it was intended. Indeed, they have been kept in entire ignorance of the existence of the charity.

An interesting fact comes to light in connection with the discovery of the big volume well of natural gas on the property of the Cleveland, Ohio, Rolling Mill Company, a few days ago. All the opinions of the local scientists were against the presence of gas in large volumes at the spot where it was struck at a depth of 3,160 feet, except Charles Latimer, chief engineer of the New York, Pennsylvania and Ohio Railroad, on whose advice boring for gas was resumed ten years ago. The company got a small well, but it was flooded and abandoned three years ago. Chas. Latimer, whose experiments with the divining-rod have wakened much interest and curiosity all over the country, advised Mr. William H. Chisholm, President of the rolling mill, to resume work in the old well. This Mr. Chisholm was not inclined to do, but he determined to drill another well. Mr. Latimer and his witch-hazel wand were called upon. He made an examination and predicted gas at three thousand feet. Sure enough it was struck, and soon in great quantity. Under Latimer's advice the old well will be resumed. It also transpires that Latimer's rod indicated gas on the grounds of J. H. Wade, the millionaire banker, and a well of sufficient volume to heat his great mansion and conservatories has been bored.

The Society at 2730 State Street.

To the Editor of the Religio-Philosophical Journal:

A few weeks ago your informant was called to preside over a meeting of Spiritualists that has been conducted at 2730 State Street nearly two years. On investigation, finding no articles of association under which a constructive work in the interest of Spiritualism, of an enduring and practical character. might be done, he recommended the regular attendants and supporters of that meeting to organize. It met with favor. A committee of six representative Spiritualists were appointed to draft articles of association and report, your informant consenting to act as temporary chairman until the effort at practical organization could be tested. On the report of the committee publicly elected, the following preamble was adopted:

'To encourage spiritual, moral, intellectual and social growth: to bring the rapidly increasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy, to make individual effort more effectual by some concert of action, and to open the way for a wider diffusion of the knowledge and experience that comes to each, we, the undersigned, associate ourselves together and adopt the following constitution.

It will be seen at a glance there is but little creed in the above article, yet it furnishes a basis for a union of workers. The constitution simply defines the offices, their term. and time of election, and being similar to that of all other associations with specific objects, it is unnecessary to repeat it. After adoption, and signed by thirty-five persons, further action postponed one week. With several added to the list of names secured the previous Sunday, last Sunday in public assembly the following officers were elected for one year: Dr. J. H. Randall, President; Judge Charles H. Wood, Vice President; Mrs. M. Gallager, Secretary; Mrs. C. Carrigan, Treasurer; Judge Charles H. Wood, Mrs. S. F. DeWolf, Thomas S. Desmond, Mrs. Harriet Danforth, Dr. J. H. Randall, Trustees

The name adopted is The Society of United Spiritualists. It will hold a meeting every Sunday at 167 East Washington Street, at :30 P. M. The service next Sunday will be opened by the President with a thirty minutes lecture. Subject: "The practical Duty of Spiritualists." Ninety minutes will then be devoted to speaking and the reception of tests from such intelligent normal persons or developed mediums as may be present. Dec. 20th, Mrs. S. F. DeWolf will lecture, and the 27th Mrs. Sarah Kingsbury. Both of these ladies are well known as practical, instructive and entertaining speakers. Each service will have good singing, and when no other speaker can be secured the President will give the regular lecture, which is not to exceed thirty minutes.

J. H. RANDALL, Pres. 431, West Madison Street.

Mrs. Addie L. Ballou concluded her first course of lectures at Melbourne, Australia, on Sunday, October 18th, to a large and appreciative audience. She is at present engaged in artistic work, but has arranged with Mr. Hulett of the Richmond Lyceum to give two more lectures at the Bijou Theatre on this subject: "Religious and Governmental Intolerance vs. Freedom of Press and Platform."

Publisher's Notice.

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

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

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

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

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

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

Snitable 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 popular authors. If science is sought for, what better than the instructive works of William Denton?

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 way.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00. Jast 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 Color, and Religion.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites. Very Palatable and Efficacious in Wasting Discusses.

Dr. C. T. BROMSER, Rochester, N. Y., says: "After having used Scott's Emulsion with decided benefit upon myself, I have taken great pleasure in recom-mending it since m the various conditions of wast-ing in which it is indicated."

An article on the battle of Antictam, by General McCiellan, was among the announcements of *The Century* War Series made in the autumn. It was feared when the General died that he had done little more than jot down disjointed notes to serve as mamore than jot down disjointed notes to serve as ma-terial, but his literary executor, Mr. William C. Prime, has found Manuscripts which constitute, in fact, a consecutive paper of marked value, discussing the withdrawal of the Army of the Potomac from the James River, and describing with personal point the peculiar relations of the writer with Lincoln and Halleck, and the state of the army from the time of Pope's retreat upon Washington until McClellan, on his own responsibility, took the field at the head of the troops confronting Lee. The article will be printed in an early number of *The Century*,—a part of it, containing a glowing tribute to the Army of the Potomac, and written, apparently, just before General McClellan's death, will be reproduced in fac-simile. simîle.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood pur-fier, expelling every trace of scrofula or other im-purity. Now is the time to take it. Sold by all lruggists.

PIANO & ORGAN tune: destroys true SINGING Every sound explained; and every reader made a Scientific Tuner. News for Vocal and Violinists. Facts worth dollars for lovers of music to know the exact truth. Book sent for 35c. in stamps by Rev'd J. W. Hanner, Agent, Box 9, Bloomfield, Sumter Co., Florida.

THOSE who preach, lecture, declaum or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hourseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c., 50c. and \$1.

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 recommend this Company to do as they agree, and or-ders intrusted to their care will receive prompt at-ention.--St. Louis Presbyterian, June 19, 1885.

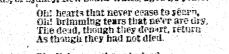
Glenn's Sulphur Sonp heals and beautifies, 25c. GermanCorn Remover killsCorns; Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 500. Pike's Toothache Drops cars in 1 Minute, 250,

Business **Aotices**.

A healthy body is indispensable to a vigorous mind A bilious and dyspeptic man, whose blood drags sluggishly in his veins, can neither think clearly nor act wisely. Ayer's Pills will stir up the liver, excite the stomach and bowels to activity, open the pores of the system, renovate the blood, and restore a healthy tenement for the mind.

Lassed to Spirit-Life.

Passed to the higher life, April 5th, 1884, Unarles Caveaagh, of Sydney, New South Wales, aged 35 years; also, Aug. 13th, 1885, May, youngest child of the late John Ernest Robbords, of Sydney, New South Wales, aged 21 years.



The living are the only dead, The dead live never more to die, And often when we mean them fied, They never were so high.





CHRISTMAS EVE is the POLYOPTICON Lanterns are outdons. Free circulars. MURRAY-HILL CO., 129 East 28th St., New York. S1.75 Domestic Type Writer, 20,000 in use in bush-mess, Great Instructor for Children, Agents wanted, H. S INGERSOLL, 46 Corthaudt St, New York,



SILKS In Short lengths, None GIVEN AWAY To close out remutants, we will send 6 pieces. (In Stringer, 2012) estora and cesarted b Postquid, for the close of the senders of no piece less than & yard, many pieces longer. Samues of our superior Sewing and Inductional of the send free with cach releve. Write for any This Net resupers langer with a cach releve.

Address CHASE BROS. DELETIAN, MASS. January 1, 1886, will be published the first number of a new popular Liberal Religious

Monthly, entitled THE UNITARIAN.

Edited by BRODKE HERFORD, Eastan, and J. T. SUNDERLAND, Chicago,

Assisted by Robert Collyer, Charles G. Ames, Oscar Clute, George L. Chaney. H. Price Collier and Mrs. Eliza E. Sunderland.

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RELIGIO-PHILOSOPHICAL JOURNAL.

A LARGE EIGHT-PAGE WEEKLY PAPER **ESTABLISHED IN 1865**

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

To him who desires to keep well informed, to avoid nittails and errors, to be abreast of the times and famlliar with the latest developments and progress in Spiritualism, it is necessary to take a newspaper specially devoted to the exposition of the phenomena and philos phy. In making a selection, if he be an intelligent fair-minded investigator, one who prefers to know th truth even though it runs counter to his preconceived opinions, who investigates in a candid, receptive spirit dealing justic, considerately, patiently set critically and courageously with everybody and everything encountered in his researches; it he be this sort of an investigator, or strives to be, he will become a continuous reader of the RELIGIO-PHILOSOPHICAL JOURNAL. The JOURNAL, in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judicially fair advocate of Spiritualism. It is admired and respected not only by reflecting. critical Spiritualists, but by the large constituency just outside the Spiritualist ranks, who are looking longingly and hopefully toward Spiritualism as the bea con light which may guide to higher, broader grounds, and give a clearer insight to the soul's capabilities and destiny. It is disliked by some very good but very weak people; it is hated by all who afm to use Spiritualism as a cloak to serve their selfish purposes. The JOURNAL has received more general notice, and more frequent and higher commendations from Intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this. The Journal is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the Journal does not fear the most searching criticism and crucial tests in sustaining its position.





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 forbids 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 Be-yond, plain \$1.60, gilt \$2.10; The Voices, plain \$1.10, gilt \$1.35; Beyond the Sunrise, cloth \$1.00, paper 50 cents; Startling Facts in Modern Spiritualism, \$2.25; Chapters from the Bible of Ages, \$1.10; Peychome-try, \$216; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-World, 83 cents; The Bible—Whence and What? \$1.00; Man—Whence and Whither? \$1.00; The Complete Works of A. J. Davis, \$30.00; The Principles of Light and Color, \$4.00; Religion, Bab-bitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth \$1.00, paper 75 cents; Planchette, \$1.33; 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, \$1.33; Animal Magnetism, Deleuze, \$2.15; Bhagavad Gita, \$1.75; Diegeeis, \$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; Ploneers of the Spir-itral Reference and My Life, 50 cents; its; Startling Facts in Modern Spiritualism, \$2,25 Leaves from My Life, 80 cents; Pioneers of the Spiritual Beformation, \$2.65; Mediums, by Kardec, \$1.60; Nature's Divine Revelations, \$3.75; Our Homes and Our Employments Hereafter, \$1.60; Transcendental Physics, \$1.10; Records of a Ministering Angel, Auger, 51.10; Mind Beading and Beyond, \$1.35; The Miss-ing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Storles for Our Children, 25 cents; Other Worlds Interviewed, \$1.50.

A Triumph for American Organs,

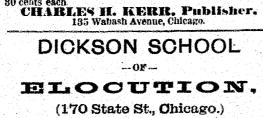
Among the exhibitors at the recent International Exhibition in London were many manufacturers of musical instruments, especial attention being given to this class. Sixty-five plano making establishments to this class, Sixty-five plano making establishments were represented, and there were thirty manufac-turers of reed organs in the list of contributors. The awards were made early this month, and in the de-partment of reed organs the highest honor was be-stowed upon an American house, the Mason & Ham-lin Organ and Plano Company receiving the only gold medal awarded this class of instruments. The fact they this well-known house, was able to accura fact that this well-known house was able to secure such a distinguished honor in competition with the leading manufacturers of Europe, and with the disadvantage of having to send their instruments a long journey by sea in order to compete, is not only a strong recommendation of the excellence of this firm's work, but a gratifying indication of what the mechanical skill of America can accomplish in competition with the experience and skill of European manufacturing centres.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 P. M. at G. A. E. Hall, 167 Washington St. The exercises will consist of a lecture, tests, short addresses, and singing. DR. J. H. RANDALL, President.

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NEXT WORLD INTERVIEWED.

BY MRS. S. G. HORN:

Author of "Strange Visitors."

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THE GREAT OBSTACLE TO LEARNING. Better than youth can age discern The truth that round it lies; Man never is too old to learn, But often is too wise.

PAST, PRESENT, AND FUTURE. Fast as supplied our longing grows; The Had is in the tomb: Post ssion is a withering rose, But Hope's the flower in bloom.

ANTICIPATION AND REALIZATION.

Our hopes are ships, staunch, stately, new, Life's ocean sailing o'er, All homeward bound, but oh! how few Will ever reach the shore.

WOMAN'S FOWER. Morn in her smiles, night in her frown, To her the power is given To drag a man to Hades down, Or lead him up to Heaven.

-Boston Courier.

To a Friend on Her Birthday.

Our mortal years mark not the age of intellect and Soul Soul

In mortal possibilities the latter's goal. Each hour is sacred to us here with life's embrace To gain amid the heavenly shore our waiting place

The world of thought wherein we live is free and wide

Who would with angels dwell must there abide; Ne grace, no gift, so wondrous large, so free, As wisdom's power and love, dear food, from Thee. SARAH WILDEE PRATT.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

to get out of its embarrasements. His success in this scheme earned for him the Vice-Presidency of the Harlem Road in 1864 and of the Hudson River Road in 1865. The old Commodore up to this time, who had the old-fashioned idea that boys ought to hoe their own rows, had done but very little for him, nor did he until the time of his death, when much against his will he permanently retired from busi-ness into the ground and left the eldest son a round fifty million dollars. The rest of William H.'s life is contained in a nutshell. He kept all his father had given him and added to it between fifty and a hun-dred millions more; but not being able, even with this colossal wealth, to hedge himself against the mutability of life and the accidents of physical na-ture, he has left it all and gone. He had his father's In opening the exercises of the First Spiritualist Society, Sunday afternoon, Nov. 29th, 1885, E. B. Fair-child read the following poem from M. J. Savage's hand-book, entitled "The Two Mysteries."

nand-book, entitled "The Two Mysteries:" (In the middle of the room, in its white coffin, lay the dead child, a nephew of the poet. Near it, in a great chair, sat Walt Whitman, surrounded by little ones, and holding a beautiful little girl in his lap. The child looked curiously at the spectacle of death, and then inquiringly into the old man's face. "You don't know what it is my dear?" said he. "We don't either.") ofther."

We know not what it is, dear, this sleep so deep so

The folded hands, the awful calm, the cheek so pale and chill: The lids that will not lift again, though we may call

and call; The strange, white solitude of peace that settles over

We know not what it means, dear, this desolate heart Dalin

This dread to take our daily way, and walk in it again.

We know not to what other sphere the loved who

Mr. Cleveland would not have been elected. He paid the expenses of bringing over the obelisk from Egypt to Central Park, though now it is of little con-sequence except to dealers in parafilme. It may turn out that he has left something which may be of pub-lic benefit, notwithstanding the emphatic way in which he sometimes characterized it. It is likely, however, that his wildow, four sons, and four daugh-ters, and numerous spurious claimants of the kind which always apring up like mushrooms when a leave us go, Nor why we're left to wonder still, nor why we do not know.

But this we know: our loved and dead, if they should come this day-Should come and ask us, " What is life?" not one of

us could say. Life is a mystery as deep as ever death can be; Yet, G how sweet it is to us, this life we live to see!

Then might they say-these vanished ones-and blessed is the thought! "So death is sweet to us, beloved, though we may tell you naught;

We may not tell it to the quick-this mystery of death-

Ye may not tell us, if ye would, the mystery of breath."

death of Vanderbilt would cause a depression in the stock market, they should be dismissed at once. He was not in debt. He held nothing in margins. For The child who enterslife comes not with knowledge To those who enter death must go as little children sent. Nothing is known. But I believe that God is over-

Sudden Death of Vanderbilt.

The rumor which has been telegraphed so many

times during the last few years from New York, for the purpose of affecting the stock markets, that the colossal millionaire, William H. Vanderbilt, was dead, has at last taken the form of reality. The

richest man in America is now as poor as the poor-est and claims but six feet of earth. He has gone

where stock markets and railroad pools and consoli-

dations will be of little concern to him and money of no value. He leaves this vast wealth for his chil-

dren to fight about, and goes to a far-off country where the general indifference to wealth will occa-sion him considerable surprise. Yesterday morning he could have drawn a larger check than any man in America. Before the sun set he was a mere dull

The story of this man's life can be told in very few words. It is not very entertaining or instructive.

words. It is not very entertaining or instructive. He was a dull slow here for a story, not capable of action of a heroic character, or the display of quali-ties which invest one with romance, or set up a model for imitation. He was an automatic, money-making machine which ran itself in spite of itself, for money always breeds money. He was the eldest son of the Commodore, but did not inherit from him anything but a dull cart of financial vacanties shifty

anything but a dull sort of financial receptive ability. His father, who had built up a fortune by shrewd industries and was not particularly gratified with the promise held out by the eldest born, did not be-lieve that it would be safe to trust him about Wall Street or have him dable in railroad pools and stock

operations, so he set him to farming on Staten Island, for which he had a natural outfit of strong hands, sturdy shoulders, and a good appetite. He succeed-ed very well as a farmer; but evidently there was a railroad strain in his blood, for it was not long be-fore he helped the Staten Island Railroad Company to state the staten Baland Railroad Company

to get out of its embarrasements. His success in this

ture, he has left it all and gone. He had his father's

immense interests to start with in building up his fortune, of which about one-fourth is in Govern-ment bonds. The remainder is stocks and bonds of

the New York Central, Lake Shore, Northwestern,

Michigan Central, and other roads in freight and transportation companies, real estate, and personal

property, such as horses, paintings, bric-a-brac, jewels, forniture, etc., of great value. With all his love for money, and the closeness with which he retained it and stored it away, he had

his generous moments when he disbursed quite lay

ishly. He was a good friend to Gen. Grant and his loan to him was inspired by sincere regard. His

subsequent conduct in regard to it did credit to him,

though the money did the General no good, but was added to the plunder with which the Fish-Ward gang made away. He was also very kind to Presi-dent Cleveland—so kind, indeed, that but for his in-

fluence with the army of his railroad employee in New York, and the \$150,000 which he contributed, Mr. Cleveland would not have been elected. He

which always spring up like mushrooms when a man of vast wealth passes away, will squabble over and divide his money between them as peaceably as they can. It is probably the end of the Vanderbilt fortune, for none of the children have the staying conditions with money which the father displayed

qualities with money which the father displayed. And with the fortune also ends Vanderbilt himself.

Himself gone and his money divided, he will soon

be forgotten. He has left nothing to stick in the

If there have been any apprehensions that the

memory of men.

mass of clay.

to the Editor of the Religio Philosophical Journal:

Permit me to thank you and Cyrus O. Poole for his monograph—"The Religious Convictions of Ab-raham Lincoln," occupying much of a late JOURNAL. It is wholesome, excellent, varied and instructive. All that have read it here are much pleased with it. It is full of ideas important to be appreciated at this revolutionary and formative period of religious thought. How clearly it sets forth throughout, the injustice and absurdity of the claim that "religious and Christian are convertible terms," or that true religion can not exist unlinked with dogmatic Chris-tianity. Orthodoxy has labored hard and long to instil and confirm this hurtful idea; but we are glad to believe they are losing strength in the effort. Ab-raham Lincoln, as we have long thought, was a shining example of a man rich in all the practical ele-ments of true religion, but having no faith in Chris-tian dogmas. The best, the foremost and most use-ful men of this Nation have ever been so. Thanks, therefore, again to any one who so clearly states the truth; and may the good powers always preserve Permit me to thank you and Cyrus O. Poole for therefore, again to any one who so clearly states the truth; and may the good powers always preserve our "Goddess of Liberty "from being ever be-smirched by clerical dogmatism, either in the name of Christianity, Buddhism, Mohammedanism, Mor-monism or any other; but that she may ever be the bride of rationally developed National manhood and the mother of a perfectly modeled and divine human-ity called by what name it may be

the mother of a perfectly modeled and divine human-ity called by what name it may be. And now as to that grand old Christian dogma, that Adam's sin (eating the forbidden apple that Eve gave him) "Brought death into the world and all our woe!" found in the Bible or Milton or Shake-speare--which?--in Milton most, perhaps. I per-ceive, anent it, that the good JOURNAL in the same number has been dabbling in mathematics as well as philosophy; and, as a rusty old mathematician, am rather amused by it. The Hungarian author puts the consequences that would have followed had no death been brought into the world, quite jocularly, but somewhat more cloudy than a clear English writer might have put it. The old saying that "figures won't lie" is true only when the figures are properly based and then properly handled by the rational rules of sound arithmetic. Either the author, the trans-lator, or the printer have made the figures in the JOURNAL lie not a little in this case. It is true beyond cavil that, at the rate of three children to each pair (on an average) for every generation of 30 years average length, during six thousand years, would people the earth (no deaths occurring) with (as is stated) over 601 thousand quintillians of inhabitanta, more—far more than could stand upon the old mother earth-enough in fact to crowd the whole solar system. But to write down that awful number re-quires a row of thirty-six figures instead of twenty-four figures as printed. Again, the formula for this number should not have been stated thus:

S=4 [3]²⁰⁰-1

But thus: $S=4[{}^{2}]^{200}-2]$

This formula means in words: multiply the frac-tion 3-2 or its equivalent in decimals (1.5) by itself 200 times, or, in other words, involve 1.5 to the power of 200 either by direct multiplication or by the less laborious method of logarithms, as the author suggests; then subtract 2 from it and multiply the remainder by 4. The product will be the total number of people at the end of six thousand years under the conditions assumed. (By the way that figure 2 represent Adam and Eve, the first term of the se-

rice.) Now I would not add one word to lessen the force of this capital illustration of the absurdity of the once standard myth on which heary orthodoxy rests; but simply suggest that long before the expiration of six thousand years after the time of Adam and Eve (had not death come into the world as a natural and divine institution) those mythical first parents of the race, in obelience to the presumed command "be fruitful and multiply," or to truly natural instincts would, according to the laws of propagation, have peopled the earth with progeny so numerous as to be far beyond its productive capacity to support; and the instinct of reproduction would have diminished perforce, before standing room on earth had all been covered. In this situation, with no room for industrial action and no relief from death, little could have been done by the sickly, motiey crowds (that could not die and had no room to live) other than to sing "hallelujah to the Lord God and the Lamb" (if they had aught to

prompt their songs) in imitation of the angelic hosts. These further illustrations of the absurdities which inevitably follow in the train of antiquated. theology, are given in no lightness of spirit; but in the longing desire that the growing intelligence of the age may perceive and appreciate them, and that truly enlightened manhood and womanhood may learn to treat with a righteous scorn all clerical pre-tensions that still strive to maintain long exploded ideas in this age of rapidly unfolding light. Hockessin, Delaware. J. G. J.

would satisfy them. Suppose that certain persons have sat with a medium—or professed medium—and have become convinced that fraud is being perpe-trated, how else can they demonstrate the fact, but by some combined attempt of the kind? It is folly to say that the persons so agreeing cause the imposition, because it will not be until after they have be-come suspicious from previous scances and being "morally certain" of imposture, are determined to expose the chest.

expose the cheat. It was pretty well known in 1882, that Mrs. Beste was practicing fraud, and it surprised me to see that she was still to the front, even more popular than before. The whole thing lies in a nutshell; ick sit-ters insist upon full light, and a right search, or re-fuse to endorse the mediums. Tying, fixing bonds and such like make-shifts are useless as substitutes for that absolute requisite for accurate observation —a clear light! Otherwise so-called materializations are practically valueless as evidence. E. W. WALLIS. -a clear light! Otherwise so-called materializations

Strange Maultestations.

On a ranch not more than a dozen miles from On a ranch not more than a dozen miles from Denver some strange sights have been seen within the last few months, and those who have witnessed them, are at their wits end for a satisfactory expla-nation. In the neighborhood there are probably half a dozen families engaged in stock raising and agricultural pursuits, and some member of nearly all these families have been eye-witnesses of the queer goings-on referred to. The manifestations seem to be confined almost entirely to one ranch, although some unaccountable proceedings have occurred on the adjoining farms. At unseasonable hours of the the adjoining farms. At unsequence hours of the night mysterious lights appear, stationary for a few moments, and then rapidly shifting to other points so quickly as to negative the theory that they are manipulated by human agency. A few weeks ago a ranchman sat up for several hours one night to in-vastivate the motion and when he ratio does nite vestigate the matter, and when he retired was ulter-ly at a loss to account for what he had seen. His observations were that the light appeared as if it were carried by some one who had lost and was searching for something, being lowered nearly to the ground, then raised, and then shifted from right to left. The light seemed to be approaching his house, and for awhile he was quite convinced that some neighbor was making his way toward it. So impressed was he with this belief that he started to-ward the light to make inquiries, supposing that some neighbor was sick. As he neared the light he noticed there was nothing in the shape of a lantern, and on closer observation could discern no one in its and on closer observation could discern no one in its vicinity. He then quickened his pace, when he was surprised to see the light quickly shift to another position at least a hundred yards away. Others who have seen the mysterious light have endeavored to find a cause for it, but with equally unsatisfactory results. About three weeks ago the wife of a ranch-man in this uncanny neighborhood was suddenly awakened about midpich by a poise outside and awakened about midnight by a noise outside, and, hastening to a window, saw a blaze which almost blinded her in the direction of the barn, and was at once impressed with the belief that it was in flames. She aroused her husband and stated the startling conviction to him. Dressing himself hastily, he re-paired with his wife to the back door, and loi not a sign of fire was to be seen. Further investigation at the barn demonstrated that there had been no fire near it. The ranchman then went beyond the barn nearly half a mile without finding any indication of a cause for the remarkable light seen by his wife. The people of the neighborhood are naturally very much interested regarding these strange occur-rences, and at last accounts there had been a strong determination expressed to give the matter a most thorough investigation. Some of the more superstithorough investigation. Some of the hand output tious of the ranch people believe that a foul murder has at some time been committed in that vicinity, and that the manifestations are the work of the unquiet spirit of the victim endeavoring to direct attenthe spot where the remains are buried. tion to These strange lights cannot be accounted for on the ignts fatuus or will-o'-the wisp theory, because there is no swampy or marshy ground anywhere near where they make their appearance. Further developinents are shortly expected as a result of the care-ful investigation that will be made, and the readers of Opinion will be kept informed concerning them. --Opinion. Denver, Col.

> For the Religio-Philosophical Journal. The Story of a Poem.

BY C. W. COOK,

DECEMBER 19, 1885.

> but it came too late. I had read the poem. And the reader need hardly be told that I was not sur-prised when the editor returned the manuscript to me with a polite, though not truthful, excuse for not publishing. But it may be asked: "What effect did it have in

the families at the wedding?" While I knew them, or of them, which was for five years thereafter, the couple who were married that day, were as happy as the majority of married people; and the quarrels in the family of the groom's parents had ceased. I trust the poem was not in vain.

Notes and Extracts on Miscellaneous Subjects.

Arrangements are making to establish in California a colony of 240 families from Alsace.

The Sacramento Ree says the Chinese take \$15,-000,000 a year out of Culifornia and send it home.

Senators Blair and Frye are said to be the only members of the upper house of Congress who are teetotellers.

Next Easter Sunday falls on the 25th of April, a fact which has not occurred since 1734, and will not occur again before 1943. Miss Cleveland's favorite flowers are pond lillies and roses. A bouquet of pond lillies is taken to her from warry morning and a freeh hashet placed on

room every morning and a fresh basket placed on the table at breakfast.

Milton Jayne of Setauket, N. J., died on Monday from blood poisoning. Three months ago he lost a horse from glanders, and in doctoring the animal he absorbed the poison through a cut finger.

The petrified skeleton of a whale over thirty feet long has been discovered by an officer of the Coast Survey on a range of mountains in Monterey county, Cal., over 3,500 feet above sea level.

The laws regulating the government of Yale College prescribe that the President of that institution must be a clergyman. This excludes several of the proposed candidates for President Porter's place.

In one of the many Bibles scattered about a hotel in Grand Rapids for the use of its guests a matter of fact drummer wrote in large letters on the title page an appeal for "less Bibles and better beds."

A mushroom described by a physician of Portland, Oregon, as having sprung up in a single night near his doorstep, measured twenty-four inches in circumference and weighed one and one half pounds.

A negro at Fort Gaines, Ga., said to be a good farm hand, has offered to contract for next year for a quart of whisky every Saturday night, a mule to ride on Sundays, clothes and food, and \$5 cash at Christmas.

"Yes," said a lady when interviewed on the sub-ject of servant girls. "I find that the Swedes make the most capable and trustworthy servants. I never had a Swedenborgian that did not give perfect satisfaction."

There appears to be an agreement among recent medical writers that water is fattening, or at least favors a fullness and roundness of the body. It should be druuk at its natural temperature and in considerable quantity.

Osservatore Romano states as the result of the estimates made by the various missionaries that the total number of the members of the Roman Catholic Church throughout the world is between 275,000,000 and 300,000,000.

A new hypnotic—urethan—has made its appear-ance. Its discoverer believes that "it agrees with the patient," and "produces a sleep closely resembling psychological sleep." But they say these things of all bypnotics whilst they are new.

The boys in the Chinese Mission School in Boston appear to prefer women teachers. One of them who, in the absence of his own teacher, was put under a man teacher, seemed uneasy. When asked the reason, he replied, "Me want old gal!"

. An editor in Kinslor, N. C., who doesn't object to good "produce in lieu of each subscriptions, gives emphatic and pointed notice that he will draw the line at "8 or 10 year-old roosters" which some subscribers have been in the babit of passing on him for chickens.

In formally putting out his shingle in Boston, a genuine Chinese physician believes he has adopted the descriptive phrase in vogue among the most enlightened portion of his contemporaries. His sign reads: "Dr. Lee Sing Sung. Can cure diseases where all others fail."

e pelican was shot on a sand bar in

And as life is to the living, so death is to the dead. UNKNOWN.

Mr. Fairchild took for his afternoon subject, "Bigotry-Especially Religious Bigotry." The lec-ture was a carefully written paper on religious in-tolerance as manifested through the Jewish, Roman and Protestant churches, for the past nineteen hundred years, not forgetting the manifest bigotry that too often shows itself in the spiritualistic faith at the present day.

In the evening Mr. Fairchild gave a common sense talk on the question, "Why don't people go to church?" The argument developed the fact of the almost total eclipse of faith, and the apparent in-sincerity in both the pulpit and the pews. Beside the average intelligent man and woman can find a higher order of reading matter in the reports of first-class writers and speakers reported in the weekly and Sunday papers, than can be heard at the average Sunday meetings throughout the country. The real facts are that our Sunday sermons are too often the adulterated sayings of the press of the previous week, together with a large quantity of creedal ritual that the intelligent man does not want to listen to on Sunday. Haverhill, Mass., Dec. 3, 1885. W. W. CUBBIER.

Letter from Sydney, New South Wales.

the Editor of the Kellglo-Philosophical Journal:

Accept the kind greetings of one who, though in a distant land, is with you in spirit and in true sym-pathy with your good work. In my last letter, I told you of the arrival in Sydney of one of your good lecturers, viz., Dr. York. He is still with us, drawing crowded audiences every Sunday evening at the Theatre Royal. His style and ready wit carry his hearers with him. He has since his first lecture here, touched pretty well on nearly every subject of interest

Our Unitarian minister, Mr. Camm, has left us for England, and his successor, Mr. Grant, is a man of great worth. Both gentlemen are very liberal in their views, and although not calling themselves Spiritualists are quite so in centiment. I had the pleasure of a very happy chat with Mr. G. a fortnight ago, at a picnic given by his people in his honor. We were taken in a steamer to Pearl Bay, a most beautiful spot, a few miles up Middle Harbor, a branch of our renowned harbor, any part of which would well repay a visit when any of your countrymen reach our shores. Strangers here, who have seen nearly every part of the globe, look upon our scenery as among the most beautiful on earth. We are indebted to the water views for our great diversity of scenes.

One thing I would like to call your attention to; it is this: In all ecaports I read of scances held, I find our spirit friends spoken of as "*it.*" Can some one tell me the reason?

tell me the reason? By the last mail I received from Mr. Eads, Bishop of South Union, a book entitled "Shaker Theology," by H. L. Eads. I find much of it intensely interest-ing. I am a perfect stranger to the gentleman, and attribute his kindness to a wish on his part to see all on the right road to truth, according to his light. Although there is much that is beautiful and elevat-ing is the doction set forth L fail ing in the doctrine set forth, I fail to see where much comfort comes in, and could never understand how a Spiritualist could ever become a Shaker.

The Colonies are on the high road to progress. You find liberality and toleration on every side. A few years ago only a very few brave souls could be found here and there, who would venture to carry home a bunch of wild flowers on Sunday afternoon. Now it is quite the rule-not the ecception.

Sydney, Oct. 28, 1885. BOSE CAVENAGE.

Alexno Slesser, in renewing his subscription, says: I like the JOURNAL; it is fearless in its exposition, its meaning is honesty and fairness. We could hardly get along without the JOURNAL.

Mrs. C. A. Vandercook says: I have taken the JOURNAL fifteen years, and believe it to be the best of any Spiritualist publication.

MIRS. M. E. Andrus says, in renowing her subscription: I am getting nearly blind, but I want the JOURNAL as long as I can see to read.

Such a constant de la constitue de la Constant de la

nad not gampled in the "stre y den de wanted stocks he bought them and locked them up. The securities held by him are less likely to come upon the market suddenly now than they were dur-ing his lifetime. Nobody representing his estate will have the power for some time at least to buy or sell; and to this extent the influence of his holdings for good or evil has been entirely removed from Wall Street for the time being. -Chicago Tribune.

An Elixir of Life-A Trial by Water.

The sacred spring, which attracts so many pilgrims to this Pardon, is situated in a corner of the church-yard. It is in the form of a shallow well, and has

two troughs attached to it, both of which had been filled with water from the sacred source. The ec-clesiastical element held aloof-the quasi-priestesses of the shrine being three old have who might have served well for the witches in Macbeth. On the edge of the well they had ready several small basins and tumblers filled with water, also some small phials. The tumblers were for any of the faithful to drink from, while the cont-nts of the basins were emptied on the withers and croups of the horses. The water from the phials was poured into the ears of the horses, and this is considered the essential point, the tumblers and basins being often dispensed with. As many horses are sensitive to interference with their ears, there is occasionally some lively plunging about on the part of the animals, and always a good deal of shaking of the head after the

operation. At one of the troughs a curious ceremony took place while we were looking on. An anxious moth-er had brought with her a little chemise belonging to her infant, who was dangerously ill. This was gravely laid on the water of one of the troughs by "May God bless your little one," while the careworn parent watched with painful anxiety the gradual soaking and sinking of the little garment. The point of interest is this: if, after the immersion, the body of the garment should sink before the sleeves, the child will recover, but if the sleeves sink first, it will die. In the case we witnessed the attendant assured the noticer that the augury was good, and that the child would undoubtedly recover, which we will hope t has done. However, the old hag told us confidentially that there was not much in it, for a case had just bappened in which the sleeves had floated unmistakably, and yet when the hopeful father reached his home it was only to find his child already dead .- "Through the Cotes du Nord," by H. R. ROBERTSON, in The English Illustrated Maga-

Healing by Faith.

zine for December.

Certificates of healing by faith cure are rolling in. A Springfield man writes that for five years up to this winter he has been unable to put on an over-This winter he has no trouble in putting one coat. on.' Inquiry of a neighbor develops the fact that the man in question has not owned an overcoat for that length of time, and that he (the neighbor) mise-ed an overcoat from the clothee-line this fall, it hav-ing been hung out to alr. There may be no connec-tion between the two events, but the neighbor in-sists that the same man who has the faith has his connection a calculate women brought faith to overcoat. A. Galesburg woman brought faith to bear on her drunken husband. He has since quit drinking, and probably will for awhile if he recovers from the delirium tremens. A Canton (Fulton County) widow lost her cow. She took refuge in faith and prayer, and the same night a strange cow Taith and prayer, and the same night a strange cow jumped into her garden and ate up all her turnip crop. A Macomb (McDonough County) man has been crippled in his back for years. He bought a load of wood the other day, and, being unable to work it up into stove lengths, invoked the aid of faith. The next morning his wood was all gone. One of the Quincy Democratic editors grew heartily tired of abusing and being abused by the rival Dem-ocratic sheet. With strong faith he sought deliver-ance, and the pext day the rival sheet called him an ance, and the next day the rival shoet called him an "esteemed contemporary." Instances of this kind might be multiplied indefinitely, but these will go to show what a strong hold the new method of healing is taking upon our people.-Chicago Tribune.

Mr. J. H. Clare writes: The JOURNAL is a welcome visitor. I cannot afford to do without it.

Letter of Sarah Helen Whitman to Rev. Elihu G. Holland.

(COPY.)

I ought somer to have thanked you for the volume of Essays you were kind enough to send, but I have been so much pressed for time within the last two mouths, that I could hardly find leisure to read your book so attentively as I wished to do before writing to you. Some of the articles I read last winter in the Telegraph, and was exceedingly pleased with them. The one on Inspiration particularly interested me. You hold the true faith on that point and have expressed it with eloquence and power. Your articles on Mystery and on American Scenery are also favorites with me. You say many true and beautiful things about them.

Your poetry does not please me so well as your prose. You pay too little deference to the metrical aws to suit the critics. I presume your violations of the canon are done wilfully and consciously; per haps you think the poet's "liberties are laws." Bu But you must not expect to eecape criticism. Your poem has nevertheless strong lines in it and bearing the stamp of genius, but there is finer poetry in your prose.

In your article on "Mystery," you speak slightingly of the modern miracles because you assume that no great truth is evolved from them; but are they not in themselves, independent of all that they may import, a great fact? In the view of science they must certainly be so regarded.

The science of Dynamics of vital and electrical dynamics is just beginning to be studied. What an impetus it must receive from the facts of the new ienomena!

People are so prone to look at this momentous subject through the medium of commonplace associations, and from the report of inferior and uncultivated minds, that even the most enlightened find a difficulty in separating it from these elements, viewing it in its true relations and recognizing its vast importance. For myself, were the whole thing in its present phase demoniacal, I would still say with the author of "Villette," "If so much of unholy force can arise from below, may not an equal influx of heavenly light descend one day from above?" I would be like Mosee who "while the people were afraid, drew near to the thick darkness, SABAH H. WHITMAN. etc.

BEMARKS BY MRS. C. A. F. STEBBINS.

The Rev'd Elihu G. Holland was a "Christian, (Unitarian) and a scholar and author; a man of fine social qualities and genial character, much beloved by a wide circle of friends. He visited England and lectured very acceptably in London, Liverpool and Edinburgh, and was treated with marked attention by eminent persons whose acquaintance he made.

He is a brother of Mrs. Bussell, wife of Dr. J. M. Russell, of Hastings, Mich. Mrs. Bussell is a woman of great personal worth and fine capacity, and has long, with her excellent husband, been a thoughtful Spiritualist. When Mr. Holland was at times in Dr. Russell's family, and their children were all with them, he was a most attractive and instructive teacher through his conversational power, and was able to answer most of their questions on any subject.

Letter from Scotland.

to the Editor of the Religio-Philosophical Journal:

I appreciate the JOUBNAL as much as ever and entirely approve your position regarding the phenome-na. The good things with which you so continually provide your readers, of sterling value, constitute a weekly feast of the richest food. Bro. Coleman's re-cent articles on the "Druids" threw much light upon an obscure topic, in respect of which much ignorance prevails. The Beste exposure seems to have been complete, and those who complain be-cause of the preparations which were made to ex-pose her, fail to recognize that no other method

In the fall of the year 1878, I took charge of the public school in the village of Ursa, a small railroad station near Quincy, Ill. Among my pupils, were three from the family of Dr. —, a physician resid-ing in the village, and a very intelligent man. After school had been in session about two months, his daughter Josephine came to me one day with a very kindly expressed invitation for me to be present at the wedding of an elder sister of hers. The wed-

ding was to take place the next day. Being almost a stranger in the place. I had not as yet met the bride, and of the groom and his family I knew nothing. But to please the girl, who wore an eager and expectant look as she gave me the invita-tion, I concented to be precent, and added that I would read an original poem for the occasion. She left me in evident delight.

For the poem, I relied on my spirit friends who had never failed me; for well I knew, from experi-ence, that "of myself I could do nothing" at rhyme-making.

When evening came I provided pen, ink and pa-per, and seated myself at the writing table with a silent invocation to my spirit friends. Being in a passive condition, I had not long to wait the arrival of a spirit who asked me what I wished to write. I replied: "Whatever will most benefit the couple to be married." "But, are you willing to read what I may think will most benefit them?" "Are you not not afraid 'twill injure you?" queried the spirit. This was an unusual question, but I said: "Yee! I am nothing. You are all. 'It's their (the young couple's) good, not mine, which we both seek. Write what you deem best. I will read it." Afterwards I learned the full import of the spirit's question. Had I known it then, I think I should have lacked the courage to read the poem; especially this extract which follows. The poem was entitled "The Sea of Matrimony." It will save space in the Jour-NAL and accomplish my purpose, if I publish only the following extract from it:

"Sage Experience now, with thoughtful brow, Some cautions would fain express, To guard from ill, if haply he shall, By his earnest tenderness."

The sea, my friends, on which you'll sail, Though calm and fair to view, Hath many a dangerous rock and gale Not all unknown to you. There are sunken rocks of careless words, In moments hastily spoken, Where many a vessel, fair to see, Hath drifted and been broken."

"There are angry breakers which surge and roar, By the whiriwind of passion driven; And sadly lying upon the shore, Is many a wreck that thus was riven. But, oh! the saddest of all sad sights, Sage old Experience saith, Is a vessel drifting wearly on With its cargo of living death."

"Where Love, by Neglect, has at last been drowned And a growing coldness hath colder grown, Till nothing, by either, in either, is found But repulsive acts and a heart of stone. These dangers, my friends, are not o'erdrawn; But they, nor naught, can your barque o'erwhelm, If, with Love for your captain you ever sail on, With the good pliot, Wisdom, e'er, e'er at the helm.'

Now, I must add, that the Methodist minister who solemnized the marriage, was, like myself, an itiner-ant and a stranger to the families. He was so well ant and a stranger to the families. He was so well pleased with the poem that I had scarcely pronounc-ed the last word, when he asked my permission to publish it in the local newspaper. I replied that it was no l nger mine; that it now belonged to the friends who would do with it as they pleased. Of course they did not wish to hurt either of our feel-ings by a refusal, and the poem was accordingly handed the minister for publication. That evening, the family in which I boarded, not having been present at the wedding, were inquiring about it; and, learning that I had read a poem, wish-ed to hear it. Having it "in the rough," as I had

about it; and, learning that I had read a poem, wish-ed to hear it. Having it "in the rough," as I had first written it, I read it to them. "Why, Mr. Cook!" said the lady, "Do you know the groom's family?" "Certainly not," said I. "How should I? I only met them at the wedding." "Well!" said she, "your poem gives a vivid description of their married life. They quarrel like cats and dogs, and live a perfect hell upon earth." Her information "took my breath,"

A CONTRACTOR AND A

kansas River, near Wichita, which measured nine feet from tip to tip of its wings, and which in life stood six feet high. Its bill had a capacity to hold two gallons of food. Its feathers were two inches thick, and capable of turning off large shot.

Prof. Wagner publishes analyses in support of his conclusion that steamed potatoes are far more nu-tritious than boiled ones. In the process of boiling, the vegetables give up considerable portions of nu-tritious salts, while they also take up more water than when steamed, and become proportionately weaker.

A citizen of Georgia had a quack arrested for fraud in selling him a preparation for preserving the scalp, during the use of which he lost all of his hair. But the quack escaped. "I did not pretend," he said, "to sell you a preservation for the hair, but for the scalp. Your scalp remains intact, does it not?"

The domestic felicity of Mr. and Mrs. Hendricks was a proverb in Indiana. At a wedding ceremony in Shelbyville three years ago the officiating clergy-man, after shaking hands with the newly married couple, gave them his benediction in these words: "May you be as happy as Mr. and Mrs. Hendricks are.'

A hole was formed by the sinking soil lately in one of the streets of San Bernardino, Cal. The *In-dex* of that place cays: "From this hole a volume of smoke has been rising for four days and nights. A. peculiar, sulphurous smell permeates the air in the vicinity, and, as no one knows whence the smoke comes, some alarm has been felt."

As an illustration of the fact that school attend-ance during epidemics largely contributes to the spread of infectious diseases, it is stated that during the late serious outbreaks of diptherla in the ironstone villages of England the closing of a school proved in every instance an effective means of bringing each local epidemic to an end.

Panoramic photographs in connection with milita-ry surveying and the like are now taken by a simple French instrument called the cylindrograph. A semicircular cylinder having a small lens in the centre moves on an axis, and is provided with a dark slide of some material that bends without breaking. When a view is to be taken the lens is moved from one side of the landscape to the other.

In Germany apothecaries are not allowed to sell miscellaneous articles, on the ground that such sales are likely to divert the clerk's attention from the delicate duty of compounding medicines. There are drug stores where miscellaneous articles are for sale. but no prescriptions can be prepared in them, under severe penalties. Poisonous articles are kept in a room reserved exclusively for them.

A paper was recently read before one of the foreign chemical societies, in which the writer showed that filter paper, ordinarily so weak, can be rendered tough, and at the same time pervious to liquids, by immersing it in nitric acid, and of relative density, 1.42, then washing it in water. The product is different from parchment paper made with sulphuric acid, and it can be washed and rubbed like a piece of linen.

A French dentist named Duchesne has got into serious trouble owing to the death of a patient while under the influence of laughing gas. The French law requires, it seems, what is not required here or in England, the presence of a doctor when anæsthetics are applied. Duchesne made a false declaration to the effect that the doctor whom he called in when the patient failed to revive had been present all the time of the operation, and this is going. against him.

Hard drinkers will be pleased to know that their practice is considered by some scientific writers to be, on the whole, a benefit to the community. In a recent paper on "The Economy of Vice and Crime." Dr. Brigham said: "The alcoholic road to self-ex-termination is one of the most speedy ways of de-stroying the weak and inferior, and although some who select this road are brilliant specimens of men-ter most rate as a whole files are work and mental power, yet, as a whole, they are weak and un-worthy of preservation. Intemperance, though doing much harm, also does great good. The certainty and celerity with which intemperance destroys the weak and wicked classes of society favorably recom-mends it over the ordinary methods of to-day in the administering of justice."

DECEMBER 19, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

Passed to Spirit-Life.

Mrs. Ann Hall-Jacobs passed to spirit life from her residence, Sturgis, Mich., Nov. 23rd, aged 70 years. She was twice married; first to Mr. Richard Hall, who died April 29th, 1871, and on June 27th, 1877, to Mr. Hiram Jacobs, one of the pioneers of Storgie She leaves a family of save-three sous 1877, to Mr. Hiram Jacobs, one of the pioneers of Sturgis. She leaves a family of seven—three sons and four daughters, all of whom are married and re-siding in or near Sturgis. The funeral services were held in the Baptist church, the pastor, Rev. B. P. Hewett, officiating. The sermon was of the auti-quated character, probably of the style of the 10th century as to its matter, although it is willingly con-caded that the presence rossesses a good voice, fine coded that the preacher possesses a good voice, fine modulation and action in the pulpit, and is graceful and appropriate.

and appropriate. The sermon informed the large congregation that "Mrs. Jacobs made a profession of religion when a girl and united with the Baptist church, maintain-ing her hope to the last," and that she and all others who preserved their faith in Christ to the end are in "Abraham's bosom." To this I beg end are in "Abraham's boson," To this I beg leave to add that for the past two or three years Mrs. Ann Jacobs was an undoubted believer in Spiritual-ism, taking the greatest pleasure of her life in com-municating with her late husband and other spirit friends. This fact is well known to her children and to many of her frien ds and neighbors, and I should not be at all surprised if it were equally well known to the area who preached her funeral sermon.

known to the one who preached her funeral sermon. A large number of Spiritualists were in attend-ance, and I regret that occasion should be given me ance, and I regret that occasion should be given me to record what I feel assured will not be regarded as in good taste on the part of Mr. Hewett. Observing a large proportion of the congregation as Spiritual-ists, he took occasion to say that "some people be-lieve in progression; but the Bible does not warrant us in believing that there is progression after death upward," but that he was quite certain that there was a regression and much was very rapid progression downwards; and much more to the same effect. Speaking of rewards and punishment in the future life he said, in as many punishment in the future life he said, in as many words, that he did not quite accept the doctrine of the eternal damnation of infants; he was rather of the opinion that until they committed an overt act they were tolerably safe, but before that period or act, he was contented to " leave them in the arms of Jesus," and from the way he talked about it. I judge that to be quite a comfortable place for the little fellows,

But our old friend, Mrs. Jacobs, is not dead; that musical voice of hers which when plaintive and low was so sweet, is indeed hushed, and we shall enjoy was so sweet, is indeed nushed, and we shall enjoy its cadences no more; but the spirit is free from the envelope of dust; the pains of body and the uneasi-ness of mind so long endured, have passed away for ever; the joyful smile which her countenance wore when she received a message (which brought convic-tion of its truth) from some below done, we shall nev-tion of its truth) from some below done, we shall never see again-but "love survives the tomb." We expect soon to hear from her as she heard from others, and her words of cheer to her children and friends will fortify them against the ills and disappointments of life, for earthly evils can never triumph when life and love are united. THOS. HARDING. Sturgis, Mich.

Telepathic News of Battles.

The Nation.

SIR: In addition to the instances of telepathy giv-en in your article of this week, another may be giv-en. Robert White, in a "History of the Battle of Bannockburn," states that Hetery brane dathe deen, relates, that on the same day the battle was fought, a knight, in bright shining armor, intimated to the inhabitants of Aberdeen how the Scottish army had gained a great victory over their enemies of Eagland. Soon afterward this warrior, mounted on horseback, was seen to pass over the Pentland Firth. He was believed by the people to be Saint Magnus, Prince of Orkney, and thereon King Robert endowed the Church of Orkney with five pounds annually, out of the customs of Aberdeen, to purchase bread, wine,

and wax for the abbey, Probably the reason why he stopped to tell the glorious news in Aberdeen was because Aberdeen was very largely represented in Bruce's army at Bannockburn, where the Aberdonian password was "Bon-accord"—now the motto of Aberdeen. Yours truly,

Milwankee, Nov. 7, '85. JOHN JOHNSTON.

66 If 199

"Stand back, gentlemen! Clear the track!" shouted the police, and as the quickly-gathering crowd surged back, steamer No. 4 came up the street, the

A Sensation In Court

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

Judge

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

Saved and

Happy

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

Ayer's Sar saparilla

saparilla that he has every reason to be- by other members of Mr. King's family, are contained in the same letter. lieve it will effect a permanent cure.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.





Give the name and date of paper you saw this in.

1

magnificent black horses striking fire from the pave-

But hold! A wheel comes off! the steamer is overturned, and the brave firemen are picked up bleeding and senseless!

bleeding and senseless! An investigation revealed the fact that in oiling the steamer that morning the steward had neglected to put in the linch pin. A little neglect on his part had caused a loss of a half million dollars. The busy marts of trade are full of men who are making the same fatal mistake. They neglect their kidneys, thinking they need no attention, whereas if they made occasional use of Warner's safe cure they would never say that they don't feel quite well; that a tired feeling bothers them; that they are plagued with indigestion; that their brain refuses to respond at call; that their nerves are all unstrung.-Fire Journal.

An iron pier 3,166 feet in length is being built at Boston. It will be the longest in the world.

Is it Really Consumption?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting mat-ter as to bring on their speedy decay, and then in-deed we have consumption, which is scrofula of the lungs, in its worst form. Nothing can be more hap-pily calcutated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discovery." By drug-cieta

In Scotland, recently, a donkey, taken unawares, was killed by a kick from a horse.

I have suffered from Catarrh to such an ex-tent that I had to handage my head to quiet the pain. I was advised by Mr. Brown, of Ithaca, to try Ely's Cream Balm When suffering with Catarrh or Cold in the head I have never found its equal.--C. A. Cooper, Danby, N. Y. Apply with finger. Price 50 cante

I have used Ely's Cream Baim for dry Catarrh (to which every Eastern person is subject who comes to live in a high altitude). It has proved a cure in my case.—B. F. M. WEEKS, Denver, Col. Easy to use. Price 50 cents.

A new town in Russia has been named New York in honor of the American metropolis.

Five Hundred Dollars

Is the sum Dr. Pierce offers for the detection of any calomel, or other mineral poison or injurious drug, in his justly celebrated "Pleasant Purgative Pellets." They are about the size of a mustard seed, therefore easily taken, while their operation is unattended by by griping pain. Billousness, sick-headache, had taste in the mouth, and jaundres, yield at once be-fore these "little giants." Of your druggist.

Comoville, Cal., has forty houses and only one in-habitant, the rest having moved away.

Brown's Bronchial Troches

Give prompt and effectual relief in all throat trou-

bles. Mr. Amos R. Peachy, Hungerford, Berkshire, Eng-land, writes:--"Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using 'Brown's Bronchial Tro-chee.'"

All the coal mines in the Seattle, Ore., region are operated with Chinamen.

The "Favorite Prescription" of Dr. Pierce cures "female weakness" and kindred affections. By druggiste.

Boston is said to be overrun with oplum joints and gambling dens.

FREECIFTI Acopy of my Hed-tesse Hooks will be sent to say person afficies with Cou-sumption, Bronchitis, Asthma, Sore Throat, or Massi Octaerch II is elegantly printed and filestrated; 144 pages, 19me, 1879. It has been the means of paving many valuable lives. Bend name and periofic address, with six cents post age for multing. The book is livelusible to persons enforting with any disades of the Mose. They cost or Lange. Address DB. H. B. WOLAR, Chelinagti, Chin. B. State the paper in which you saw this advertisement 37-451. The rosy freshness and a velvety softness of the skin is invariably by those who use Pozzoni's Complyxion Powder.

Hansom cabs in London are to be improved or aboliahed.

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By reason of its central position and close relation to all principal lines East and West, at initial and ter-minal points constitutes the most important mid-continental link in that system of through transpor-tation which invites and facilitates travel and traffic between cities of the Atlantic and Facilic Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

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(Continued from First Page)

group of Spiritists under President Plate, ranslator of Kardec's works.

American Spiritism is represented by the journal On the Frontiers of Two Worlds, of which my husband is editor. The discus-sions are conducted by me in our house, as well as the scances for development of me-diums, etc. For the study and practice of memory have been been formed a dismagnetism my brothers have formed a dislinct society, under the presidency of M. Arthur Ragassi. I present you with our stat-utes, specially inviting your attention to the dispensary* for the magnetic treatment of the poor, which has been very successful. We have members in many towns, and our motto is 'Study and Experience.' As everything is done gratuitously, there is no regulation in matters of detail, and no administration. I incline to the opinion of Vincent de Paul, who, when asked to draw up a rule for works of charity, replied: " As long as we have the spirit of charity, there is no need of a rule; when the spirit of charity is departed we shall need a rule.

In fine, the writer points out that Spiritualism in Holland is not advanced enough to participate in a scheme, for which at the same time she evinces very warm sympathy. She will make a present of all the Dutch works on Spiritualism, and would like to exchange journals.

A. J. Riko, the Hagne, writes to say that the society of which he was President has ceased work, after being in existence some ceased work, after being in existence some twenty-two years. Spiritism in Holland, at present, he says, is chiefly confined to family circles, though there is in Amsterdam a so-ciety called Veritas. A few particulars are added, an i personally the writer wishes well to the scheme, and would be glad to hear of its wagrass from time to time. its progress from time to time.

SPIRITUALISM IN ITALY.

The Academia di Studi Spiritici, Florence (President, Cavaliere Sebastiano Fenzi), a young society, of some sixty members, have resolved unanimously to join the Confederation. They propose to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradualexperiences, which intercourse will granua-ly ripen into intimacy, and culminate even-tually in a vast society of Spiritualists throughout the world. The members of this society are emancipated from all dogma, and believe in Christianity as it was preached by its Founder. They have several physical me-diums as wall as come writing mediums of diums, as well as some writing mediums of considerable power; but they have no trance mediums, and have never been able to obtain visible materialization.

SPIRITUALISM IN SWITZERLAND.

M. Auguste Vodoz, Geneva, writes in effect: With regard to the project itself for an "In-ternational Confederation" of Spiritists and Psychologists all over the world, he is in entire sympathy with it. Its realization would fill him with joy. He accordingly sends his adhesion.

As to the means for carrying it out, he is in favor of convoking a congress at Geneva itself for 1885 or 1886, in which the funda-mental principles of the projected Interna-tional Confederation could be arranged. It would no doubt be necessary in the first place to appoint a provisional committee of Initiative, which could be composed entirely of persons residing in London, or in Paris, or again at Geneva, and which would be an-thorized to study the ways and means most calculated to ensure the success of the congress. He ends by saying "I am at your disposal, as well as my journal."

uncompromising opposition to the Materialism of the age"-a faith which I embodied in the following propositions:-"1. That there is a life coincident with,

and independent of, the physical life of the body.

"2. That, as a necessary corollary, this life extends beyond the life of the body. "3. That there is communication between

the denizens of that state of existence and those of the world in which we now live."

"A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter,-this, in a nutshell, is my faith as a Spiritualist.

On this platform, from which the muchdreaded creed and dogma is conspiciously absent, and which is broad enough to hold Spiritualists, Spiritists, and all who concern themselves in any way with the phenomena or the philosophy of what is broadly called Spiritualism, except a class to whom I will presently allude, on this platform I conceive confederation to be possible in a way that will not be difficult to define. I have stated the results that I anticipate from such union

in words that I may be permitted to repeat. "As time goes on and our feelers are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organ-ize a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its Council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound,

therefore, to take note of and to protect them. "Were this realized as the final aim that we should have in view-an organization of we should have in view—an organization of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual wel-fare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organization as I have indicated.'

A COMPREHENSIVE PLATFORM.

I have said that this platform is broad enough for all who concern themselves with things occult, psychical, spiritualistic, ex-cept, perhaps, one class. The fact, estab-lished for the Spiritualist, of a possibility of communion between the world of spirit and the world of matter differentiates him from those whose philosophy does not admit of such a conception. In view of recent specu-lations with which the air is thick, this speeial point is rapidly becoming the distin-guishing note of a Spiritualist. I have no desire to catch any cheap applause in a meet-ing largely composed of Spiritualists, by at-tacking the opinions of any set of investigators of the phenomena with which we are concerned. But it is necessary to say that by virtue of the belief that we hold, we are not content with theories, which not only lamentably fail to explain the facts that we ob-serve, but which seem to be expressly framed to explain away the only reasonable and complete explanation of which, in our opinion, they are susceptible. While we view with interest, if also with no great faith in rmanent value of the results obtained. all attempts to extend the existing area of human science in the direction of psychical facts, we yet consider that the hypotheses of Telepathy and the Unconscious Secondary Self, on the one hand, limp haltingly after facts which they will never overtake. The hypotheses of Professor von Hartmann-his implantation and transference of objective hallucinations; his masked somnambulism; his almost omniscient somnambulic conscionsness; and his almost omnipotent mediumistic nerve-force, seem to us quite inadequate to do the work of spirit which, as a theory, they are intended to displace. They are interesting speculations; filmy cobwebs of the brain; expedients of a philosopher whose philosophy has no room, so far as 1 can see after careful study, for spirit, though Dr. von Hartmann thinks it has; a philosophy which, in its author's own words, holds "the survival of the personally conscious spirit after death to be very improbable." We do not think that this theory covers the facts-to borrow a familiar illustration, "It is not strong enough for the place"-and its author would soon discover that to be the case if he had any personal experience what ever of the facts with which he seeks to deal. From the holders of such theories, in so far as they rest in them to the exclusion of all impact of the world of spirit on the world of matter, we are differentiated by our distinctive belief. Otherwise we are responsible for no man's private opinions-"the fringes that adorn, or possibly that sometimes embarrass and encumber the fabric of essential truth." Within our Confederation there will be room for very divergent views; and we shall hope for no little benefit from the free expression of opinion, and the possible modification of any erroneous views that we may have too hastily adopted.

or creed, but is conterminous with humanity Itself. As our lamented friend, Professor Cassal, once put it, "It will be a grand thing if by our efforts in this direction we help forward the idea of the brotherhood of nations.' That will be a great factor in human progress which we shall set in action, if we can bring home to all men that knowledge is a priceless possession, involving as the price of high truth the performance of high duties. I hope, without unnecessary delay, to be able to present to the Society some matured scheme by which the general objects that I have indicated may be carried into effect.

WHAT ARE WE DOING?

But this thought—that knowledge involves responsibility, and that "high duties are incumbent on the possessors of high truth," leads me to turn my attention to our own Society, and its work.

What are we doing? I will not hesitate to say that, though we are doing perhaps as much as our means permit, we are not doing enough. I believe that an active plan of work, zeal-ously carried out, would enlist with us some who now stand aside, perhaps in expecta-tion of some more definite action on our part. I believe also that it is incumbent upon this Spiritualist Alliance to take a lead in some definite attempts to extend the area of our knowledge by organized experimental research, and to lay broad and firm the foundations for the faith that is in us. The methods of investigation have too often been faulty. It is our duty to do what we can to amend them, to direct effort, to contribute of our experience, to guide the ignorant and inexperienced in the difficult path of personal experimental research.

OLD METHODS OF INVESTIGATION.

When in November, 1882, the educated Spiritualists of Great Britain pronounced with such striking unanimity against methods of investigation which experience had shown to be disastrous, especially against promisenous circles held in total darkness, and against the seclusion of the medium in a dark cabinet, a heavy blow was given to methods of investigation which should never have been sanctioned: methods of inquiry into an obscure and unknown subject. devis ed apparently to produce the maximum of bewilderment with the minimum of knowledge, while offering at the same time the most comprehensive facilities for fraud. From that blow the old bad method of investigation—if, indeed, that title could ever be applied to it-has never recovered. Some of our most valuable records of evidence e.g., in materialization and in psychography, have been obtained in full light, and with the medium in full view.

THE TIME OF CONSTRUCTION HAS COME.

We have practically destroyed what led to grave abuses. It is now incumbent on us to take a step forward in the direction of construction. We must do what we can to af-ford facilities for inquiry into, and observation of, the phenomena and facts on which we rely by any reasonable and rational meth-ods. We must meet the great and growing demand for guidance and instruction that now presses with such unequal force on a for known individuals. We must ensure, if we can, tender, delicate, and careful treatment of our mediums, as instruments the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant who desires only to air his ignor-ance and not to diminish his stock by aconiring knowledge; to the prejudiced who only cherishes his prejudices; to the mere wonderhunter who has no higher motive than a shallow curiosity to know what this new thing may be. We must learn to graduate our circles so that the neophyte shall not be at once admitted to the inner mysteries, but shall find his suitable sphere of observation where he may grow in knowledge till he fitly takes his place among the experts. We must try to secure such mature knowledge amongst the contributors to the Spiritualist Press as shall prevent the advocacy and defence of our beliefs, and the exposition of our facts from falling into indiscreet and incompetent hands. We must steadily aim at raising the value of the records, discussions, and disquisitions which those who are able should feel it a duty to contribute to the general fund of knowledge. Such, in brief outline, is the work, onerous, important, and comprehensive, which seems to the Council in whose name I speak to be now forced upon Spiritualists. It is high time that it should be taken in hand. How can we best approach it?

without the sanction of the Committee; and from its decision there is no appeal. Each member of the various circles pledges him-self takeep all proceedings strictly private until authority is given for publication; and the names of the persons who constitute a particular circle are known only to them. particular circle are known only to themselves and to the Committee of Control.

A circle should not consist of more than ten or twelve members, and the control of its proceedings is vested in its Director, as the minutes of them are the charge of its Record-

minutes of them are the charge of its Record-ers. The minutes are to be read and verified at the opening of each meeting. CIRCLES OF INQUIRERS will consist of persons who have been elected by ballot, and who have pledged themselves to some prolonged and thorough course of investigation. investigation. It will, for obvious reasons, be very necessary to sift out the merely curious, as well as those who approach the subject from a standpoint of dogmatic antagonism, and to select with caution those only who are not mere enthusiasts, but sane, level-headed, and tenacious of their purpose. Such persons, when elected, will be put in commu-nication with some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally aid as Mentor and sponsor to them, until, in due time, they become fit to take their place in a circle of ex-perts, and to do for others what has been done for them.

I have said that the proceedings of each circle of inquirers will be under the charge of its Expert Director. But it is clearly un-desirable and practically impossible to inter-fere with what the invisible operators do. An expert would know that such interference would be disastrous, and would confine himself to such management of the affairs of the circle as may from time to time be necessary to facilitate its investigation.

CIRCLES OF EXPERTS will engage in the study of some special group of phenomena as opportunity serves. To them we shall look for the development of the best conditions of observation; for experiments which could not safely be made in a less harmonious circle, or by less experienced persons; for light on perplexing problems; for increase of our store of knowledge by their more minute observation and study un. der conditions better than most of us can attain to. Each circle will naturally select its sphere of work, and devote itself to practical and experimental research in the best and most thorough manner that is open to

PLEDGES TO BE REQUIRED. Those who wish to take part in this work

will not refuse to pledge themselves 1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance. 2. To sink absolutely any personal feeling when the progress of the Alliance or the benefit of its members is at stake.

3. To obey, and submit to the reasonable control, of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the rec-ords are published by order of that Commit-

No expression of opinion as to theories which may be held to account for observed facts, no acceptance of any special form of

DECEMBER 19, 1885.

the growth of our Research Fund will enable us, not indeed to make payment to mediums by results, at so much a head, or so much an hour, but to place a medium beyond the reach of such temptation, by endowing him with such a sum as shall justify us in monopoliz-ing his powers, and claiming them for our exclusive use. In this way we shall get a very doubtful element out of our calculations, and shall form the nucleus of a School of the Prophets where mediumship will be developed under proper conditions; where the medium will be guarded from harm; and where we may reasonably expect to learn much that as yet we have had no opportunity to study.

But this is in the distant future. To the immediate present I am thankful to announce that I have the promise of the free assistance of six mediums who have placed themselves at the service of the Committee. Our warmest thanks are due to them for this bright example of self-sacrificing zeal.

IS A RELIGIOUS SERVICE DESIRABLE?

It may possibly be that out of this plan may come some more direct provision for the spiritual wants of our members than we have yet been able to make. Some of us desire very much that there should be some available form of religious service expressive of our faith, which we could attend for worship, for instruction, perhaps for direct and elevated communion with those who have gone before. It is an aspiration that no one can speak of in terms other than those of respect. I tried some time, since to organize such meetings, but I arrived at the conclusion that there were grave difficulties in the way, and that the time was not yet come for such a step. Whether the time has yet come when the difficulties may be surmounted, I will not vertice to come will not venture to say. THE CONCLUSION OF THE WHOLE MATTER.

It remains only that I should endeavor to place before you a summary view of what I trust may result from the prosecution of the plan that I have now inadequately expound-ed. Much must depend on the zeal, the energy, the discretion, and the perseverance of those who assume responsibility in carrying it into execution. No dilettante dabbler will he of any service either to himself or to us. No man who sees everything through a veil of prejudice, whether that prejudice be en-listed on the side of our briefs (as is the case with the mere enthusiast on whom rational argument is wasted) or against us, in the shape of dogged and invincible skepticism, will advance, what we desire to prosecute. The man of open-mind, who can view facts in their relations, and can regard them with equanimity, to whatever end they draw him; equanimity, to whatever end they draw him; the man who is not thrown off his balance by a bold theory boldly propounded, but rest-ing on nothing more substantial than air; the unbiassed student of an obscure and occult group of phenomena which have not yet received from friend or foe a perfectly calm and dispassionate attention-these are the people we want.

To them I respectfully say: There is already accumulated a vast mass of observed fact, of various degrees of importance, more or less accurately recorded. The study of this mass of evidence will yield interesting results to a careful student, and will probably lead him to the conclusion that what is therein stated is of the highest importance, even if it also lead him to the verge of despair in view of facts, no acceptance or any special form of belief will be songht from any inquirer. It is, however, a fact that the Central Commit-tee of Control views psychical facts from a Spiritualist point of view, though it is by no means bound down to any one view, and work to deal with them in a more sober and serious spirit, in a manner more in accord with the truly scientific spirit of the age. Science (falsely so called, in this connection) has done its best to burke them, to explain away their true significance, to relegate them to the limbo of superstition. Let us shame Science by dealing with them scientifically: If we only deal fairly with the facts and are not carried away by ill-regulated enthusiasm or fettered by an unbending skepticism, I anticipate from the plan that I now leave with you results such as these:-

SPIRITUALISM IN GERMANY AND HUNGARY.

Baroness Vay writes to announce the adhesion of herself and Baron Vay, together with that of the Society Spiriter Forscher, Budapest. This adhesion is coupled with the proviso that no fee is required, seeing that the Society consists of poor members, and has difficulty in keeping together. They take for basis of belief the works of Allan Kardec, and two works by Baroness Vay. They embrace the teachings of Christ and eschew Occultism.

The President of the Society, Dr. Adolphe Grunhut, also writes a formal letter of acceptance, heartily approving the scheme. stating their numbers, fifty-one regular and forty-seven honorary members, and asking for news.

Aladar Madach writes, lamenting the nonexistence of any Hungarian society (Spiriter Forscher is German), and deploring the Kardesian tenets of the Spiriter Forscher. He favors Anglo-American experimental Spirit-ism, and, though he lives aloof from Hungartan contros of civilization, his pen is not idle.

A PROPOSED CONGRESS.

Of the various proposals set forth in these letters, the suggestion that a Congress or Convention should be convoked is one which is, in the judgment of the Council, premature. The plan of confederation must be settled in a less public manner, and criticised and amended in the light of practical experience before public discussions upon its details can profitably be held. It may well be in the near future that the interchange of opinion and the record of experience, philosophical disquisitions on moot points, and a free exposition of theories that commend themselves to various minds, may render such congresses valuable and useful to us as they are found to be in other departments of science. They would give us a common meeting-place; would familiarize us with the differences of opinion on minor matters that are perfectly consistent with unanimity of belief in matters essential; would broaden our views, and knock off obtrusive angularities; all things much to be desired. But this state of things must grow out of less ambitions proposals; it would be unwise and dangerous to attempt prematurely to force it on.

CAVALIERE SEBASTIANO FENZI'S VIEW.

The view taken by Cavaliere Sebastiano Fonzi is more in harmony with what is pos-sible for us in our present condition, and clasely in accord with the propositions laid down in the address to this Alliance ("Light," July 19th, 1884) when this plan was first tormulated. The Society of which this gentleman is President, proposes "to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast Society of Spir-itualists throughout the world." This more modest proposal harmonizes fully with the general tenor of my address in July, 1884. I proposed as something to look forward to, and to aim at, "a grand confederation be-tween societies of repute in various coun tries, in defence and for the advancement of the central principles of our common faith" -a faith that I declared to be "in direct and

In consequence of this remark, I am happy to that I have received from Mr. James Began (Lyd-Honse, Westbury-gardens, Clapham Park, Lon-S. W.) an effect which gives me hope and encour-ment for the fatters. He desires to see a Metropol-Spiritual Realing Infimury to which he is will-be devote his own purchical powers, and to the privel which he offers a domation of £100. A more main set sections and generous helpers queuce of this remark, I am happy

SPIRITUALISM IN ALL LANDS.

I must not delay, for much yet remains to be said; but I cannot forbear to point out how this correspondence illustrates the extent of the hold which Spiritualism in these few decades, less than a short half-century, has gained upon mankind. It has spread. we see even by this correspondence, into four continents, and exists in organized form wherever men concern themselves with their future life, on lines of experimental investigation rather than on those of traditional belief; wherever liberty of thought and free-dom of opinion flourish; in every land where a censor of men's thoughts is not sufficiently unscrupulous to suppress an unwelcome and inconvenient expression of opinion—Russia is the only country I know of where the publication of a Spiritualist journal is impossible, and even that benighted land seemed to be improving; and it has this boast, which is as unique as its rapid and wide growth, that among the master-minds that it has attracted, none has, in all these years, in all these countries, repudiated a belief that has been founded on personal investigation and experiment.

This widespread dissemination of a belief which no votary abandons, and of which the philosophy of the Spiritualist is, in the enormons preponderance of opinion, satisfactorily explanatory, is a phenomenon without parallel, so far as I know, in the history of the world.

SOMETHING WORTH THE DOING.

It will be something worth the doing to make some efforts, however tentative, to conmake some enorts, nowever tentative, to con-solidate these widespread organizations, to give them a coherent bond of union, to bring home to each member of them, in whatever distant land, that he is one of a great family that issues as distinctions of race, or plans.

THE CONSTRUCTIVE WORK OF THIS ALLIANCE.

First of all, the Council is of opinion that this Alliance of Spiritualists is the most suitable body to undertake it. It includes within it most of the experienced Spiritualists of early days, together with a considerable number of earnest and able investigators of the new epoch. Experts and inquirers are ready to our hand. How can we utilize the experience of the one class, and answer the cravings for knowledge which are increasingly importunate in the other? We must apply the experimental method on lines at which I have already hinted. Our circles must be properly graduated and duly controlled.

The plan of practical research that I am about to lay before you and for the draft of which (in some ways but not materially modified by subsequent consideration) we are indebted to Mr. J. S. Farmer, Editor of Light, and a member of the governing body of this Alliance, has been thoroughly discussed by the Council of the Alliance, and has received its sanction and approval. Indeed, I may say that it is in working order, and that I have already received the names of some inquirers who are actually engaged in investigation, as well as of several mediums who are willing to give their time and powers in furtherance of the plan.

GRADUATED CIRCLES.

Circles will be graduated so as to be re solved into two classes, of which there may be various grades and any number of groups

(1) CIRCLES OF INQUIRERS.

(2. CIRCLES OF EXPERTS.

All groups of circles of whatever degree will be subject absolutely to the direction and governance of a CENTRAL COMMITTEE OF CONTROL. All who desire to take part in these circles will give in their names to me, and I shall submit them to the Central Committee. The election is by ballot, and it is obvious that great care must be exercised in the selection of suitable persons, and their arrangement in circles, so composed as to secure perfect harmony. These various circles will meet, each at its own convenience, in private houses for the most part, and their in private houses for the most part, and their proceedings will be strictly private. They will be conducted by a Director elected in each circle by the members; and accurate minutes of all proceedings will be kept by a Recorder. These minutes will be submitted at stated intervals to the Committee of Con-trol, who alone will decide as to their publi-patient. He publication will be parameters.

may, indeed, receive and canvass any theories proposed by inquirers; and the Spiritualst Alliance, as its name implies, is, as a body, professedly Spiritualistic. CENTRAL COMMITTEE OF CONTROL.

It was deemed by the Council that the constitution of the Committee of Control, beyond the fact of my own presence on it, should be secret. It was necessary that some individual should set the plan in action, and the Council considered that it was preferable that I who have propounded it should also carry it into effect. I consented, so far as time and strength permit, to accept this re-sponsibility. I shall associate with myself from time to time such Spiritualists of ripe experience as may be willing to give me the benefit of their counsel. I will not inflict on them the annoyance of unnecessary publicity, nor expose them to any danger of incurring the onus of a correspondence which has weighed on me for many a long year, nor will I place them in the invidious position of having added to their reasonable duties the unreasonable burden of listening to grievances, real or imaginary, that may conceivably be in men's minds. Therefore, though I detest unnecessary secrecy and mystery, I am of opinion that judicious reticence is desirable, and I will be bold enough to say that the names of my colleagues on the Central Committee of Control are not public property. Applications should be sent to me, and by me they shall be submitted to ballot. I will communicate the result; and no undue publicity shall be incurred. I must trust to the generous confidence which has always been shown to me by those with whom I count it an honor to be associated, to continue that confidence to me in carrying out this plan. I am deeply impressed with the paramount necessity that the management and control of this work should be in the hands of men of discretion and experience, and I will exercise all care so to select my colleagues that the constitution of the Committee shall be such as would inspire confidence in the public mind, if its constituent elements were known.

FUNDS, AND REMUNERATION OF MEDIUMS. One or two points of detail remain to be stated.

While the members of the various circles will, of course, be already, or will ipso facto become members of the London Spiritnalist Alliance, it will further be expected that they contribute a guinca annually to the working expenses incurred in this plan of research. It will be very desirable that we should have funds at our disposal; and the Committee will be prepared to receive and administer any donations that may come in beyond the fees of members of the various circles.

It is hoped that this plan of work, when fully developed, may have the effect of open-ing private circles to those qualified observers who have given proof of their earnestness. integrity, and fitness; and that the introduction of the Committee of Control may act at home or abroad as an "Open Sesame" in favor of a properly-recommended observer.

It is not proposed to offer any remunera tion to those mediums who volunteer their services to the various circles. It is not to be denied that the complete elimination of the element of money, at least in the shape of payment for separate seances, will remove a source of difficulty. Though I hold strongly that the laborer is worthy of his strongly that the moorer is wormy of the hire, I cannot deny that this same hire, under the old methods of investigation, has been a symbiling-block and cause of offense. For this time I am glad, by the generous aid of medicing to and ris of 1, through 1 hope that

1. The encouragement of exact methods of research.

2. The encouragement of more exact records of observed facts.

3. The due regulation of admission to circles, so that the elements of which they are composed will be more homogeneous.

4. The graduation of circles, so as to afford a complete and progressive course of investigation and instruction.

The more careful treatment of mediums. 6. The development of an increased number of experts who may relieve the few of the burden now laid upon them.

7. Some better material for our Spiritualist-Press derived from a larger area of experience more exactly tabulated.

8. Increased usefulness of this Alliance.

But, whatever the outcome of what is, at any rate, a well-considered plan, the work presses. It lies at our doors, and we cannot rid ourselves of the responsibility of accept-ing or refusing its acceptance. For we bear the burden of the age in which our lot is cast; -an age of strenuous activity, of incessant change, of rapid development, of ceaseless questioning of venerable beliefs:--an age of the shaking of dry bones, of the birth of new truth, of the reconstruction of old beliefs, of nobler aspirations, and of deeper insights:an epoch that any true man with his mind awake may be deeply thankful to have lived and acted in, even though he be not at all times in harmony with its prevailing spirit: but an epoch also that will be to him a veritable touchstone, proving Lim with inevitable certainty what manner of man he is: whether alive to his opportunities, awake to his responsibilities, conscious of his high duties. or only enwrapped in selfish and inglorious ease, careless of the real import of what tickles his jaded curiosity, careful only to eat and to drink, and on the morrow dropping into the grave where he and his acts will be alike forgotten.



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