Truth wears no mask, bows at no b

an shrine, seeks neither place nor applause: she only asks a hearing.

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For the Religie-Philosophical Journal. FULL FORM MATERIALIZATION.

BY DR. J. FREDERIC BABCOCK.

"The path, ah! who bath shown it, and which is the faithful guide?
The haven, ah! who bath known it? for steep is the mountain side. For ever the shot strikes surely, and ever the wasted Breath

Of the proving multitude rises, whose answer is only—death.

"Is life, then, a dream and delusion, and where shall the dreamer awake? Is the world seen like shadows on water, and what if the mirror break? the mirror break? Shall it pass, as a camp that is struck, as a tent that is gathered and gone From the sands that were lamin-lit at eve. and at mora-

ing are level and lone? "Is there naught in the heaven above whence the hall and the levin are hurled. But the wind that is swept around us by the rush of the

The wind that shall scatter my ashes, and bear

silence and sleep, With the dirge and the sounds of lamenting, and voices -From "Meditations of a Hindoo Prince and Skeptic." Is the materialization of spirit forms, as is so frequently asserted and ostensibly practiced. true? Do the so-called dead come back and by the process known as materialization actually resume their former bodies, or rather duplicate them, so that it is their own individual personality that we see, and hear, and touch? I make no reference whatever now to personification, transfiguration, or any other manifestation kindred to them in character; neither do I care to discuss them in any way. Those who fancy such forms of manifestation are, of course, at perfect liberty to gratify their belief and pin their faith to them without criticism. I am now writing upon the topic of "full form materializapure and simple. Is it true as applied. in the character asserted, to Spiritual ism? We are informed, over and over again, that it is, and the assertions are accompanied with an abundance of detail that, to the casual reader within our ranks, is accepted as proof beyond a reasonable doubt. The thoughtful, careful investigator hesitates, however, and weighs the value of all this detail; he dissects it and usually finds it, when subjected to the light, the most senseless drivel. Writers of more or less prominence in spiritualistic circles, such as Nelson Cross and T. R. Hazard, for instance, and whose articles as penned by themselves have rendered their stupendous credulity conspicuons to the most stolid and thick-headed reader, have almost exhausted the subject in prolific affirmations of the reality of the phenomena, and the absolute certainty of the genuineness of every so-called "full-form materialization" which they have ever witnessed, notwithstanding the fact that several of them have subsequently been proven fraudulent and vile beyond expression; they have imposed no tests, made no examinations, or otherwise observed the assumed manifestations with such care as to be worthy of the name of investigation, and I so assert after a careful perusal of their own record. They have been content with the most cursory examinations; examinations of such a character as the clumsiest impostor would scarcely consider it worth his while to take the most ordinary precautions to forestall. Notwithstanding which these gentlemen, and others like them, assume the very grave responsi-bility of announcing to the world that "fullform materialization" is true. Is it so? At the present time has it ever been proven so in this country? I do not make any attempt

No full form materializing medium that I have ever heard of, or met, will permit the investigation essential to a proof. Mention the subject of test to them and you will immediately discover that "personal dignity' will at once assume a prominent place in their conversation. If there are any genuine public teachers or illustrators of so grand and important a truth-if such it be-as full form materialization, their own intelligence should counsel that it is imperatively incumbent upon them to tender absolutely unquali-fied proof of their assertions, for, if they possees an intelligence worthy of the name they

to controvert the assertion that it may be

possible for our departed friends to accom-

plish and demonstrate this latest and grandest exhibition of their power, but that it is at

present proven, or that they have, as yet, done so under reasonable tests and proper

scrutiny, I deny.

cannot expect prejudice and ignorance upon such a subject to give way except under compulsion; except under methods of inquiry followed by answers which will meet the exigencies of the case. Why, then, prate of "personal dignity," when immortality is hanging in the balance, when by foregoing it—this "personal dignity"—you can respond triumphantly to the ceaseless wailings of the working man or the weeping woman, hungering, starving for eyer so little that shall assure them of a life, an eternity, beyond the grave, and whose answer is only-death. Who among such so-called mediums have ever tendered adequate proof of their assertions? and when their investigators, after having been refused all other opportunity for investigation, have imperatively de-manded their right to a true solution of the question, and have resorted to force, have they not invariably—there has been no exception—proven beyond all legitimate question that the particular "materializa-tion" which came under such investigation, was fraudulent, when previous to such demonstration—and, only too frequently afterward, tob, thus aiding and abetting imposture—many a victim has been willing to stake his all upon its genuineness? Is it not a trifle singular, too, in view of

full form materialization being a fact, that there has never been an instance of 'grabbing" where a thoroughly alive person did not turn up, with the gas, in the firm grasp of somebody as the result? Does any person know of an attempt at "grabbing" where the "grabber" failed to find something substantial in his hands if he held on? I have never seen an instance otherwise reported, and when the infernal fraud stands forth pagageted in all its personness than forth unmasked in all its nakedness, then follows the inevitable hue-and-cry of "violated conditions," and what are these "conditions"? Why, as simple and free from guile as the alphabet itself, viz.: Darkness, the utmost quiet, keep your feet on the fibor, don't converse, and keep your seat under all presented and seat of the converse. circumstances unless called for. In other words, permit yourselves to be shackled to your chair, with a gag in your mouth; beyou will find ample proof that "full form materialization" is undoubtedly true. Why, the veriest impostor-if openly acknowledged -could require nothing more; and upon no more substantial a basis than this they ask a skeptical world to believe that the dead come back again. These "conditions" they term "favorable surroundings," and I ven-ture to say that no person will have the temerity to dispute them; but allow the smallest disposition to make an investigation crop out, and "unfavorable surroundings" are established at once, and if this spirit of investigation is persisted in until it ultimately developes the so-called medium in your tenacious grasp as the result of endeavoring to embrace a "full form spirit materialization." then occurs the "instantaneous rushing of the medium into the form of the spirit" and the theories of "wicked spirits," "transfiguration," "transformation," "personification" and every other "ation"—many times including "damnation"—are rung in all their changes though previous to the exposure no other claim was made, no other representation tendered, than "full form materializaunadulterated. What unfathomable credulity they must count upon in their vic tims to make their unholy venture successful. Alas! how many are found to "fill the bill" and so justifying them in their expectations.

I maintain that all persons who possess the asserted powers of so-called "transfiguration" and "personification," but who represent them to all comers as demonstrations of "materialization when they know that they are not, are equally guilty of fraud and imposture as though they had no mediumistic ability whatever, and are deserving of precisely the same disgrace and punishment. mediumship which cannot bear the test of mortal senses is not worth the having, and I further assert that there is no genuine medinmship which will not eagerly court such. But who knows of a full form materialization medium who will offer-nay, insist upon-a rigid examination of their surroundings and their own persons prior to their exhibition, and yet the veriest dolt would suppose that any honest medium could do no less, but I seem to hear the remark, "How do you dispose of the recognitions which are so frequent?" and in reply I would simply say that the exposure of the fraud and imposture thus far made, sufficiently answers the question since they amply prove that the "recognitions" which were so prominent a feature of their previous "favorable surroundings, were not to be relied upon, thus demonstrating that these human ghouls recognize no sanctity in a grave—making the most tender and touching memories their plaything and

their sport. I further venture to make the prediction, based upon past experience, that there is no so-called full form materialization medium in the United States who will permit me or my representative—after two sittings at their ordinary scances—to make such an investigation into the truth of their assertions as are suggested to others below. And were I such a medium, I should regard it as contemptible to talk of personal dignity, or resent any invendoes, or be affronted because of honest suspicion, before I had submitted myself and my belongings, and my premises to the most rigid scrutiny that intelligent skepticism could propose.

To those who are fitted for such an investigation as representative men, men whose re-

port would be regarded as trustworthy in other matters, I would say: Go to any prominent full form materialization mediums in this country and ask their submission to this sort of an investigation. First: two sittings at their regularly conducted scances; this for the purpose of becoming acquainted with their particular method of procedure and acquiring a familiar impression of their cabinet room surroundings.

Second: Just previous to your third and final sitting, examine carefully all the rooms lower than their cabinet room, together with those adjoining; measure the thickness of various floors and dividing partitions; station one of your number in the room beneath and in every adjoining apartment, there to remain in the light while the scance continues, and fin-ally see to it that the bodies of your mediums undergo the strictest scrutiny at the hands of a skeptical committee, composed of ladies or gentlemen, as the case may require, never permitting the mediums thereafter to be out of your sight under any pretense whatever, until each one may enter the cabinet, when the party's clothing, in its various pieces, should be united by frail, fine thread, and the mediums tied to the chair in which they sit, with the same material. When making your investigations always bear in mind that those "mediums" who are fraudulent are cunning, and hence have occupied plenty of time, study, and ingenuity in making everything appear plausible, therefore do not confine your suspicions nor curtail them-where the mediums own or occupy their apartments permanently-but give them the freest play and the widest range. Critically examine everything and omit nothing because it appears remote from your object, since the omission may prove to be exactly what you are searching for to render any possible fraud apparent.

Is there anything in the above proposals ward medium would require in view of all but more especially in view of demonstrating to all the world the truth or falsity of asserted full form materialization? Does any reader know of any such mediums who have subjected themselves to any such an exhaustive investigation, as to the truth or falsity of their momentous assertions, by a competent body of investigators largely composed of honest and unprejudicial skepticism? When such an organization find such mediums who will develop their materialized form under such tests then and then only can the fact of full form materializations be said to have been proven; and whenever you approach a materialization medium in a serious and kindly way with such a committee of investigation as I have proposed and are met with a flood of indignation, and assertions of "personal dignity" and the information that your opinion, pro or con, is not in the least necessary or desirable, you may be certain that you have the ear marks of a great fraud right before you, and I should advise you to act accordingly. Another fraud formula may usually be found in the seance room itself which consists of a little preparatory speech by the conductor of the ceremonies and which is

about as follows: "Ladies and gentlemen-for such we hope you are—you have gathered here this evening to witness full form spirit materialization, but before proceeding further we desire to say to you that we make no assertions as to the nature of what may occur here this evening. You are here to judge for your-selves. We believe that if any forms are seen here this evening—and we cannot promise anything—they are spirit materializations, but remember that you are alone your own judge and you must decide the matter for yourselves. We promise nothing, we make no assertions, but if you are not satisfied with this you now have an opportunity to retire. If you remain, however, you must honorably agree to abide by our 'conditions, which are very simple, being absolute quiet -no conversation—your feet must be kept on the floor, and yourselves in your seats, save as you may be called to the cabinet. We simply require that you shall act as ladies and gentlemen." The following threat is not unfrequently added: "If there are any grabbers' here to-aight we can assure them of a warm reception in the event of their making themselves manifest."

Such is the usual preliminary announcement so far as my experience extends as well as the common assertions of my informants. inquire of my readers, is not fraud patent in every line of it? Their own consciousness of jugglery seems to render it incumbent up-on them to make this announcement in order that as impostors the law cannot reach them, as was the case of the Whitney materialization frauds at present in full blast in Boston, I am told, but who were exposed as impostors here in Bangor in the clearest and most unmistakable manner. Were full form materialization mediums genuinely possessed of such marvelous and wonderful power-were they dealing with actual facts, not one of them would rest until the world announced its belief in the same. Their own consciousness of the great problem solved, "if s man die, shall he live again"-of the actual return of a once dead friend-stop and consider what that involves—would render them unceasing in their endeavors to impart

render their own lives pure and upright, and their cabinet a very holy of holies. Can any sensible man then imagine any more idiotic drivel than their frequent proclamation that full form materialization is "no one's business but their own." No one's business but their own, forsooth, when the problem which it would solve has been that of all the world for countless ages; of many a mother weep-ing for her first-born; of many a heart-broken father, sister, or brother mourning for those gone on before; and of many a coward loth to die. God forbid that I should say aught antagonistic to bona fide full form materialization mediums, if such their be, for with all His blessings to mankind the renewal of our relations with those who are dead and gone, if for ever so brief a period, would be the greatest and the most grateful ever vouchsafed to a sinful world, but that there is any such materialization of spirit forms I maintain has never yet been proven as the result of any investigation worthy the name. Bangor, Maine.

> For the Religio Philosophical Journal. NOTES ON CALIFORNIA.

The Signs of the Times.

BY E. WHIPPLE.

Alongside a super-excellent nature here, one meets with a human nature that is fraught with more sorrow, struggle and disappointments than can be found perhaps any where else on the globe. The longer I stay here the more am I in love with the climate and scenery of California. The varied research and scenery of the contract in this state give sources and grand aspects in this state give the first essentials of an earthly paradise. But nowhere are the works of an inverted society more conspicuous than here, and nowhere are the consequences of that inversion which an honest, upright full form material-ization medium should shrink from. Is California. All the places of fine resort are there anything in them to violate reasonable monopolized by money changers, who exact "conditions" or to make "unfavorable sur-roundings" in the eyes of a sincere person? of the fertile land is in large holdings, and Are they not such as any worthy straightfor-the owners demand ruinous prices of wouldbe purchasers. By far the greatest majority the fraud which has thus far been exposed, of small holdings, where the purchaser has attempted to make a home, are encumbered with that "cursed thing"-the mortgage, while the money-lender is usually inexorable.

All the highways and railways in California swarm with an army of tramps, the majority of whom are unable to get work. There are 20,000 men in this city to-day unable to procure employment, and several thousand of these have families that are destitute. "Not a day passes," says the manager of an employment office in this city, "but at least a thousand men visit this office in search of work, and are willing to receive for salary whatever is offered - in fact, wages are not taken into account at all. Several large establishments here have been compelled to hang placards on their doors bearing the inscription, "No help wanted." The use of such a notice has become an absolute necessity with many large firms. Judge Maguire said, in the San Francisco Chronicle, of 8th inst.:

"Laborers seeking employment are so numerous along the country roads that the people are obliged to refuse to give them food, and they live, as best they can, upon grapes, fruit, wheat and raw vegetables, obtaining even these by theft. \* \* The natural \* The natural resources of California are ample to support in comfort a population of 30,000,000 of people, and all existing distress is the result of

excluding the people from those resources."

Again, thousands come to this city from various parts of the east, animated with the desire to become suddenly rich without labor, and invest their all in mining stock. As a matter of course they lose all and become stranded; and a man might as well find himself in Fiji among cannibals, as in Califor-nia without money. The Stock Exchange in San Francisco is nothing better than a gambling hell, where a few millionaires move the dice and draw in the unwary victims who are sacrificed by thousands every year. No one pities; no one comes to the victim's rescue. A few more struggles without result and the man is either taken to the asylum or he ends his earthly career by suicide. From the Chronicle of Nov.7th, I take the following:

CROWDED INSANE ASYLUMS.

"Both institutions in the state-at Napa and Stockton—are excessively crowded. At Napa the officials are compelled to make up beds for many inmates in the hall-ways. The commitments from this city are continually on the increase. Ending June 20, 1884, there were 401, to June 20th, 1885, 447, and since July 1st of the present year the commitments have numbered 173-an average equal to 500 per year. So inadequate are the present accommodations of the asylum for this constantly increasing army of insane persons, that it is feared that the proposed new asylum will be filled as soon as it is opened.

It has been long apparent to me, that the final outcome of a social and political state that is essentially selfish must be self-destruction. Parallel with the increased facilities for obtaining a living we see great masses of men and women being pressed to the wall. The cry of starving millions ascend to heaven in the midst of plenty, while a "corner" is being made in corn or wheat that the income of the fat speculator may be increased a few thousands. The labor saving appliances of the nineteenth century, by which the necessaries and luxuries of life are so rapidly accumulated, wielded in selftheir own knowledge to their fellow beings interest as they are, instead of being made earth. without money and without price, would to serve a beneficent end for the elevation of San Francisco, Cal.

the masses, are, as a matter of fact, convertthe masses, are, as a matter or fact, converted into instrumentalities to increase their wees. When a machine is devised, capable of accomplishing the labor previously performed by one hundred men, the capitalist secures a monopoly of the machine, retains ten men to operate it, and turns the ninety men loose to become wandering tramps and

criminals.

This is the inevitable outcome of material improvements when wielded by an inverted society. It is the assertion of the law of "struggle for existence and survival of the fittest"—but the fittest here means brute strength and cunning, where moral equity and divine human sympathy are laughed at as sentimental notions that have no necessary connection with sound business principles. I would not imply that capitalists alone are in the spirit of selfishness, while the masses are in the spirit of brotherhood. Neither are in the spirit of brotherhood. The humble laborer, as soon as he can command the resources, begins to oppress the weak for self-gain. The opposition of the laboring class upon this coast to the Chinese, is proof that the laboring man is not in the attitude to make common cause with the laboring man everywhere. His efforts do not contemplate interests above or beyond the clan or race to which he belongs. Hence we are all partici-pants in a bad system. The fundamental principles from which our social and politi-cal activities spring are the inversion of true social order; and that order cannot be evolved until both the environment and the spirit and motives which influence our actions towards each other are changed. The condition of growth in the old is to appropri-ate, like the animal, to self. The condition of growth in the new is to give in service to ot growth in the new is to give in service to others. The wider the field in which we can diffuse our thoughts, the larger we become intellectually, and the wider the range of our sympathies—provided we are surrounded by reciprocating objects—the greater is the growth of the soul.

While Harbort Support is writing assays on

While Herbert Spencer is writing essays on the "Evolution of Society," he himself takes breath occasionaly to lament the looseness of idhe morais. The alarming increase of adulteration, fraud, crime, insanity and general misery. And this is what we must call "evolution" and the growing tendencies to-ward brotherhood. My God! When I reflect that beggary, crime and insanity increase in the ratio of the facilities for acquiring a means of living, while nature continues bountiful I know there must be a self-destructive principle at work whose outcome will be a revolution as wide as the distribution of nations upon the planet. The thun-ders and the haif must be preparing to rain destruction upon this world wide Sodom. Indeed, I believe that things will be changed by instrumentalities which are now beyond the grasp of the mortal; that the solution will come in a way entirely different from what men are generally expecting.

A great change is evidently impending in the world, which will be the summing up of all preceding cycles on earth. All past cycles must now give an account of their "stewardship" and balance their accounts with the new age that is dawning. The angel reapers have put their sickles in the ripe grain. The harvest fields are in view. The "stone" cut from the mountains is descending, and it will grind to powder the king-doms of iron and clay that are linked with fraud and injustice. The change will not be one of dynasties, or exchange of tyrants, but it will be a change that will sweep from the face of the earth all unjust rule and all unjust rulers, and in their stead will inaugurate an integral and constructive order, and establish a people who will be devoted to the arts of peace and the promotion of real brotherhood. Now we have only the inversion of brothernood.

It is not my prediction that this change will be accomplished in a few years, neither do I expect that it will finally flower out by a gradual process of evolution of the existing average humanity. A series of events must needs succeed each other in an orderly sequence, in accordance with the natural laws, and yet as the issue of the wise councils of the interplanetary congresses. I interpret that as a part preparation for the breaking up of the old state of things, the rival governments will contend with each other for supremacy. Then a "forerunner" must come and unite the powers that tend toward democracy, as a preliminary to their final overthrow. America will be tried in the furnace heats. In a few years-from seven to ten years perhaps-she will enter upon her "third peril," and have a close struggle for national existence with the catholic power and governments of the east. Emerging from this struggle, with her cities destroyed and her life chastened with great suffering, she will be the first among a series of nations to enter into the new constructive order.

I watch the signs of the times with great solicitude, and while I am pained daily by the suffering that exists in the world and by the suffering that must ensue while the changes are going forward, I do not interpret as a man in despair, but I behold in all hese signs and in all this suffering a speedy fulfillment of the conditions of the old, and a sure prophecy of the approach of the new.
Many now living will doubtless be witnesses
to the death throes of the old, and a few now living will also participate, in their old age, in the home-rest which the new will achieve in a few favored centers upon the planet. And the time is not far distant when peace and brotherhood will be universal on the

#### For the Religio Philosophical Journal. VEGA AND VICINITY.

"The Harp of Orpheus."

BY J. G. JACKSON.

May we not look to the stars for Christmas inspiration, for Christmas contemplation, and for the wreathing of flowers culled from the poetry of science? Vega is the arbitrary name of one of the most brightly beautifu fixed stars in our northern hemisphere, and is chosen as a sample star of the first magnitude, almost always visible in the latitude of Chicago, and the whole of the United States at some hour of the night, and in some well-defined position as respects our earthly point of reference. Its angular distance from the north polar-star, being about fifty-one degrees, it must, in its apparent di-urnal circuit of the skies, needs pass through the zenith of all places occupying the thirtyninth parallel of latitude.

Washington, our seat of government, being near latitude thirty-nine degrees, will, like other places on that belt, see Vega in or near the zenith in the early autumn evenings crossing the meridian of each place at the same hour, local time.

Chicago, your boasted metropolitan city, where the good JOURNAL sees its birth, is near the forty-second parallel, and our sam-ple star must needs pass over the hats of her citizens about three degrees south of the zenith; and so with all other wild people on that parallel, the world round. Vega, of course, is one of the "fixed-stars," and I have paused on these dry details to enforce the realization, that fixedness and daily seeming motion are not anomalous. Compared with each other, as respects their relative posi-tions, and as seen by every eye less critical than that of the cultured astronomer, the fixed-stars remain for ages

"As slient, as still and as changeless as death."

It is only we, the denizens of Mother Earth who go wheeling on our annual circuit, presenting daily our faces to all the meridians of the skies, as well as successively projecting our Father, the Sun, once during each year into juxtaposition with every meridian, that so complicates the positions on the stellar vault, relatively to the sun and earth, as to puzzle those who only casually observe and make them marvel that aught so shifting with the seasons, so changeful in their positions on the brow of night, should ever be termed "fixed" or viewed as stationary.

But a little thought will teach us all, as it has taught the amateurs of science, that our own unsteady footstool is the cause of the varied appearances that so perplex us.

To always find Vega, then, let us add: in April and May, about nine o'clock in the evening, when the Great Bear and the pointers appear above the Pole-star, Vega is low down and rising in the north-east. At the same hour during July and August, with the 'Bear" to the westward of the Pole-star, she is rising correspondingly higher in the north-east, and in October and November (Bear low in the north) our gem of the night is near to

And now, on Christmas Eve, with thousands of distant suns, sparkling, perhaps, over glittering wastes of snow, quit ye for a minute, oh! favored ones, your warm firesides of social cheer and feasting, and bow to her in the north-west as she rides her descending silvery car half way down the ether vault. There, at the same season, has she calmly glittered, ages before "the morning stars sang together"—yes, coeval with the times 'sweet influences of the Pleiades" she abroad upon the earth.

There the "wise men of the East" saw and admired her beams, and by her placid loveliness were cheered the lonely night-watches

of the Chaldean shepherd. Yes! bow and ask of her: "Oh! queen of stars, tell us, we pray thee, in the abounding glory of a sun (as science reveals) far more mighty than our own, hast thou in thy train of planetary worlds one globe so ripened by thy glorious rays, under the laws of the Infinite Presence, that molds both thee and ushast thou one whereon knowedge so prevails and divine law is so revered, that the Fiend of Intemperance finds no prey-and 'man's inhumanity to man' ceases to make 'count-less thousands mourn'"?

And you, ye outcast, this night, perhaps, suffering with cold and hunger, should you chance to note the calm glitter of this silverstar, let us pray you—be you wronged or wronging, sinners or sinned against—let those ever steady rays chide you into the right on the one hand, or comfort you with the assurance on the other, that no law exists more certain than the law of compensation, and that yours shall ultimately be, oh! afflicted ones, the more abounding and eternal weight of joy and gladness of heart.

Pardon me, dear readers of the JOURNAL for this poor illustration, that we may always find in the study of the stars a quiet and ceaseless inspiration—an exaltation of mind, whose tendency is toward the love of the good, the true, the beautiful and the abiding. They who dwell often under the influence of this inspiration, learning of the vastness, the steadiness, and the harmony ever prevailing in the heavens, become lifted measurably above all narrow and inharmonious things, while the mythical fables of the past and the hurtful dogmas and inventions of ignorent men, still lingering, vanish from their minds like the chaff from the "sheiling-hill." But the pen has run away with my prudence. I had thought of adding more of the particulars concerning this head tiful sample star. It is the lucida, the brightest member of the constellation Lyra—the

Mythology teaches that this is the harp of Orpheus translated to the skies. He who was so ekilled in music that when visiting Tartarus (the land of the dead) to recall his wife, Eurydice, his strains had power to quiet the terrible guardian dog, Cerberus, to suspend the torments of that fabulous region and charm even the infernal deities themselves. He accordingly prevailed upon Proserpine, the Queen, to surrender Eurydice on condition that he would not look at her until out of their dominions. But alas!

"For near the confines of ethereal light,
And longing for the glimmering of a sight,
The unwary lover cast a look behind,
Forgetful of the law, nor master of his mind.
Straight all his hopes exhaled in empty smoke;
And his long tolls were forfeit for a look."

This much of the mythical for the entertainment of the curious. What now does science reveal concerning our sample star? That her distance from us is immense goes without question; but so awfully distant is she as to be yet beyond accurate measurement. It is put down in the books at eighteen years of light passage at the rate of 190, 000 miles per second, and this is more probably an under than an over estimate. This vast distance is about equivalent to a railjourney of twenty-eight millions of years at the rate of one thousand miles per ay of ceaseless running, and is far more than the mind can grasp.

According to intelligent estimates our sun, at the distance of Vega, would not shine nearly so bright as she, and his great inferiority to her becomes a rational concinsion.

The very formation of a sun involves, according to the best received theories of development, the throwing off of attendant bodies as illustrated in our own home planetary system. As to how many cooled and ripened planets Vega may hold under the command of her immense power of gravity, to be warmed and fertilized by her genial rays into the development of life, animal and spiritual, no one can tell; but one single attendant of her is known to almost every telescopist—an attendant that must itself be a secondary sun to appear visible so far. The writer of this missive has seen two, and others with larger telescopes have glimpsed more, less distant ones. So it amounts to certainty that this sample star is a mighty center of abounding life, an appropriate illustration that all other stars are suns, in a measure similarly endowed, and ordained for the same grand uses.

Vega is well worthy of remark in another sense. The imaginary axis of old Earth is very slowly rocking, like a dying top, and consequently our celestial "Pole" is describing a circle in the heavens around the pole of the ecliptic. In about twelve thousand years (A. D. 13,885), on Christmas eve our present polit, having passed away from what is now the pole-star, will have reached the vicinity of Vega and she will have become the guide of the mariner upon the ocean, the caravan driver upon the desert A few words now concerning the vicinity of Vega:

Near by, in the same constellation, appear to the unaided eye two comparatively small stars, most likely far beyond her of whom we have been treating. One of them, the telescope reveals to be a "double star," of which there are many in the Heavens, forming stellar systems wherein the members revolve. each around their common centre of gravity in very long periods; indicating that while appearing as one to the naked eye, they are really very far assunder. The inhabitants of the planetary worlds that must needs attend each of these double suns, of course enjoy the light and beauty of two suns in constantly varying positions and splendor.

The other of the two smaller stars near Ve ga, is revolved by the telescope into a double pair, or, as it is termed, a quadruple star. The individuals of each pair revolve around each other, as above, one pair of them in about 2,000 years; the other in about 1,000 years; while, strange to say, the pairs themselves, each as a united couple, appear to be describing orbits around the common centre of gravity of the whole, once in "something less than a million years." How almost infinitely distant must that system be from us, when the orbit of its revolution of one million years appears to our eyes as but a point! There is the ringed nebula and other mar-

vels in the vicinity of the constellation Lyra; but I have said enough. The sky is full of marvels when the glare of sunlight is shrouded by the body of the earth, and the darkness of night opens to us the glory and the infinitude of the Heavens.

Let us, dear readers of the Journal, remember our birthright, and that the mental and spiritual power that can grasp and contemplate these infinitudes, must needs itself be indestructible. Let us turn to them whenever tempted to aught that is unworthy of us, and gather thence our inspiration and our strength.

Let us be more and more impressed with the thought that this infinitude of worlds is when the "bands of Orion" were welded, or inhabited by creatures of a similar order to ourseives, endowed w n the ca ending growth and abilities for the attuning of ever unfolding harmonies and uses.

Our business in this world is to subdue and to order it in perfect accord with the Di-

vine harmony. A grand outward, yet abiding sample and expression of Divine order, is open to our eyes in the Heavens above. When we pass to the inner life we shall perceive it yet more and more grandly.

"Ye are born of the star beams, Oh! children of God."

### HEREDITY OF THE MEMORY.

H: D. VALIN, M. D.

Certainly one of the most valuable contriontions to the science of the mind is the treatise on "Heredity," by Th. Ribot, in which all forms of inheritance are reduced to definite laws; and a flood of light is thrown on phenomena of mental heredity which were formerly relegated to the limbo of superstitions. This author looks upon memory as "an incipient habit," in which I fully agree, and as habits are most commonly transmitted by inheritance we should expect memories also to be transmitted in many cases. The same argument is applicable to memory which is thus applied to the intellect by the same author.

"Intellect is a function whose organ is the brain; the brain is transmissible, as is every other organ, the stomach, the lungs, and the heart; the function is transmissible with the organ; therefore intellect is transmissible with the brain." However, Ribot comes to the conclusion that "when we search history or medical treatises for facts to establish the heredity of the memory in its individual form, we meet with little success." Indeed he fails of mentioning a single case of such inheritance, and only gives instances where the power for remembering (not the memories themselves) has been transmitted. I will, therefore, contribute one example of the inheritance from parent

to child of a memory of language.

E. D. is a little girl aged fitteen months. She is bright and healthy although rather delicate. She has blue eyes and auburn hair, but her hair was long and black at birth. Her father is a French Canadian, and has black hair and blue eyes, while her mother is an American of German descent. E. D. has inherited most of the features of her father, even some anomaly in the motions of the lips, the same shape of the nose, a pecu-liar way of fixing the eyes, and of joining the hands; his peculiar mode of laughing; besides pronounced tastes for half a dozen articles of diet which her father likes and her mother dislikes. Again, from the time she was six months of age, she has always turned away any toy, dolls and the like, for a book, the father being an ardent student. These are all common points of ob-servation with which many fathers and mothers are quite familiar, and as Ribot shows, heredity from father to daughter, or mother to son, is the most frequent, but we now arrive at the main facts of the case.

This little girl has heard but two languages spoken to her, German and English by both parents and the servant; the first word she ever spoke was mouman when five months old. Her first words of assent and dissent were out and non when eight months of age, and she does not yet know yes or ya, though she seems to have forgotten out. When a

year old she was presented with a poodle dog named Venus, which she called Nanan. About the same age she used freely the words

bon and pus.
I could cite more such words, each of which she used occasionally and always appropriately for several weeks, but ultimately orgot. Now, these six words are French and the very ones that her father is likely to have exclusively used when a babe. The u of the last word was sounded as in French, of course, and so were the nasal sounds of non and Nanan, a feat impossible for her mother to accomplish. The first and last of the words quoted should be spelled maman and plus. but the pronunciation, when spelled as above, gives the French Canadian dialect as spoken by that little girl, and their meaning is: Mamma, yes, no, candy, good, and no more. Nanan must have been suggested by Venus, but it is, all the same, one of the very first words a French child talks.

She said papa when seven months of age, but that word is French as well as German and English. Her first German words, of which language she hears the most, were haben and nehmen, which she first said when eight months old, and now that she is starting to talk German a little, she says gib mich, instead of haben for let me have. She also firstly said etten for essen, to eat; but that was more probably a combination of English with German than low German. Any one that is not already greatly prejudiced will be hereby convinced that the heredity of the memory of language is a fact, and this solves the problem, is language more easily learned by one whose ancestors spoke that language in the affirmative. For, in the above instance, the child who started talking French when less than six months old, and can hardly talk a few words of German now that she is fifteen, would certainly have learned the former language, which she thus knew from inheritance, far sooner than German or English. For those who would call my veracity in doubt, I am ready to produce two wit-nesses to the above facts which all came under my observation.

A case like this is of a nature to throw some light on the formation of languages. The modern schools of biology are inclined to the belief that language was primitively an imitation of sounds which conveyed as good a representation of natural sounds as picture-writing did of objects and events ("Tylor's Anthropology," Language.) It is most probable that our earliest ancestors could only utter a few imitative sounds, but that these being transmitted, in some degree, by inheritance, enabled each successive genera-tion to acquire more imitative sounds until articulate language became possible. And this must have contributed the most to the evolution of language among those races, like the American Indian or our Aryan ancestors, who had no fixed system of writing.

The inheritance of memory has been ob served in the case of birds. Witness the often recorded fact that when telegraph wires are first erected in a country, a great many birds kill themselves by flying against the wires which they do not perceive, but those birds that survive, having been witnesses of these deaths, take better care to distinguish these wires and transmit to their descendants this "incipient habit," their power of observation, so that in the course of one or two years it is extremely rare for the progeny of these birds to fly against these same wires. This might receive a different explanation, but not one more to conform with the facts. At any rate the same fact in man is no longer to be questioned. Indeed far stranger instances of inherited memories have been observed in man, though the only subject is Chauncey Wright (Philosophical Discussions), who says of those dreams of strange places and events that often recur to one in his sleep, with the intimation of being familiar though never seen in a wakeful state—that they are inherited memories. Some writers are spoken of in the "Scientific American" (1875-1879), as believing in the transmission to the child in utero of some impressions made on the mother at the time. I know of personal observations which may prove of interest to my readers.

I reported, a couple of years ago before the Chicago Medical Society, the case of a child who was born with a very crooked nose, which anomaly was ascribed by the mother to the fearful impression made on her some time before by the sight of a man whose nose was half destroyed by a cancer; and medical literature and tradition abounds in such instances, but I wish to speak from personal experience of one such strange case of mental heredity.

My mother was brought up and educated in a most romantic country village, which she revisited a few months before I was born. The first time that I visited it I remembered vividly having been there before. In fact I could tell at that time what next would follow in the scenery, and I argued with my relatives who were denying my former knowledge of that place; my mother having lied when I was about nine months old, and had not had any description of it from any one, nor conversed with any one in regard to the village scenery. For many years I won-dered over the, at that time, inexplicable fact. I was twelve years old when this incident happened, and, as I was possessed of a good memory for places, I never could doubt that this was a plain case of the heredity of memory.

The next instance of the kind that I came across was one in the family of Mr. J. E. Lanou. a very intelligent and well informed man. with whom I resided while attending college in Burlington, Vt. Here a little girl had inherited so good a memory of an uncle, whose funeral had been attended by her mother not long before this little girl's birth, that she could give a full description of him, and she knew his picture at once the first time that she ever saw it. The fourth case l heard of was one communicated to me by the manager of Mind in Nature, and is too valuable and interesting to be long left unre-

ported by him. Of the preceding only the first instance is a plain case of hereditary memory: the second and third cases seem of the same nature to me, but they may be cases of maternat impressions. Though analogous cases are often met with which are ascribed to certain disposition on the part of the mother having influenced the progeny before birth, most such cases are to be referred to peculiarities of character inherent not in the parents alone, but even in the grand-parents and

transmissible by heredity.

Nevertheless, few physicians would deny maternal impressions in totality. Indeed, just as puppies, having a cat for foster-mother, have been known to wash cat fash-ion, their faces with their paws; just as a child brought up by strange parents takes often a great deal after them in its habits and features; so the influence of a mother over her progeny in utero may well extend to higher phenomenalyet, for the relation is much closer and more direct. Such heredity is a sort of link between true heredity and the influence of education. In fact it is most probable that a mother thinks for her child as well as she eats for it. The communication between the two need not be nervous, for it is protoplasmic, and protoplasm is en dowed with the properties of all tissues; and such cases are not easily excluded from the laws of heredity, though here necessarily unilateral.-Mind in Nature.

#### Experiments in Psychical Research.\*

Finding myself in a closely crowded circle of noisy and discordant people, and as usual n such an assembly, nothing personal falling to my share, I became after two hours of patient waiting, exceedingly weary. At length, I intended to withdraw quietly and brave the odium of disarranging the pro-ceedings. A voice, however, spoke to my unuttered thoughts, "Stand up and it will rest you." As a turbulent guitar was at the time furiously circling around, just above our heads, I hesitated somewhat to put myself in its way. Nevertheless, being reassured by the voice, I silently stood up, and when the instrument came to my neighbor on the right. it tapped her on the head, and rising up passed over me, rufling my hair, and descended to the person on my left. This was repeated three times. No human adjoitness could have compassed this feat in the pro-found darkness. The voice had kept faith

On several occasions a large and strong hand grasped mine, and a man's voice apparently, talked to me as a moral philosopher, sometimes as a humorist, and occasionally sung very loudly in a deep bass voice. No degree of suspicion could refer the grasp of this hand, to the medium's soft and plump fingers. If not phenomenal it was the work of a confederate. To exclude the possibility of any such being present, or of any children being introduced, some friends invited Mrs. Lord to spend a week with them. She came alone two hundred miles, and no one was present at the scances, but those vitally interested in knowing the exact truth. Yet there was my genial friend, as strong, as wise and as musical as ever, and there too. were children with hands, wrists and arms no larger than babies.

Long ago when I was very young, a valuaole picture was missing from my father's house. Forty years afterwards I recognized the picture and succeeded in purchasing it Taking it home and cleaning off the accumulated dust, I satisfied myself beyond any possible doubt as to the identity of the picture. In a scance that I attended, a voice purporting to come from the gentleman at whose death my father had inherited the picture. and for whom I had been named, stated that he was present, and on my asking for some evidence of this besides his bare word, went into the history of this painting he had once owned, who had given it to him, the manner, and through whom it had come to me, with the names of relatives in whose possession it had been, some of them dead for nearly a century.

A miniature had been in my possession for many years, and I had generally kept it sealed up, from an apprehension that it might fade. Having buttoned it up under my coat. I attended a scance, and after the light was extinguished, handed it to another person to give to the medium. She immediately exclaimed that a square box had been placed in her hands, but soon added that it was the picture of a beautiful young lady, not a photograph, with dark hair wound around her head in heavy masses; that she was about twenty years old at the time of painting (here a voice interrupted, giving the age as twenty-three); that the picture had come across the ocean (in fact it had crossed several times) and from the many Quakers she saw around, must have been painted in Philadelphia. She then gave the relationship to me, and the Christian name of the original. These particulars were exact and within my own knowledge, except the age, presumably, however, correct, as since ascertained from old family letters.

The preceding instances were generally within my own knowledge. It was a vital point to ascertain if that was a constant factor in a successful result, or if these correct communications came from an exterior intelligence governed by its own knowledge. For this purpose special experiments were

arranged.

PRECONCERTED EXPERIMENTS.

The following instances attempt to determine if the intelligence possesses any knowledge that can only be in the scope of the mentality it assumes to be, and to obtain proof if possible that a subjective vision of a form presents the same appearance to the psychic, through her cerebral memory, in the presence of another investigator. The study of the visions of the psychic, in connection with the visible and audible effects accompanying them, will no doubt help us in determining their nature. I subjoin an instance which occurred, in illustration of my mean-

A lady was being mesmerized for insomnia at her own house. Being on terms of intimacy with the family, I constantly visited at the place. On one occasion when the invalid was asleep, I saw another lady approaching the house, who was said to be a rapping medium. I called her in. On reentering the room, the somnambule was conversing, as she often did, with what appeared to be a vision of her mother. I asked her if her mother could reach my senses, by moving an object or by rapping. She replied in the affirma-tive after asking the vision.

"Where do you see your mother now?"
"Near the picture of General Monk." "Ask her to rap on it."

The rappings at once came on the picture, sharp and loud swaying it two or three inches at each blow. Under such circumstances we cannot look upon a force which produces effects at a distance of fifteen feet from the nearest person, as a cerebral hallucination. On every occasion when I visited Mrs. Lord's circles, at intervals sometimes of five years, an intelligence purported to be present, giving the same name, and preserving not only the same tone of voice, but the same character of speech and action. It is constant in my experience, that when an Individuality is once assumed, it is preserved with great faithfulness. I procured the photograph of the person whose name was so constantly spoken, and placed it with a dozen others of the same sex and apparent age. Attending another circle, as soon as the light was extinguished. I secretly drew from my pocket the package of photographs, laid it on my knees, and when the intelligence an-

The pictures were moved about, as if being examined, and one of them was held up, which I marked No. 1. Later in the evening I made the same request twice, and marked the card or cards held up 2 and 3. After the gas was lighted I found my figures 1, 2, and 3

nounced itself, mentally requested it to pick

out its own likeness.

\* Some experiments in Psychical Research, principally through Mrs. Maud E. Lord, from an unpublished work, sniitled "Human Imponderables." A Psychical Study. By J. D. Fentherstonhaugh.

on the same card. It was the right one, and each time had been held up, with the back towards me, thus escaping any injury from my pencil, to my very great satisfaction. This experiment was repeated with like suc-

The medium did not know I was trying an experiment, and had never seen the picture of the original. In the darkness I could not distinguish between the photographs, and did not touch them when they were held up, except with the point of my pencil. This result forces on us the gravest question, and we cannot in common fairness try to shun it. Does the intelligence select in the intense darkness, each time the same picture, and the right one, by the recognition of its own likeness, as it invariably asserts, or is there any other reasonable cause for such a result?

I had accustomed the medium to the frequent repetition of a vision, and so constantly drew her attention to it, that she stated she perfectly remembered its appearance, and could select its likeness from any number of photographs. Placing ten pictures in her hand. stood in such a position, that whilst viewing her proceedings I concealed my face. She discarded the first three or four, and without looking further, and refusing to do so when I urged her, gave me the right photograph of the vision she saw and described. Here, too, we must ask. how a person can identify, through her natural eye sight, a picture she had never before seen, of one she had never beheld in life, except as she insisted from a resemblance to the vision she experienced?

The following experiments were also intended, to determine, if possible, whether the visions of the psychic were due, in any degree, to a reality objective to her, although invisible to others. Mrs. Bord, so exceedingly short sighted, that she is practically olind beyond the distance of a few inches had described to me with remarkable accuracy a vision of striking grace and beauty, which I took pains to impress on her memory. She had also seen a photograph, which she at once recognized from the likeness to her vision.

Two years afterwards I saw her address in a paper published at a distant place, where I was altogether a stranger. I so arranged as to reach the place after dark, and at once went to the scance unknown to the medium or any other person present. The door stood open, as the night was warm, and the circle was nearly formed. There was a feeble light in the back room, not nearly sufficient for the recognition of a face in the front. Being thoroughly disguised, I slipped in quietly and took a seat. The medium shortly entered, the doors were shut and we were in absolute darkness. When my turn came, with no possible reason to associate me with any vision, the medium stated, after some moments of perplexity and exclamations of impossibility "that she felt sure she had seen this spirit before, but could not understand what attracted it on the present occasion, or what it had to do with the gentlemen present; it had never come before except when a certain person was there, and then only with great difficulty and timidity. There must be some mistake." A voice apparently in the some mistake." A voice apparently in the air, speaking simultaneously, assured her that she was not mistaken, that she had formerly seen this spirit and its photograph.

As I did not assent to any of the medium's descriptions (which were perfectly correct) she naturally lost patience with a sitter so un-fair and obstinate, and giving me a parting shot by asking me if I was an "exposer," passed on to my next neighbor. Some moments afterwards whilst she was conversing with another person, a heavy hand was laid on my head and a man's voice spoke to me of some home matters, playfully adding that it would expose my pretense. Almost immediately a whispering was heard on the opposite side of the room, behind the medium's back, where there was more quiet, telling a gentlemen sitting there, a stranger to me and the others, to announce aloud, " that the spirit's name was M—— B ——" which he accordingly did. This was the name. (To be continued.)

How He Found the Error.

A Bookkeeper's Strange Experience on a Sunday Morning.

The head bookkeeper of one of the largest sewing-machine manufacturing companies in this city refuses to believe in occult philosophy, and is unable to account for an experience that he had some time ago. "In balancing my books," he said yesterday, "there appeared an error of \$5, insignificant enough in itself, but to a bookkeeper, as big as \$500 or \$5,000. Having five assistants, I set one of them at work to find out the mistake. He failed to discover it, and after three days I put another man on its track, then a third, a fourth, and at last, after a week, a fifth. They were all capable men, and searched diligently for the missing \$5, but were unable to find it. They worked together all the next week, but accomplished nothing. The figures stood as before, \$5 out of balance, and I then set to work myself. Night and day we pored over the big books, but still discovered no change. The matter began to annoy me exceedingly, for never before had I known such an experience.

"The third Sunday after the search was begun I got up late, after a sleepless night, and started out walking for exercise. My mind was on my books and I paid no attention to the direction I took. My surprise, therefore, was genuine when I found myself at the door of the company's office in Union Square, for I certainly had not intended to go there. Mechanically I put my hand in my pocket, drew out the key, opened the door. and went in. As if in a dream I walked directly to the office, where I turned the combination and unlocked the safe. There were the books, a dozen of them in a row. I did not consider for one moment which to pick up. It was by no act of volition on my part that my hand moved toward a certain one, and drew it from the safe. Placing it on the desk I opened it, my eye ran along the column of figures, and there before me, plain as day, was the missing \$5. I made a note of the page, put the book back in the safe, and went home. It was then noon. I lay down and fell into a deep sleep, from which I did not wake until nine o'clock Monday morning. After a hearty breakfast I hastened to the office, feeling like a new man. It seemed as if a burden had fallen from me and I was walking on air. But when I reached the door I drew back. Had I been dreaming? No. There was the memorandum in my hand. Tremblingly I opened the book, and, sure enough, there was the error. I never told how I found it. I did not want to be laughed at, and then I was never certain that I was not dreaming that Sunday morning.—New York Tribune.

#### Horsford's Acid Phosphate. VALUABLE MEDICINE.

Dr. W. H. PARMELEE, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our medicinal agents."

### Woman and the Mousehold.

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

BEYOND.

We must not doubt or fear or dread that love for life is only given, And, that the calm and sainted dead will meet estranged and cold, in heaven.

O, Love were poor and vain indeed, based on so harsh and stern a creed.

True, that this earth must pass away, with all the starry worlds of light, With all the glory of the day and calmer tenderness of night;
For in that radiant home can shine alone the immortal and divine.

Earth's lower things, her pride, her fame, her science, learning, wealth and power,
Slow growths that through long ages came or fruits of some convulsive hour,
Whose very memory must decay,—Heaven is too pure for such as they.

They are complete: their work is done. So let them sleep in endless rest. Love's life is only here begun, nor is, nor can be, It has no room to spread its wings amid this crowd

of meaner things. Just for the very shadow thrown upon its sweet-ness here below, The cross that it must bear alone, and bloody bap-

tism of woe, Crowned and completed through its pain, we know that it shall rise again!

So if its tlame burn pure and bright, here where one air is dark and dense,
And nothing in this world of night lives with a
living so intense;
When it shall reach its home at length—how bright
its light! how strong its strength!

And while the valu. weak loves of earth (for such base counterfeits abound),—
Shall perish with what gave them birth,—their grayes are green and fresh, around, No funeral song shall need to rise, for the true love that never dies.

If, in my heart I now could fear that, risen again we should not know What was our Life of Life when here,—the hearts we loved so much below, — I would arise this very day and cast so poor a

thing away. But Love is no such soulless clod; living, parfected,

Transfigured in the light of God and giving glory to the skies; And that which makes this life so sweet, shall ren-

der Heaven's joy complete.

Adelaide A. Procior.

ABOUT WOMEN.

Jennie Lind will sing in public next summer for the first time in twenty-two years. Her appearance will be for a charitable pur-

Mrs. Elizabeth Hile Saxon is doing a most effective temperance work in Texas. Her eloquence always carries her audiences with Marie J. C. Becket has been elected an as-

sociate of the London Society for Psychical

Miss Sallie Vick Hill of Macon, Miss., ear-ried off the first honors at the State University at Oxford this year.

In Louisiana women may serve on school committees, but if the woman holding an office is married her husband must share it with her in all legal actions, in fact becomes the officer himself.

Mrs. Clara A. Young, who lives in Custer from town and forty from a railroad, edits a column weekly in the Republican, a paper published at Broken Bow.

Dr. Jennie McCowan declares that the first successful movement in the United States, in the direction of State sanitation, was instituted by a lady in Massachusetts.

Mrs. Sarah J. Noessel of Benavides, Texas, has invented a milk pan with a ventilated cover which also serves as a milk strainer, and with a tubular spout for the purpose of drawing the milk from the cream at the bottom of the pan instead of skimming it in the usual way. The cover also serves as a mould for curd cheese.

The Sun says that some interesting statistics of the world's population have just been published, by which it appears that women have a greater tenacity of life than men. Among insects the male perishes at a relatively earlier period. Female quadrupeds have more endurance than males. In the human race, despite the intellectual and physical strength of the man, the woman endures longest and will bear pain to which the strongest man succumbs. Zymotic diseases are more fatal to males, and more male children die than female. The proportion dying suddenly is one woman to seven men. One thousand and eighty men in the United States in 1870 committed suicide, to two hundred and eighty-five women. Intemperance, apoplexy, gout, affections of the heart and liver, are more fatal to males than females. Pulmonary consumption is more deadly to the latter. All old countries not disturbed by emigration, have a majority of females. Royal families show more daughters than sons. The Hebrew woman is exceptionally long lived, the colored man exceptionally short. The married state is favorable to prolongation of life among women.

Miss Kate Sanborn has made a collection of excellent examples of satire, epigram, and sprightly sayings contributed to literature by women, with the title, "The Wit of Wo-men," She has also another volume, called, "The Vanity and Insanity of Genius."

We are informed that the former pension agent, extracts from whose essay on Labor, lately appeared in these columns, Miss Ada C. Sweet, is to have the entire business management of a new electric invention in New York City, which secures an even temperature in rooms by means of an electric pneumatic apparatus that automatically shuts off or turns on heat, as the case requires. Miss Sweet has a larger salary than the pension office gave her, and is free from the annoyance of constant political maneuvring on the part of other persons to get her place.

At the late annual meeting of the Woman's Suffrage Association in Kansas, Mother Bickerdyke was called upon. Though unused to speaking in public, this good old soul, whom 30,000 soldiers call "Mother," talked in the following style:

In the late rebellion women did about half the work. They sent their husbands and sons to the front; they filled the sanitary boxes; they nursed the wounded; they visited the hospitals and fields of battle. Let a pure, chaste woman go into camp and it makes a mark right off..... Our sons need love and sympathy as well as our daughters, and our daughters as much as our sons. We want our boys and girls raised to respect and esteem each other. Confidence and trust in each other will make us wiser and better

"When the good women went to the front it cut a bigger swath among the hangers-on than the rebels mowed down of our men at Ft. Donaldson. Where was Mary Safford, then a young, delicate woman? Did she not stand at the dissecting table without flinching? Many ladies died at their posts....Women run the laundries and the diet kitchens. Gen. Sherman will tell you women did more to clear the scalawags away than the military did. And we have had some fighting inside the war. We have been fighting insince the war. We have been fighting intemperance.....I have graduated in the Tombs of New York, where I was in the mis-sions for seven years and I know that the majority of people who drink are of the higher classes."

The Tribune gave this account of the wife of the President of Hayti, at the time of her

late visit to this country:
"Madame Salomon, the French wife of the black President of the Black Republic of Hayti, has exerted great influence on his career. Professor John M. Langston, late United States Minister to Hayti, related in her presence the other day, while she was here on her way home from Paris, the story of a speech made by her at a banquet in Port au Prince, which illustrates her force of character and power. The banquet was given to President Salomon by the business and commercial men of the Haytien metropolis to refute the reports spread by his enemies that the moneyed interests of his country were opposed to his administration. There was also talk that his rule meant French rule. Madame Salomon was toasted, and the President briefly returned thanks for her. As he closed, to everybody's surprise, Madame Salomon was toasted. omon herself rose up, as she said to the banqueters, wholly against custom, to say for herself how much she thanked them for their courtesy. She went on speaking for ten minutes, while she said in substance that, though a Frenchwoman by birth, she was Haytien by marriage, and that in her marriage to a black man she considered herself married to the whole race, identified with it in every respect, and bound by every tie to devote her life to Hayti and the black people. Her speech raised a round of applause, and brought a support to the President that strengthened him immensely and at once. Indeed, Professor Langston says, it put an end to all the cabals then existing in opposition to Salomon. Madame Salomon said to me in perfect English, but with great feeling: 'Something within me prompted me to speak. I could not have resisted if I would. But I trembled as I stood up, so that I thought I should fall, and when I sat down my hand shook like a and when I sat down my hand shook like a leaf.in a gale."

HARRIET MARTINEAU.

The American Traveler contains this excellent summary of this remarkable woman: "She was indefatigable in industry. On the staff of the London Daily News she wrote 1,648 editorials, all on broad and vital subjects; she contributed nearly one hundred letters to the New York Anti-Slavery Standard; she wrote some two hundred papers for Once a Week. Her private letters are counted by thousands, and she has published more than thirty books.

"Harriet Martineau was born in 1802 and died in 1876. She was thirty-two years of age when she came to America, and passed two years in studying its political life and sociology. Her personal friends included Emerson, Rev. Dr. Furness, Garrison, Webster, Clay, Calhoun, Judgo Story, Margaret Fuller, Ellis Gray Loring, Maria Chapman,

"Her identification with the abolition parcounty, Nebraska, on a ranch twenty miles war of the rebellion she took an active part in defending the North. No cause for liberty or justice or human rights ever failed to

meet from her a response. "It is by these heroic virtues that the character of Miss Martineau must be judged. She had truth rather than tenderness; justice rather than personal sympathy, moral standards rather than spiritual ideals. She was an accurate thinker, but always stopped short of any intuitive divination. Her literary tendencies were concrete and practical, rather than abstract and imaginative. Her efforts in fiction are scarcely above mediocrity, while, in a paper in the Westminster Review, on The Martyr Age of the United States, she touched highwater mark. To the reformer, all purely artistic, literary and social interests must be subservient to the one great interest of all-that of acting directly on the moral sense of the people. To that end Harriet Martineau was fitted, and in that was the supreme work of her life. It is useless to find fault with such a character for what it is not: to expect from a woman of this nature the poetic sensibility, the delicacy and insight, and the spiritual ideals of life. The positive nature stakes out its path and brings to bear a directive power on persons and events. It has no range of affinities with the subtler influences and possible inspirations of the immaterial world. To Harriet Martineau all revelation and supernaturalism was a dead letter. She saw the visible, she worked with the material, she touched the tangible, but she had little toleration for the higher world, not less real because invisible, whose existence had no reality to her. The great defect in her character was the absence

Magazines for December not Before Mentioned.

of faith; her great virtue was a strict sense

of the sacred rights of every human soul."

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The several departments are up to their usual standard of excellence this month. The editorial section is full of varied topics of current interest, and the year closes with a carefully prepared index for this volume.

THE INDEPENDENT PULPIT. (Waco, Tex.) Contents: Current Theology; Why Should We Avoid the Plain Truth? Practical Ethics; Loss and Gain; A Generous Letter; Orthodox Thunder; The Curse of Immorality; The

American Secular Union; etc. THE PLATONIST. (Thos. M. Johnson, Osceola Mo.) This exponent of philosophic truth has for the month of August, just issued, the fol-lowing table of contents: Boethius, transla-tion; The Trismegisti; Life of Plotinos; Ele-

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents: With Charity to All; The Chinese and Their Philosophy; The American Akademe.

ments of Theology; Iamblichos; The Taro.

THE PANSY. (D. Lothrop & Co., Boston.)
The contents of this issue will be of interest to young readers, and the illustrations add much to the attractiveness of it.

JOHNSTON'S JOURNAL. (New York.) The November and December numbers of this monthly are before us and we find much of useful and instructive reading therein.

A million dollars, it is said, will weigh 1% tons in gold, 25 tons in subsidiary silver coin, 26% tons in standard silver coin, and 100 ton in nickels.

New Books Received.

TELL YOUR WIFE. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, paper cover, 50

ETHICAL CULTURE, By John W. Chadwick. Boston: Geo. H. Ellis,

THE THOUGHT OF GOD, in Hymns and Poems, By
• F. L. Hosmer and W. C. Garnett, Boston: Roberts Bros; Chicago: Jansen, McClurg & Co. Price, paper cover, 50 cents. OUTLINE OF CHRISTIAN HISTORY. A. D. 50-

1850. By Joseph Henry Allen. Boston: Roberts Bros.; Chicago: Jansen, McClurg & Co. Price, cloth, red edge, 75 cents. FIVE MINUTES RECITATIONS. Selected and

adapted by Walter K. Forbes. Boston: Lee & Shepard: Chicago: Jansen, McClurg & Co. Price, THE DAWNING. A Novel. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, \$1.50.

A cigar-smoking doctor says that when other smokers ask him for a light he offers them a box of

matches, but never his eigar. "Gentlemen suppose," said he, "that I do this because my own eigar is not well lighted. The real reason is that I wish to avoid the risk of contagion from any one disease out of the dezen or more which may be transmitted by put-ting into the mouth an article infected persons have The New England Farmer says that farmers there have settled down to the conviction that the silo is a valuable auxiliary to the stock farmer, enabling him to become a little more independent than

serving the crops grown. The Massachusetts farmer who cultivates forty-five acres has fodder enough on hand to winter fifty head of cattle, and will sell his 81 The fruit trees in Santa Barbara are being dug un

and English walauts planted in their stead.

formerly of unfavorable weather for curing and pre-

The Art Age is the only art journal that gives special attention to the best work of professional American artists. Besides other illustrations, it issues regularly an exquisite Forbes Photogravure, suitable for framing. Twenty-five cents a copy. Tur-nure and Gilliss Brothers, publishers, 75 Fulton street, New York.

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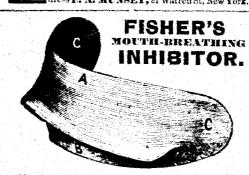
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CHICAGO, ILL., Saturday, January 2, 1886.

#### The Signs of the Times.

A new departure has taken place in a number of Protestant Episcopal churches of New York City. The holding of mission services in twenty-two edifices at one time, for the purpose of a revival of religious interest is something which is looked upon with divided feelings by laity and clergy.

The inspiration for such a movement was brought from England by the Rev. W. H. M. H. Aitken, who is trying to engraft upon the American church the methods of the church of the mother country. That elergyman is described as a large, full-bearded man, and like Moody and Sankey seems endowed with great magnetic power. In fact, we may regard his effort as a kind of revivalism similar to theirs, and differing from it principally as the standard and polity of the Episcopal and Methodist churches differ.

Mr. Aitken has worked as "missioner," with marked success for the past three years, in the large business centers of England, and has, without doubt, created some interest in New York. How much is due to mere curiosity, at the innovation within the staid Episcopalian pulpit, and how much to a new influx of spiritual power, remains to be seen. He has an able assistant in the Rev. W.S. Rainsford, rector of St. George,-notable as the church in which Dr. Tyng ministered during so many years, as well as in other men of perhaps equal note. His chief assistant, Rev. Mr. Stevens, came with him from abroad.

One or the other of these two clergymen have held daily services in Trinity church. at the head of Wall street, and the large structure has been nearly filled with business men of the first position in the community. There are three or four services daily in the other churches which have been set apart for this purpose. In the uptown churches special efforts have been made to gather in the poor, or those who have not been in the habit of attending places of worship on Sunday.

In these churches, the rector gives the entire charge of the service to the missioner, sometimes himself taking a mission in another parish. Among those from a distance are Bishop Tuttle of Utah, a clergyman from Quebec, one from Baltimore, and others from towns nearer the city. Several Englishmen have also come over since they were first es-

The Rev. B. F. DeCosta has explained at length, some of the reasons of the new movement, in a sermon from which we extract the

"A remarkable change has taken place in the spirit of the church. If the men of the last century coul return they would view the situation with surprise The position of the church is, upon the whole, some-what surprising to those who have been wont to riew everything from a traditional point of view. The truth is that deadness and stagnation are a thing of the past, and the church to-day is one of the most important factors of society and is assuming a position of leadership in the most important One by one new movements are being introduced. The coming movement which has attracted so much public attention is one of these, and there no movement of more importance than one o

this kind. Some even may ask, 'What is a mission'?'
"This is a broad theme—a movement like this exending into many departments and affecting many The mission means vastly more than an nareased religious interest. It lies beyond the esabilishment of the feeble in the faith. It is a meet which covers not only the moral and spiritual

nt the temporal interests of the people. First, it means nullification of religious truth. Othwise how can we explain the fact that those who ood apart for long years are united? It is a mision that buries together all parties and all creeds, at the olden time it made no difference in what the word of God was preached; it was re-with a common interpretation. We have take away the names of dread high churchlow churchman, advanced churchman, comon the same level. It means unification of at and a true beginning of solid preparation we work. If those who go about the city for excitement will come to the meeting se to the wrong place. Religion is, not

ple, who have ceased to be, or never have been church-goers. We want to reach all of these people. Another reason is the large number of formal communicants, who attend regularly to their church duties, but do so in a purely formal manner. The irreligion of the young men of our well-to-do fami-lies is another reason why this mission should be started. Then the evils in the life of men and women in fashionable society furnish another reason for its advancement. Fashion is their goddess; but we want to smite the goddess a death-dealing blow. The feeble recognition on the part of masters and mistresses of the need of church attendance by their servants, resulting largely from a want of care for spiritual welfare of servants, is also a need for its establishment. An increase of charity, a reaching out after a larger amount of Christian brotherhood requires the advancement of this mission, and thus committee in charge has placed that upon the lis of reasons. The huddling of the two classes, rich and poor, by themselves in churches is another evil that we want to abolish. The rich man is only to be found up town: the poor in the churches down-town. What we want to do is to establish free churches up-town, down-town, east and west, so that the rich and poor can come together, the Lord being the Father of them all. What we want in the church is more of Christian brotherhood, a carry-

To a looker-on, it would seem this clergyman is more smitten with a sense of the deadness of spiritual life among communicants, than he would have his hearers believe. Evidently the Protestant Episcopal Church is in need of a new and profound inspiration; one which shall trouble the waters that seem but a stagnant pool.

It also seems as if the aim of the missioners was toward a larger and broader religious faith. There is no hint of theological dogma, no thundering of wrath and damnation. Mr. Aitken's first sermon in Trinity, was on the topic, "Is Life Worth Living?" His reasoning was purely ethical and spiritual, as distinguished from theological. There is also significance in this desire for unity expressed in the extract we quote. It certainly indicates a great change in the attitude of the ministry under consideration, and one which is exceedingly significant.

#### Charles H. Foster.

We announced last week the death of that remarkable medium, Charles H. Foster. From the various accounts of his career as a medium, we glean the following from the New York Tribune. A former friend of Mr. Foster gives in that paper some interesting reminiscences of the medium. On one occasion Charles B. Thorne, the actor, Foster and the reporter were sitting in the medium's luxuriously furnished apartments in Twentysixth street one rainy Sunday evening in December, about twelve years ago. Sunday night was dull then, which fact Foster, a thorough cosmopolitan, was deploring, insisting particularly that the theaters should be open. This point Thorne was strenuously opposing, affirming that independent of the morality of things, actors, like the remainder of the world, were entitled to one day's rest a little on account of the strength and violence of the ring.

"Don't bother." said Foster cheerily, "I've (here he smiled at Thorne), I suppose I have the right to one day of rest."

Even as he spoke a tall powerful middleaged man of a most unmistakable scafaring aspect, strode into the room. It was plain that he had pushed by the servant. The manner of the man was disturbed and a lit-

"Which of you is Mr. Foster?" said he, surveying us anxiously.

"My name is Foster." said the medium courteously. "Take a seat. What can I do

The stranger dropped into a seat, the steam arising from his clothes. Although it was raining, he carried no umbrella, and after mopping his brow with a huge silk, colored handkerchief, began:

"I'm awfully bothered in my mind, and I've come all the way from New Bedford to see you. I want you to tell me something. The ship Osprey sailed from this port—"

"Hold," said Foster, "don't say anything more. I know what you want to know."

The tone of his voice was utterly unlike him, abrupt and agitated. He was staring steadfastly, not at the visitor but over his head into vacancy. This lasted only a moment, as suddenly shaking off the trance. for such it seemed to be, he seized a pencil, and scribbling hurriedly upon a sheet of paper handed it to the stranger without saying a word. The man took it, read it, and spring ing to his feet with a terrible cry, "My God, 1 knew it!" rushed from the room.

Those present heard the banging of the heavy door and the sound of the rapid footsteps as they echoed by the windows and down the street. One of the company stooped and picked up the sheet of paper, which had fluttered from his hand to the floor. On it were these words:

"Malvina-Drowned at sea October 23." The hand writing was not Foster's with which both Thorne and the reporter were horoughly familiar.

It appears from the Boston Globe that Mr Foster had been married twice, his second wife being Miss Eva Bassett, of Boston. She died about five years ago, as did their only child. Foster had a severe attack of brain fever, caused by the loss of his family and fortune, and this resulted in a softening of the brain and insanity that caused his death He had traveled all over the United States and Cubs, and in every place he visited money poured into his coffers like water, and as freely flowed out, leaving nothing befind.

While Mr. Foster was a mesmeric subject he was noticed by the late Judge Otis P. Lord, who took much interest in his development. Thomas Gould Appleton, Rev. Mr. Mountford, Harry Edwards, the noted naturalist, and many other literary and scientific | fell into the long sleep. Ordinarily Banks is men, were deeply interested in his strange | fresh, sprightly, and chipper.

manifestations. When traveling he called at Salt Lake City and stopped with Brigham Young, who later sent him his photograph.

At one time when in New York, a gentle man called into his rooms and asked: "Is this Mr. Foster?"

Removing his cigar from his mouth, Mr

Foster replied: "Yes, sir." "Do you give scances?"

ious about."

" Yes, sir." "Well, throw away that cigar," was the

response. "I believe this is my room, sir, and if you don't like the cigar, you can leave; but if you do, you will not hear anything about

your little Mary. It is that you are so anx-

The gentleman dropped into his seat, and the eigar had no further terror for him.

#### Dr. Babcock on Materialization.

On another page will be found a contribution from our esteemed friend, Dr. Babcock, on the much mooted subject of full-form materialization. Dr. Babcock's experiences and conclusions are those of a large number who have attempted in the best of spirit and with faith in the claims of those selling the right to a sight, to satisfy themselves by actual observation of "materialized" spirit forms. We do not wonder at his chagrin and disappointment when at last he reached the conclusions enunciated in his article.

While the Doctor speaks justly, and hence truthfully from his own standpoint of experience, he is too sweeping in his inferences, if not in direct statement. That there are bona fide spirit phenomena such as are classed under the head of "full-form materialization" we have no manner of doubt. These have been observed under conditions presence of Prof. Wm. Crookes, J. S. Farmer Eugene Crowell, Dr. N. B. Wolfe, E. Gerry Brown, Prof. Elliot Coues and some others in America. The editor of the Journal has seen and recognized forms that were materialized to the waist; and this in a well lighted room, with no cabinet in use and while he was holding the medium. No opportunity for delusion or deception existed.

Dr. Babcock's suggestions as to test condi tions are open to serious objection, because of the incompetency of most people to thoroughly do the work he assigns to them: and this objection is made still more forcible by the fact that there are very few who do not feel perfectly competent for the task, and in the blind confidence of their ability are easily deceived. Materializations can be had without the use of a cabinet or any of the conditions permitting fraud or delusion, and with out of seven. Suddenly they heard a vigor- | the medium in view during the entire scance. ous ring at the door bell. They were startled | Manifestations otherwise obtained may be of value to the immediate observers, but are of little consequence as matters for the public to rely on, with rare exceptions. The prolific given orders to admit no one. Like an actor pen and active imagination of a Hazard, a Cross, or a Wetherbee will never strengthen the cause of Spiritualism nor add to the sum of spiritual science.

### A Five Year-old Preacher.

A correspondent of the Cartersville (Ga.) American, relates a curious incident that occurred recently while he was in Adairsville, and which struck him as very unusual and strange. Quite a party of gentlemen were sitting around the stove in Bibb & Elrod's store when a little boy about five years old entered. He was a quiet-looking little fellow and there was a peculiar expression on his face. "Can't you preach for us, Claude?" asked one of the party. It seemed that he was used to that and without any hesitation he placed a chair for a pulpit, took two little books that were handed him and pulled off his hat for business. Before saying a word he knelt by his chair in secret prayer for a moment. He then arose and after looking carefully through one of the little books he announced the number of his hymn, gave it out in language that was lisping and hard to understand, and then sang it through all alone. He then knelt again by his chair and prayed—this time aloud—but in words that no one could understand. He took a text from one of his books, and for eight or ten minutes he preached with much earnestness and spirit. The little audience was profoundly quiet and not a smile flitted over any face.

To the correspondent it was a peculiarly solemn scene. There was a strange light in the little fellow's eyes and a peculiar glow on his face as he preached. He was scarcely as high as the chair behind which he stood. and yet he was composed and easy in his manners. His child voice rang out in a way that stilled the crowd of loafers into a solemn and almost painful silence. Those present could not catch the meaning of his baby words that were so broken and lisping, but they could see the flash of his black eyes and feel the power of his presence. When his sermon was done he sang a song, took up a collection (receipts 15 cents) announced service for the evening and went out as quietly as he came. It is said the scene was no uncommon one, and that he sometimes moves his audience to tears.

Alva Banks, a young man who lives at Pleasantville, N. Y., has just been refreshed by a nice nap of five days and five nights. The odd case of Mr. Banks is of pathological interest, because he has slept so twice before. It is said that he suffered from inflammation of the covering of the brain while getting over that most undignified of ailments, the mumps, ten years ago, at which time he first

#### THE NEW YEAR.

The prospects of the RELIGIO-PHILOSOPHI-CAL JOURNAL, as the New Year is ushered in. were never brighter or more flattering. The good work it has accomplished throughout the ranks of Spiritualism, as well as among a certain class of non-Spiritualists who are auxiously seeking the truth, is manifested on all sides. The piritual sky of the New Year seems clearer and more serene. and the Cause generally has assumed a higher standpoint, and the prospects are far brighter than ever before. Under these circumstances, as we wish our readers a Happy New Year, let us all hope that Spiritualism may continue to rapidly advance, each one clinging tenaciously to all that is pure and soul-exalting, but discarding everything that tends to corrupt the morals of the people or render Spiritualism objectionable.

#### Slowly Convalescing.

In reply to numerous inquiries the Jour-NAL has to say that Mr. Bundy is slowly gaining in health and strength. He is still very weak, but able to walk from an eighth to a quarter of a mile daily. His physicians think he will not be able to resume his office work for some time, and that as soon as he is able to bear the journey,ought to seek a milder climate where he can be more in the open air. He has no organic disease, and is suffering only from extreme exhaustion, the result of years of over exertion and care.

#### A Family He had Never Seen.

The Cincinnati, Ohio, Sun states that several years ago a resident of one of the suburbs of that city had the misfortune to become toadmitting of no scientific objection, in the tally blind, a cataract forming over his eyes. While in this condition his wife died. A (editor of Light), and others in England, Dr. | young German girl whom the unfortunate man had never seen was very attentive to his wife in her last illness, and after her death did what she could to make the grief-stricken husband and his two little children as comfortable as possible. Such devotion did not go unrewarded. The blind man proposed and was accepted. He married the faithful girl. Two children were the result of this union. During his years of blindness the sightless man never lost hopes that some day he might again look upon the beauties of

Nature and the loved ones around him. A physician was finally consulted, who agreed to attempt the removal of the cataract. The operation was successful, and he from whom the light had been shut out so many years saw again. He was almost beside himself with joy. A friend, who was at once recognized, came in, leading a lady by the hand. "Do you know who this is?" he said to the be seen with the microscope. With this brush happy fellow. "No, I do not." "That is your wife." And then the pair, one of whom had robe to remove the pollen dust with which it never seen the other, fell into each other's becomes loaded while sucking up the nectar. arms, and a domestic scene of pathetic beauty ensued. The two little children were also brought in to their father. He clasped them to his beating heart, and all the miseries of the past were forgotten in the pleasure of that moment.

### GENERAL ITEMS.

J. Frank Baxter is lecturing in Boston, Mass.

J. J. Morse has been lecturing at Dover, N H., and Norwich, Ct.

Adelaide Rudolph, a niece of Mrs. Garfield has been elected Latin professor of the Kansas University.

Pope Leo is said to have an income of \$1,-500,000 annually, and it is stated on the authority of Monseigner Capel that the Pope's personal expenses are limited to \$2.50 a day.

Some of the medical papers say that a great deal of quiet tippling, especially among women, is carried on by means of the quasi-

medicament called "beef, iron and wine." Mrs. L. Pet Anderson, the medium, has left San Francisco for a while, and is now located with her kind friends, Mr. and Mrs. W. Godbe, Bullionville, Nevada, where letters

will reach her. Chicago rejoices in the possession of a regularly chartered Mental Science University. The kind of mental science to be taught is made clear by the fact that the President is the editor of the Mind Cure Journal of this

The "students' number" of the Progrès Medical, describing the status of medical education in thirty countries containing medical schools, makes it appear that the requirements for a medical degree are lower in the United States than in any of the places nam-

The British Museum has now a department devoted entirely to newspapers, which is a great convenience. The number of readers by special ticket has now increased so largely that although only adults are admitted, more room will soon have to be provided or the admission limited.

Doctors say that women should be cautious how they call to offer sympathy to neighbors having sick children. Women's clothing offers inductments to fugitive bacteria, and several instances have been recorded lately in which contagious diseases are known to have been brought about by germs carried into the household in the folds of heavy woollen fabrics.

During the recent visit in Boston of the Kev. Mr. Haweis a reception was given to him at a private house. One of the lions of literary Boston was among the persons introduced to him. In the conversation that "I am so sorry that I did not get to visit Boston before your great men were all dead."

When an English preacher goes into poli tics he goes in strong. The Rev. G. A. Deni son of Taunton says: "I have known Mr Gladstone for forty-five years, but I would not trust him with a brass farthing."

M. Chambery, a young French actor who had created a stage sensation by his mimicry of Sarah Bernhardt, was set upon and beaten to insensibility by one of the actress champions.

Dr. J. K. Bailey during December spoke at Jamesburg and Lakewood, N. J.; Prospect Plains, N. Y., and Spruce Creek, Pa. He lately naid a visit to the home of our contributor. J. G. Jackson, of Hockessin, Del.

When the King of the New Zealand Maoris was in England he promised to work for temperance reform among his people. He seems to have kept his word, for it is now announc. ed that more than 11,000 of his subjects we ar the blue ribbon of teetotalism.

These parting words of Canon Farrar need to be heeded: "If Christianity is to hold her own, Christianity must beware of stagnant doctrines and dead theologies. Theology must learn to change her mind voluntarily and by her own insight, and not be forced to do so only when the strangling grasp of seience or criticism is at her throat."

It is well known that Japanese artisans sitinvariably upon platforms or upon the floor, their legs crossed under them. When attempts were made in the Japanese village in New York to introduce chairs and tables the Japanese workmen complained that it tired them to sit on chairs, and the old custom was continued.

A leading Chinese merchant in San Francisco gives the names of the Chinese Six Companies and the number of Chinamen in California in round numbers as follows: Ning Yung Company, 80,000 Chinamen; Tung Wo, 33,000; Sam Yup, 35,000; Kong Chow, 40,000; Hop Wo, 55,000; Yen Wo, 10,000; total,

An excursion of four hundred people, on its way to California, stopped at El Paso, Texas, one day last week. Nearly every one immediately crossed to El Paso del Norte, on the Mexican side, to witness the bull fights in progress at a festival. They were chiefly Boston people, and explained that they went out of parely scientific curiosity; but the Mexicans, who observed their enthusiasm. think otherwise.

A bee's working tools comprise a variety equal to that of the average mechanic. The feet of the common working bee exhibit the combination of a basket, a brush, and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, is only to of fairy delicacy the bee brushes its velvet Another article, hollowed like a spoon, ceived all the gleanings the insect carries to

The Weston (Va.) Republican says: "Dr. Slade is still here engaged in astonishing the natives with spiritual manifestations. Many seem convinced with his demonstrations as a medium; and claim that they can and do hold direct communications with deceased friends, while others still doubt, and believe that the phenomena can be accounted for independent of those who have faced the unknown. As the Doctor is a man of extraordinary powers physically, and probably otherwise, we would prefer withholding our opinion until he moves hence."

A Washington letter to the Cleveland Leader says: "Dr. Mary Walker, wearing her Grand Army badge and claiming the rights and privileges which are accorded to an old soldier, called upon Commissioner Black at the Pension Office to see that official about some matter or other in which she was interested, but he refused to listen to her on the plea that he was too busy. She persisted, however, and the Commissioner, to get rid of her, sent for the Superintendent of the building and had her put out. She protested against being treated so ungenerously, but it did no good; her strength was not equal to that of the superintendent."

An electric boy is reported at Youngstown, Ohio-Frank Burnett. A special to the Cincinnati Enquirer says: "On his approach chairs and tables dance and heavy articles totter that his natural strength could not move. The lad is unable to explain his unnatural power, and has always enjoyed good health. The tests made thus far show the lad to be able to do more than he has claimed. It is probable medical experts will examine him to ascertain if possible the secret of his power." He is described as being fifteen years old and slight of build, and lives with his mother.

The Iowa courts have made an important decision regarding the civil rights of colored people. A negro who was refused admission some time ago to a place of amusement-because of his color appealed to the law, when the Circuit Court held that it did not appear from the averments that plaintiff had any legal right to enter the place of amusement. The Supreme Court affirms this ruling and says: "The act complained of by the plaintiff was the withdrawal by the defendants, as to him, of the offer which they made to admit him, or to contract with him for admission. They had the right to do this, as to him or any other member of the public. This right is not based upon the fact that he belongs to a particular race, but arises from the consideration that neither he nor any ensued the English visitor naively remarked: other person could demand as a right, under the law that the privilege of entering the place be accorded to him."

#### J. D. Hagaman Explains.

(PRIVATE )

J. C. BUNDY-DEAR SIR: I must confess that the Journal is the only Liberal and Spiritual paper out of the many that I can conscientionsly endorse, and unless others adopt the same principles, seeking for truth and justice, they are doomed to die with all phenomenal or physical

Spiritism. I have passed through your city twice within the past seven weeks and called at your office, but learned from your assistants of your illness, and did not trouble you. I see by some Spiritualist papers that I am endeavoring to "catch gulls" outside of the spiritual ranks, which seems a little strange to me.

My work at Ottumwa, Iowa, was photographing some of the paraphernalia I have been able to capture from mediums while using them, and I was in hopes to have exhibited them to you while in your city, though they will soon appear in my book,en-

titled "Mediumship Unveiled." Some of my spiritual friends seem ready and willing to persecute without a reason I am now receiving cheering words from all quarters, asking me not to reveal the fraud and deception connected with Spiritualism—that it will injure the cause. I, Bro. Bundy, am a thorough Spiritualist, and if by my revealing a few truths regarding mediumship I am the cause of destroying the religion of those whose faith is based upon the letter or physical manifestations of so-called Spiritualism, I can but say "Amen to it." For it, like the letter-teachings of all other religions of the past, has already cursed the earth too long, and must fade away. The facts are, that nine-tenths of the manifestations in all forms are fraudulent, and the other one-tenth we know but little about.

I shall endeavor to batter at the walls of fraud and deception in my feeble way, and those who feel afraid of the cause being injured thereby, should remember that the truths of Spiritualism have lived through the tyrannical ages of the past, and will rise above the poisonous vines that have twined themselves about it, and it is the duty of every honest Spiritualist to rally to the front and stop the career of those who are deceiving the credulous.

I shall give an entertainment at the Assembly Hall, this place, Sunday night, Dec. 13th. Use this in any shape, if you choose. Respectfully yours for the truth. J. D. HAGAMAN.

Jackson, Mich., Dec. 10th, 1885.

#### HAGAMAN'S ADVERTISEMENT.

HAGAMAN'S ADVERTISEMENT.

ILLUSTRATED LECTURE! OF PHENOMENAL SPIRITUalism, or the Mysteries of Medianship Unvalled! By
br. J. D. Hagaman. Exhibiting and Hustrating the various
Modes, Phases, and Physical Manifestations of so-called
"Spirit-Power." Revealing and Exposing the Mysterious
Tricks and Fantastical Feats of Spirit Medias in their ex raordinary Seances. Fully Revealing how spirits prove their
existence by means of table performances, clairvayance
trance, etc. How they perform slate writing, by various
methods. How they communicate by means of pelici reading. How they exhibit their power, and demonstrate the immortality of the soul in dark circles. How they materialize
and dematerialize forms in the cabinet. How they cause the
names of the dead to appear upon the human arm. How
they produce fuces, hands, clothing, and other paraphornaha
from the atmosphere. How they disluterate and pass solids
through solids. How they manifest through all test conditions, practiced by mediums. How are intelligent person
may become a successful medium. Such phenomena has
puzzled the most learned, and today is accepted by more
than ten million people. Mr. Hagaman has been an carnest
and practical investigator of the modern science for the past
ten years and has gained a reputation as one of their most
gifted and successful mediums. Spiritualists want to know
the secret of these manifestations; skepiles; the Cherky, Amateur Mediums; the whole Public want to know them and
the Professional Medium must know them and
the Professional Medium served when the Manifestations
of the most noted mediums are performed.

On the 16th ult., the editor caused a letter to be written to Mr. H., in which the latter's assertion as to the amount of fraud was characterized as "too sweeping" for a general statement. Other points touched upon will be readily inferred from the response to this letter, which reads as follows:

WESTON, MICH., Dec. 20th, 1885. JOHN C. BUNDY-DEAR SIR: Yours of the 16th, at hand. I do not think I am far from right when I state that 90 per cent. of the physical manifestations, materialization, etc., are fraudulent. The religion of Spiritualism has always come natural to me. My parents, as well as myself, have always at times been clairvoyant and clairaudient, but knew nothing of Spiritualism until we moved into a socalled haunted house, which was very interesting, about eleven years ago. This started me to investigate with mediums, and my health not being good for seven years l traveled and visited all mediums whenever opportunity afforded. I held a grove meeting at this place in 1880, and have been almost constantly working for the cause, in starting local societies, camp meetings, organizations, etc. I have spent hundreds of dollars endeavoring to further the truths and teachings of Spiritualism, and have received nothing in return; neither do, or did, I expect to in this life. I have never attempted to make capital out of Spiritualism. That has not been, nor is not, my purpose. In my book I am giving both sides a fair representation, relating its teachings from a higher standpoint; how to investigate; how to become a medium or develop the powers that may be lying dormant, in one's organism; also showing the fraud and deception practiced by mediums. I am not denying my own or any honest mediumship. I would be perjuring myself to do so. The investigators have had a great deal to do in making mediums fraudulent, by asking too much and by accepting phenomena too easily.

Any information that I am able to render

you regarding certain ones imposing upon the credulous people, by their so called me-Respectfully yours. out. J. D. HAGAMAN.

### Publisher's Notice.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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

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

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

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

Adirondack Murray says that while a Yale student he lived four months on a diet which cost him 56 cents a week-Indian meal and water, not enough meal and too much water. General News.

Mr. Gladstone's correspondence amounts to 3,000 letters per month.—The management of the Italian railways has finally decided to receive velocipedes as part of travelers' luggage.—The late Lord Dudley's famous Raphael, "The Three Graces," has been sold for £25,000 to his Royal Highness the Due d'Aumale.—The Buckstone, a well-known Druidical rock in the Wye Valley, which was overthrown in June last, has been placed in its former position. The work has cost nearly £500.—A letter awaiting a claimant in the West Point (Ga.) Post Office is thus addressed: "To my Papa, in West Point, Georgia, America." The missive came from Hanover, Germany, and is supposed to have been written by a small child.—The Prefecture of the Seine has accepted the tender of a builder for the construction at the Pere la Chaise Cemetery of a crematory. This is the first time that an apparatus for cremation has been ordered by an administrative body.—Austrian news papers report that six of the American medical students at Vienna not only offered to Servia their gratuitous aid in attending the wounded, but actually left for the front, and six others hold themselves ready to start .-The Echo des Alpes publishes a summary of the fatal accidents that have occurred since 1859 in climbing the Swiss Alps. During this period there have been eighty such activities as the second of the summary of the summary of the summary of the second of the summary of the second of the summary of the summary of the summary of the second of the summary of the second of the summary of the summar cidents, whereby 134 persons have lost their lives. Of these 40 were guides or porters, 80 tourists, 2 monks of Mount St. Bernard, 11 were workmen journeying over the mountains, and I was a crystal seeker .- A touching example of confidence in the unknown factors of human existence is related in Gaillard's Medical Journal. A countryman, with a distressing toothache, asked a druggist for something to relieve him. "We have various remedies for that trouble," said the drug man, "and can give you anything you like." "In that case," said the countryman, "I guess you kin give me a small bottle of the Boston faith cure."—Tobogganing is growing in favor in the East, especially in Boston, where a club has been formed with a membership of two hundred. On a farm in Brookline has been built the slide, which it is the intention to have brilliantly lighted. Strict rules governing the slide are to be framed, and men employed to see that they are enforced. Tobogganing is also booming in Burlington, Vt., and a carnival is soon to be held there.—Experiments on animals for scientific purposes sometimes give delusive results. When M. Bernard was heating some birds artificially before the Academie de Medecine, in order to explain the effects of fever, Dr. Beaumetz is said to have turned to his friend, Prof. Peter, with the remark, "Bernard is not with the remark," nard is not putting these animals into a true

condition of fever. He is performing a cul-inary experiment; he is cooking them!" Faure, the great French baritone, is on the point of publishing a work on the art of singing.-Chicago now claims a population of 750,000, and the Times thinks she will outstrip London in 1910 "if the present ratio is maintained."—A young man in Independence, Mo., is in a peculiar strait. He wants to marry a girl, but cannot get a license, as she is an orphan of 17 and has no guardian, a non-entity in short, in the eye of the law.—The wife of the new Chinese Ambassador has startled the Parisians; she is a sensation in dress. Such lovely silks, such brilliant colors, and elaborate and graceful embreidery have hardly been dreamed of.—It is the fashion to place gold paper hearts and dried rosebuds wrapped in magnolia leaves on the tomb at Verona. Juliet's tears are sold in Verona; but they are confectionary, a sort of Verona brandy ball.

We are in receipt of No. 6, vol. I., of the Youth, published at 148 Monroe Street, Chicago. Its pages are devoted to the interests and pleasures of the youth of every family. Each number seems to be steadily improving and the publishers look for a bright and prosperous year. The reading is good and wholesome, which is much to be desired, and the pages are enlivened by appropriate illustrations. A pleasant feature is a batch of puzzles, and we advise young friends to try and win one or both of the prizes offered. The subscription price, only 50 cents for the year, comes within the reach of all who would enjoy reading it.

Mr. Clinton Rosette has issued the first number of The Tax-Gatherer, a weekly paper, published at De Kalb, Illinois. The editor announces that it is to be a Democratic journal, devoted especially to the American system of taxation and the advocacy of the immediate reduction of all protective tariff to a purely revenue basis. Its columns are for those desiring information and an accurate understanding of the great questions of the day, and of the principles and true policy of our Government. Terms of subscription: \$1.00 per annum in advance.

The late Byron Boardman, of Norwich, Ct. provided in his will for the donation of \$5,000 to the local Spiritualists' Union, of which he was an enthusiastic member, and always ready with both purse and pen to maintain its doctrines. When James Boardman, his brother, died some time ago he bequeathed to the Society \$1,000. The entire sum is to diumship, I am at your service to crush it be controlled by five trustees. The Union contemplates leasing a hall with the proceeds of the fund.

> The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of Mental Science Magazine, 161 La Salle St., Chicago, are each in 16 pp. pamphlets. Single copies, 6 cts.; per dozen, 30 cts. The three, 12 cts. Address

### AN EXTENSIVE SEED WAREHOUSE.

WM. HENRY MAULE, of Philadelphia, has taken possession of a very commodious and elegant build-ing, which he has had built the past Summer for his Seed business exclusively. It is unusually strong, substantial, admirably adapted for the purpose for which it was erected, and is said to be the handsomest seed warehouse in the country. Some idea of the immense business done by this house in garden seeds may be inferred from the fact that lest year over 200,000 catalogues were sent out to market gar-

A Montreal backman, who took a couple to church the other night to be married, and quietly slipped off during the wedding ceremony to earn a little extra money, was surprised on returning to hear the bridegroom boidly ask for the money he had made while away. The coachman, however, seeing a constable on hand, and not being desirous of becoming defendant to a lawsuit, handed over the cash, and drove the newly wedded pair home.

A French paper, Le Courier des Loudres, has just appeared in London.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores. to the organs of respiration their natural strength and vigor. ise, 50e, and \$1.

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a

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

Glenn's Sulphur Soap heale and beautified, 25c. GermanCornRemoverkillcCorns,Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 58c. Pike's Toothache Props curo in 1 Minute, 25c.

#### Business Lotices.

Hudson Tut Le lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic addresss, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

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

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

AN ENGLISH CLAIRVOYANT of note has discovered an unfailing remedy for Baldness and Gray Hair, Send for circular, L. MILLER, 33 N. Ashland Av., Chicago.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 p. m. at G. A. R. Hall, 167 Washington St. The exercises will consist of a lecture, test-, short addresses, and sloging.

DR. J. H. RANDALL, President.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulten, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:56 P. M. Laidies Aid Spelety meets every Thursday, 8 to 10 P. M., John Jeffrey, President; S. B. Nichols, Vice-President; Miss Lulu Beard, Secretary; A. G. Kipp, Frequerer.
January and February.—Mrs. A. L. Lull, of Lawrence Kansas,

The Ladies Aid Society meets overy Wednesday afternson at three o'clock at 128 West 43rd Street, New York.
The People's Spiritual Meeting of New York City, convenes, every Sunday at 16:36.4. M., and at 2:36 and 7:39 P. M., at Miller's Arcanum Hall, 54 Union Square.

FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springe, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Menday and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate.

E. J. HULING Sec. H. J. HORN Pres.

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The Turkish Bath.

DESCRIBED BY A YOUNG WOMAN, (After taking a bath at Dr. Somer's at Grand Pacific Hotel.)

Has any of your wandering paths Ever led you to the Turkish baths? They're the finest of all things, never doubt it; Just alt down, and I'll tell you all about it.

First of all you are shown to a cell: There you proceed to take off-well. You may retain your hairpins and rings, But you must remove all your other things. Then you wrap yourself in a sheet, And fold it around you from head to feet And you'd better take one of your own If you chance to be large and pretty well grown. For you'll find—and your modesty 't will harrow— That those provided are rather narrow).

Then you follow a girl in solemn procession. Like a white-robed nun going to confession; And she lays you out on a marble slab, And you feel like a lobster, or maybe a crab.

To state that the room is extremely hot The bounds of truth oversteppeta not.

Pretty soon you begin to melt.

And you wonder how Shadrach and Meshack felt. Then you're put in a room that's hotter still,
And here you really begin to grill,
And the perspiration begins to flow,
And you think of poor Abednego.
Then you lie, and think of your sins—
And all you have heard it will do for skins— Till your very eyeballs begin to burn. Then the pretty girl comes, and says it's your turn, And then, stretched out as if you were dead, On a steamy, slippery marble bed, With a rubber pillow under your head, You're splashed, and soaped, and scoured, and

In fact, most comprehensively scrubbed; At last somewhat to your consternation, Are played on by hose, like a conflagration.

Then, tucked away in a clean white nest, You can go to sleep, or can lie and rest; And everything in the whole arena Is as clean as it is at home-or cleaner; And when at last you dress for the street You feel so supple, and nice, and neat, And even your temper has grown so sweet, And you feel no longer cold or hunger, And you look at least to be ten years younger; And be you as fat as a seal, or thin as a lath, Forever you'll bless the Turkish bath. -Saturday Evening Gazette.

#### Evil Spirits.

To the Editor of the Religio-Philosophical Journal:

He who is unaware of the fact that evil-minded spirits communicate with mortals must have a very poor appreciation of the spirit message. To illuspoor appreciation of the spirit message. To illustrate: a few evenings ago the writer sat with a friend for spirit raps. The raps came. I believe no Spiritualist will claim that raps accompanied with intelligence can be produced by unconscious cerebrations, by self-psychology, or by any kind of mental hallneinstien. A transa medium may be moved tal hallucination. A trance medium may be moved by any of these things. Now in the case under con-sideration the raps informed me that my father was present, that he came to cheer and encourage me. Query: If I am not to accept the doctrine that evil minded or wicked spirits often communicate, I must take for granted one of two things: either that my father communicated, or that raps may be produced and spell out intelligent messages, when no spirit is present operating, (assuming the absence of fraud, as I could well do in this case). But this spirit said he was my father; ergo, he was my father, or raps can be accounted for. If this spirit was not my father, then he hed when he said he was, in which case he was an evil or lying spirit. But on the following evening it was rapped out that my father was present at the seesion of this second evening. but now he emphatically denied having been present on the preceding evening. An explanation of the situation was properly made to the communications **nte**lligence, and an *c* planation was "evil spirits." The intelligent reader will observe that whatever will prove the possibillty of admitting my facts, and at the same time prove that evil spirits do not communicate, will at once prove that raps may (in good faith) proceed from mundane forces.

If they may thus proceed the probabilities become extremely great, that they are never from spiritual sources. We have all learned that communications through independent slate writing have contained the plainest of falsehoods; many, in fact, similar to the above. If it is possible to show that independent slate writing also may proceed from mundane sources, we shall have destroyed the presumptive evidence of these channels of spirit communings; and in the same mode we may proceed to destroy them all. When we shall have accomplished this end, we may look about upon the dreary fragments of the evidence of immortality remaining, with the gravest of doubts and with the extreme probability that the entire field will soon be explored and explained. He who starts out postulating the purity of all communicating spirits will find himself surrounded by a

web of woeful absurdities. It is true that if all communications came through mediums in a trance state, we might trace the error to the mind of the medium, but when through the channel of moving material bodies I never could see how falsehood and contradiction could be explained away, without admitting a mundane hypothesis for the entire curriculum of phenomena. I can appre-ciate that some one might contend that, after all, there have been truths communicated through these several channels which could not have been thus given except by certain persons now deceased; yet we would feel nervous in resting our faith upon sources of communication which might be accounted for upon simple well known principles. It would seem the most logical and natural to accept of the doctrine that in whatever moral and mental condition a man dies he shall reappear in spirit life; that the lowest grade of spirits is nearest the earth, and that this grade is the one with which we are largely

in communication. When we account to this view we shall be in a po-sition to account for all the little "Choctaws," "Mol-" "Minnies" and "Susies" who come to us through the lower classes of mediums; otherwise we must generally look upon the medium, even through our extremely honest neighbor, as a fraud and deceiver. To the thinking, experienced Spiritualist these lines will appear as truisms; but to those just entering the study, they may prove of some value.

Again, aside from our logical convictions, when we

take the ground that a large per cent of the spirit communications are from evil spirits, we shall have the happy satisfaction of knowing that we are in perfect accord with all of the intelligent spiritual

### Concordia, Kansas.

### Letter from Rev. J. H. Harter.

we the Editor of the Religio-Philosophical Journal I have lately visited and lectured in Herkimer county, N. Y. Herkimer is my native town. Years ago I preached Universal sm in every town in the county. Having entered the grand and sublime province of Spiritualism, it is now my joy to pro-claim it. I spoke in Shell's Bush, (Herkimer) Jordanville, Columbia and Little Falls. In the latter place, over thirty years ago, I organized and cetab-lished a fine Sunday School and musical Society; both have prospered. A fine brick house of worship has been erected there. By the invitation of the pas-tor, Rev. R. E. Sykes, I addressed his congregation at his regular Sunday evening service. During the day, I also addressed the Sunday School, which is large and prosperous. My old friends there and in the vicinity, subscribed nearly \$200.00 towards "The Harter Home" for which we are trying to raise funds to pay for. Heaven bless them. Auburn, N. Y.

Charles Dawbarn, the lecturer, writes: I have been surprised to find how well known the JOURNAL has made my name. In Providence last week I was specially thanked for "The Gospel of True Manhood" you published, and I was very glad is find you had readers there. One who reads the CONNAL for a year finds its sterling qualities to the ment. If I always agreed with you, I shouldn't must be read your paper, but I always set you down to distanting just what you say, and in this world that was selling in the world that

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal: The subject of Mr. Gopal Vinayak Joshee's dis-

course, Sunday, Tec. 12th, was "Missionaries in India." After a prayer to the Creator he spoke as follows:

"You have been pleased to come to hear me speak on a difficult subject. My past and present experience teaches me that my remarks on the missionary labors in India will be rather disappointing to you. It is natural for you to expect me to speak in its favor; but it would not be proper for me to do so unless I felt like pleasing you as a matter of conveni-ence. Americans, as a rule, are polite and courte-ous, but very sensitive. You all will admit that there is no sin greater than international insult. It is very painful to a speaker to see any of his hearers leave the hall abruptly. Don't feed the hungry if you please; but if you invite a man to dinner, and remove his dish while he is eating he will go mad, and bring sad results to bear on society. With these introductory remarks, I beg leave to proceed to the subject selected for this morning: The Missionaries in India.' I am sure you have heard about the good they have done to other countries. I am sure you largely contributing your mite to the foreign missions funds, that more good may be done to the so-called savage and ignorant men and women of the heathen land. I must give praise where praise is due. Your disinterested philanthropy has awak-ened all nations to their sense of duty and responsibility. I admit that your missionaries have done a world of good. What kind of good is done by them. The term, 'missionaries,' conveys an idea that they are a religious body, whose duty it is to bring the ungodly people into repentance and the worship of God as their creator. Have they done anything of that sort? Were the people to whom they were sent to preach the gospel ignorant of God? I will not answer these questions just now, but take you to look into the motive that prompted the so-called followers of Christ to visit foreign lands.

"About the 3rd century after the death of Christ there was no organized body of apostles. Whoseever indulged in narrating the legendary accounts of Christ were persecuted and put to death as it was then believed to be false. Generally poor and illiterate persons take to religion as an honorable way of earning their livelihood. It always sharpens the intellect to prove falsehood to be true; so these bread-and-butter-religious zealots came to be learned, and composed the Bible in spite of opposition and persecution. In the 4th century the spirit of religious crusade ran very high, and bloodshed was the order, when a Roman Catholic saint left his country for India; not for preaching the gospel, but to save his life. He travelled as a mendicant in the Eastern countries. He was very shrewd. He put on the re-ligious garb and mixed with the hely orders of In-He studied our weaknesses, not as a religious body but as a religious factor. The Indian gold and diamonds dazzled his eyes; the religious ceremonies and devotion made a deep impression on his mind He was wavering between conversion to their re-ligion or adherence to his own. He said that if he became a heathen, he would attain salvation, but if he adhered to his own he would not impoverish himself, and introduce gold and silver vessels into the church, but earich his country and people also. We know from experience that God-fearing people are generally inattentive to the political features of the country. This shrewd Roman Catholic noticed this defect and returned to his country and told his people all sorts of stories against the heathen; as I said before, he had left his country to save himself from persecution, but when he returned home he pretended to have forgotten all about it, and said that his country and his people were all religious men, and that those in the east all irreligious; they knew not God, no sin, no hell and heaven. He thus addressed

his people:
"Oh! brethren, through Jesus Christ we are all saved and shall reign forever in our Father's man sion. But look at the people in the east. I have just returned from that country; they are doomed to everlasting perdition if we do not go to their rescue and preach the holy bible.

"With such harangues he moved his people to direct their attention to the east as the land of God's eternal curse. Now, my dear andience, if I were to follow the same course and say that you are all right. and we all wrong, you would readily appreciate my lecture and fill my pockets with money; but if I tell you that you are not doing well, and that you follow a false religion, you will at once get off your seats and leave the church abruptly. Adulation is sweet to every one. If we tell a bad man that he is very good, or tell a drunkard that he is a benefactor, he is ready to sacrifice his life for your sake. Soit was with the bloodthirsty people in the west. The Roman Catholic Blshop pronounced them to be pious and religious people, notwithstanding the innumerable crimes and murders they committed, and all others as heathens or godless. Do you wonder that you consider yourselves saved and all others as merting brimetone? This was the origin of missionery ting brimstone? This was the origin of missionary enterprise in foreign lands. These greedy Christians did not go to the adjoining countries where there was nothing but sand and flint, but to those countries which abounded in gold and silver, and where industry was an honest pursuit and selfishness an

unpardonable sin, and ingratitude a capital crime. For some time before the 15th century missionary emigration was very scarce and rare. Tigers and lions do not generally pounce on man, but when they once taste blood, they don't like to kill any other animal except man; so that when the greed of gold increased in the Western mind the number of missionaries for foreign lands increased also. The very fact that they were all mercenary soldiers, proved conclusively that they were not re ligious people. Jesus Christ told his disciples that they should not carry two coats even, nor should they carry any money, but look at the foreign mis sion fund. Is it not against the teaching of Christ? But I forget; those who go to foreign lands are not missionaries but a political body. The so-called missionaries are sappers and miners. They go first to cut trees and make roads, and close behind them are the army and man of wars. In the recent China-French troubles the missionaries were found

to be the political spies. "Now ninety-nine per cent of the people who contribute their mite to support the so-called missionaries are entirely in the dark as to what they have been doing in foreign lands. If they were to know ene-hundredth part of the mischief done by mission-aries, they would stand aghast and drop dead on the ground for the part that they have unknowingly taken in the massacre of mankind and the general immoral education imparted to them. For the last years these missionaries have been in league with all political and commercial parties; they are, be-sides, found instrumental in opening saloons, theatres, operas and circuses. Missionaries are found to be shareholders in factories and stores; they are known to have contributed articles to the papers contrary to what they have been preaching from the pulpit in church. What is this, my dear friends? Does not this cast a slur on the character of your nation? If these charges be correct, would I be wrong in blaming you in forcing your immorality upon foreign nations? I have been with the missionaries for the last 22 years. The more I look into their characters, the darker is the dye that stains them. I speak against Christ and his teachings, but I find his followers unworthy of his name. They have been bribing men to embrace Christianity. They are kind to those who are likely to become converts o it. There is no merit in showing kindness to one who is known to be good. What good is there in treating our equals with respect? What good is there in feeding the fed, and clothing the clothed? What good is there in conferring favors on the deserving? It is meritorious to help the unworthy and trust the unfaithful. It is praiseworthy to shelter a villain and protect the guilty. Where are men to be found who are really charitable and unselfish? I have traveled 18,000 miles in search of such men. I have come in contact with all classes of people, but with one or two exceptions the generality of missionary men are no better than the worst condemned souls ever born on earth. Examples are better than precept. Experience is more convincing than hearsay evidence. If any one can point out one man among thousands who has eutered upon mission-ary labors as an exemplary character, I shall withdraw all my charges and bear the cross of Christ, but my experience is different. I have always found

them to be bread and butter Christians. "I was a boy of 12 when I first come in contact with a missionary. A tent was pitched out of our town, and a white man lived there; the town was alarmed, as his appearance and surroundings looked hideous. We apprehended some dangerous plague befalling us. When a plague or pestilence visits us, we at once conclude that some had spirit is sojourn-ing among us. We therefore make a sweeping search after it and drive it away. We collect a hand-

ful of rice for each citizen, cook it, and load a cart with it and a dozen chickens, one or two hams, and make a present of them all to a witch or goblin, and thus send him away out of town.

"The white man, therefore, was the forerunner of some calamity. Our parents told us not to go near him; he would, however, force his presence upon us and distribute some tracts which our parents generally described as sinful. He stood at one of the corners of the street, and preached about God's only begotten son and salvation, and we all laughed at him as if he were a mad man and an idiot. He distributed sweets among boys and girls, and thus tried to get a hearing. In the course of time he seduced one or two young men and made them Christians. We, therefore, called him a man catcher. He aftewards secured the good influence of revenue officers, which converted our laughter into silence. Thus, my dear friends, sweets, money, force and influence entrapped and waylaid the needy; Navayar Sheshadric and Kristo Mohem Bauneryi were baptized when only Io years of age. Do you think a boy of fifteen is able enough to study his own religion and decide be-tween good and bad? Schools were opened for teaching the children to read and write English. My desire to learn the English language grew stronger as I saw many of my comrades on the road to bet-tering their prospects in life. A man who knew a little of English was eligible for posts under Gov-ernment, whereas a learned Pandit was reduced to sheer poverty because of his ignorance of the lan-guage. Soon after I mastered the English alpha-bet, I was reading short sentences when I came across a line: Man has a soul, and the cow has no across a line: 'Man has a soul, and the con account soul.' I did not exactly understand what that meant. I requested my master to explain it. He said it

I attended a mission school established by the Free church of Scotland, and learned there for the first time that there is no sin in eating and drinking as we please; caste system was a humbug, sanc-tioned by priestcraft. Our religion enjoined the people not to take a drop of liquor and inflicted capiple not to take a drop of liquor and inflicted capital punishment on delinquents. The missionaries taught no such principles. 'Eat, drink and be merry,' is all that we learned in our schools. We saw missionaries indulge in drinking. Nations borrow vices more readily than virtues. Our people, therefore, took to drinking and brothels in spite of religious injunctions to the contrary. This is the good we have derived from your religious teachers. we have derived from your religious teachers. My friend and I went one day to a gentleman's house where we saw a brandy bottle on one of the house where we saw a brandy bottle on one of the shelves in the parlor. There was nobody there besides us two. I said to my friend, pointing my finger to the bottle, 'Do you know what it contains?' 'Liquor, I believe,' replied he. We had never tasted liquor up to that time. I therefore said, 'Let us see how it tastee,' My friend consented to it. I took down the bottle and was gainst to even it when how it tastes? My friend consented to it. I took down the bottle and was going to open it, when through haste I flashed the contents on my clothes. Stealthy habits are always injurious. My friend kept a close watch that no one came up stairs while we were learning English vices. We filled our glass and tasted it. My friend exclaimed, Hello! it has no taste; it is like water. I, being wiser, replied, 'Don't you know liquor is water extracted from We were thus satisfied that brandy was another kind of water. After achieving this exploit of English renown and enterprise, which has made you all the most civilized people in the world, we were descending the stairs when the owner of the house met us half way and demanded explanation of what we had done up stairs and how we got our elether world with leaver. We could not expected clothes soiled with liquor. We could not conceal our evil deeds; we told him all we did, whereupon he reprimanded us and warned us against recurrence of such things. He said that the bottle was emptied into the throats of its votaries only last night, and filled with water. Had it contained liquor, and had we drank it, it would have been dangerous. 'Boys should not drink. He gave us good advice, but could not see that drunkards had thrown temptations in our way by keeping that bottle in the parlor filled with water. There would be no robbers if there was nothing to steal.

"In Burmah and Japan no looks and keys are in use. Doors open day and night, but in Christian countries doors have as many bolts and locks as there are members in the house. So you see the Christians have coined all the wickelness, and manufactured all the vices, and exported those commodities to foreign lands where simplicity and innocence reigned. So your drunkenness is the Christian blessing or salvation conferred on the children of India. England and America are the boasted nations of the universe. yet they are the most unscrupulo We shall be thankful if they import all the good things they possess, but if they send their vices, we are obliged to condemn their actions. I happened to go to Bombay for prosecuting my English studies. I did not know where to go and rest my weary head, being friendless and penniless. I was walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahman; the convert, who was also a high caste Brahman before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were not in the habit of drinking liquors before the missionaries went there and preached their religion of vicarious atonement; we equally abstained from animal food, but in the convert's house I had mutton served before me for the first time in my life. I sat with my host for dinner. A china dish with rice, mutton soup, flesh balls and bones on the top, was placed before me. I asked what it was, and he said, Go on; it is good to eat; it will make you a man. I drew my nose close to it, and felt a disagreeable smell. His mother, who had joined her son out of necessity, was standing by. She told her son not to give that dish to me, as I was not accustomed to it. I learned there that Christianity teaches man to eat flesh and swallow bones. The same evening he took me to his European pastor. He inquired of my haterderic and was as host, of my antecedents and precedents, and was enraptured on hearing that I had no traditional scruples or caste prejudices about me. He had been working in the field for ten years without convert-

ing a single soul to Christianity.
While there it rained very heavily, and all the streets were inundated and impassable. The pastor was waiting for his supper and we could not go away. He therefore asked my friend to supper with him, and inquired if I would partake of something. That was the first time I ever went to a white man's house, and I was very auxious to see how he ate. sat at the table; a cup of tea and a slice of bread were placed before me. I smelled of the tea, and made bad faces. The Pastor's wife wanted to know what was the matter with me, and I explained that I had never taken tea, and its smell was disagree-able to me. I do not take tea and coffee even now. I was, however, very hungry, but my appetite was satisfied by looking at these dishes, all of horrible stuff and substances. I have a vivid recollection of that night. I shall never forget it. As I was a poor boy, the lady condescended to give me private les-sons in English; not out of sympathy, but pure selfish motives, as you will know as I proceed. I then had no knowledge of my religion. I was not able to review the Christian doctrine, and therefore appreciated all they said. I believed in Jesus Christ as my savior and divine guide. I was not ready for baptism. I felt that I would be lost to my parents and community if I embraced Christianity. I knew that my parents would commit suicide on hearing of my baptism, and I told the Pastor accordingly. He had no feeling. He did not care whether my parents lived or died. 'If I wanted to be saved I should come forward and publicly embrace Christianity, said the righteous minister from England.

"One day I was reading my lesson to the lady when she interrupted me, saying: 'Gopal (that is my name), my husband works very hard, but finds no one to baptize. Many promise, but none come forward. If he does not get any one to baptize in a short time, he will be broken in health and go mad. What do you think must have been my reply to this importunity? I sincerely felt for her and her husband. I offered myself for a baptism if that would satisfy their minds, but on one condition, that it should not be made public. This conditional baptism was not to their taste. They wanted to baptize me openly, and then fill columns of papers with the result of their strenuous efforts and labors in the cause of religion, that they might get addition to their salaries, and some titles to their names. Mischievous and unprincipled apostles grin at such conversion. Dear audience, I leave it to you to decide whether it was proper for me to break the hearts of my parents in order to please the whims of such selfish missionaries. For my part I preferred to dive selish missionaries. For my part I preferred to dive deep into the misery and hardships of life to dis-pleasing my parents and casting a stigma on the whole community. I was then a married man. If I had embraced Christianity I would have been sep-arated from my wife. My relatives would have per-formed all the funeral ceremonies and rites as if I were dead and gone. What a shame and agony? What a calamity on earth? If Christianity separates

or tears asunder children from parents, wives from husbands, friends from friends and relatives, I will at once say, 'Away with Christianity; away with in-fernal missionaries; away with all goodness and holiness!

"I shall never be a Christian even though I may be crowned with the glory of heaven and prosperity on earth. They had selected a new bride for me. I would have been happy and a rich man if I had fol-lowed their advice, but what about my parents and friends?
"I was afterwards introduced to Dr. John Wilson,

who worked in Bombay for forty years as a mission, who worked in Bombay for forty years as a mission-ary of the Free Church of Scotland. He, too, was a political spy and a religious gobbler. In 1873 he advised the Government of Bombay to depose the Gaikwar of Baroda, and transport him for life; he pretended to be a very religious man, but when we came to know how he meddled in political matters. we lost all faith in missionary enterprises. The Christians garble everything. Religion is a specula-tion. Europeans had no religion of their own. They borrowed Christianity from Jerusalem, and twisted it to their convenience for the last 200 years. The debtor generally runs headlong into speculation regardless of losses. If he gains, he always tells his creditors that times are very hard, and thus puts off payment. If he loses, he shamelessly becomes in-solvent; so that he is well off in both cases, but to the creditor, loss and gain, rise and fall, are equally binding and obligatory: The Europeans, therefore, deal in religious stocks and other nations should not depend upon them. Europeans have no repute in India, Burmah, Siam, Japan and China. Their philanthropy is viewed with suspicion, and their actions supposed to contain poison. What a curious people are these missionaries? They are borrowers, and yet they pretend to say that they were ordained by God to baptize other nations. They are brought up they have been say that they are brought up to baptize other nations. in wickedness, and their fingers every day dipped in blood. They are carnivorous animals. How can they touch the heathen, who has never killed an ani-mal or caused it to be slaughtered for the gratification of his carnal appetite. They are not fit to baptize the heathen until they become pure and holy like their master. My blood boils when I think of the evil deeds committed by the missionaries in India. A Hindu lady came over to this country in company with some missionaries returning home. They persecuted her to their hearts' content. She is a vegetarian, and yet they always threw pieces of beef in the Hindu lady's dish that she might not eat any thing at all.

"In this country they circulate abourd stories

about my country. They report that Hindu mothers throw their babes into the Gauges. They report that men sacrifice themselves before Juggernaut. They say that women are tortured and put to death They report that the heathen know no God. They are ignorant, superstitious and idolatrous. This is all false. The missionaries fabricate stories in order to raise funds in their own countries for their support in foreign lands. They do not work, but live like potentates, surrounded by luxuries and comforts. We don't envy them, but let them not misrepresent facts and tumper with our religion; let them not persecute those who bring to light their wrong doings.

"The heathen worked harmoniously and peace-fully before they came in contact with and contam-inated by so-called Christians; but now things are

changed. Where there was unity, now there is disunion; where there was harmony, there is now discord; where there was a fellow-feeling, there is now hatred; where there was solidity and temperance, there is now drankenness, whose votaries can be counted by millions. We were very honest and faithful in our dealings and kind and loving, as brothers ought to be. We are now quite the reverse. We are now the greatest of liars—deceifful fornicators and forgers. The civil and criminal courts in India will bear testimony to my statement. To tell a lie or commit fraud is the order of the day; in fact, some hundred years ago, our monetary transactions were not on paper. Money was leaned and borrowed on oath, and repaid; if not by the debtor personally, by his sons and sons sons after his death Divorce is not on record. Starvation and famine were unknown to the children of India. India always had well built and well fed children, but now the majority of mankind are half fed and half cloth-ed. The best of her products disappear as soon as they are ready for exportation. Poor India! What is the cause? and why is this? are the questions nat-urally asked by the well-wishers of India. The reason is not far to seek; we are socially and religious-ly degenerated by coming in contact with Western civilization. I am sorry to state so in the presence of so many gentlemen and ladies who are proud of their country and religion as I am of my own. I have been repeatedly asked by my friends not to say have been repeatedly asked by my friends not to say a word against the Christian, but to praise their religion and every thing pertaining to their country. I had an American fellow passenger from Japan to San Francisco. He asked what was my business in America. I told him I was going there to speak against Christianity. No sooner had I uttered that than he gave me such a blow on my chest that made me hold my tongue. 'What!' said he, 'you are going to speak against my country's religion? You shall not; we will not let you land.' All the staff belonging to the steamer survainted me and warned. belonging to the steamer surrounded me and warned me against my doing anything against Christianity. They said that if I did not listen to their words of advice, the missionairies would hire some ruffians to cut off my head. This caused a panic in my heart, and made me repent of being bound for America which I then thought was filled with rascals and wicked Christians. They are so revengeful that one Dr. Happer, who was a missionary in China for forty years, and who has just returned to lay his bones in his grave, wrote to some San Francisco people to beware of me, as he described me to be a fraud and an humbug. Oh! treacherous souls. I may be sum-moned out of this world to-morrow, what will it then avail if I be unfaithful to myself and others whenever I get a chance to tell the plain truth. The Portugese came first to India and forcibly converted to Christianity the whole country of Goa, and compelled the people to adopt foreign customs. The Bible in one hand and the sword in another reduced many noble families to poverty. In place of copper and brass pots, iron and earthen ones were substi-

"At present the Goa country supplies cooks for foreigners. Christianity has thus elevated them to the mastership of cookery. The English missionaries came next followed by American ones. They made fearful attacks on our religion, manners and customs. Youthful unruly members were easily moved by Western golden chains and watches, pol iehed furniture and white-washed houses of mis-sionaries. These Hindu lads had free access to their tables and admission into their houses. Missionaries gave them every thing they fixed their minds upon. Who will not, then, become a Christian? I ask. One God, no caste, all alike, no high, no low, moral precepts in the Bible and the missionary so kind and loving that they at times allowed these heathen lade to sleep in their own beds and to eat out of their own dish! Poor Indian converts, they could not imagine that the missionaries in India were sent by God to do what was practiced on Adam and Eve by the deceitful serpent in the Garden of Eden. Adam and Eve fell by eating the forbidden fruit at the cunning insinuation of a serpent; so these youthful lads were outcasts as soon as baptismal water was sprinkled on their heads. They were immediately told to live in outhouses intended for coachmen and butlers. No more admission then to the missionaries dining tables and beds. These converts then served them as cooks, for their livelihood. They were directed, on pain of dismissal from the church, to enter into the houses of their parents and snatch away their wives. They were encouraged to go into and defile Hindu temples. They were instigated to pollute the Brahmans by washing clothes where they bathed. The missionaries have set children against parents, brothers against brothers, and husbands against wives and vice versa. Converts are deadly enemies of their own countrymen. Mission-aries have employed outlaws to break Hindu idols. They have influenced judges to hear cases for dis eolution of marriages on the plea that 'My husband is too old; he is suffering from consumption. I was mated to him against my will?

"The English gentry are also trying their best to demoralize us. We are taught to speak ill of every-thing that is Indian. If we don't do so, we are not considered fit for society and advancement in life; we, therefore, defy and disobey our parents, because they are said to be ignorant. We don't take our mothers, sisters and wives with us, because they do not like to go out for a walk and put on boots and stockings, because they persist in retaining red and green marks on their persons and forehead, which are said to be signs of barbarism and idolatry. We don't like to associate with men who are not addicted to bottles and have contracted tastes for flesh and bones. He is an uneducated man who does not do these things. In Vedic Perwo, our children were intrusted to the care of spiritual masters for educa-

tion. They now go to schools opened by govern-ment, and come home with atheistic principles. Our ancient national institutions are destroyed, and secu-lar ones established, which turn out every year hundreds of unprincipled youths unfit for honest undertakings. Formerly scholars were rewarded and patronized by kings. Now this condition is deplorable. Parents run in debt for the education of their children, who when they come home after graduation, add to their poverty.

"In short, our present position, religiously and so-

cially, in India is so damaged, that there is no immediate future before us. If so-called civilization goes on at this rate; if the missionaries do not see goes on at this rate; If the missionaries do not see the evils done to the country, but bribe everybody to conversion; if laymen teach habits of dishonesty, in-temperance and false doctrines, of loss and gain. India will soon come to an end. The Hindu will not grow in iniquity. Western vices have engress-ed our minds. Missionaries spread dissensions throughout the length and breadth of India. Take, for instance the behit of drunkenness. There is no for instance, the habit of drunkenness. There is no benefit from it. It weakens the body and dampens the spirit. Formerly people resided on the Himalaya mountain, the house of snow. They had no warm clothes to keep them from cold, but they had fixes burning within which were hotter than the sun. The missionaries have extinguished them. Who is responsible for the disastrous results? I say those who contribute their penny to the support of bastard missionaries in foreign lands. Oh! mighty dollar, do not spoil the children of heathen countries. Let thy work be in righteousness. Feed those who are hun-gry, but do not support missionaries in their nefarious business. Dear friends, glean all that is good and throw out the chaff.

Brooklyn N. Y., Dec. 14, 1885. S. B. Nichols.

Silas Bigelow writes: I hope you are well and happy in your arduous work. I think more and more of the good old Religio-Philosophical Jour-NAL, every week in my comparative isolation. I wish Mr. Coleman would dig up Christianity as a religion, as thorough as he has the Druids. Let us know just what we are talking about when eulogizing Chris-tianity and Christian Spiritualism.

Jno. D. James writes: I have grown to like the Journal better than any other paper I read. Hope your success may be all you could ask. The paper is worth twice the price asked for it, whether Spiritualism be true or not.

Rebecca Morrow Reavis writes: In a late issue of your journal, a correspondence signed W. W. Currier, includes a poem, author "unknown" It may be acceptable to communicate who its author is— Mary Mapes Dodge,

#### Notes and Extracts on Miscellaneous Subjects.

Pure California wines are said to be sold at places on the Pacific coast for 5 cents a glass.

Germany devotes 9,000,000 acres to the cultivation of the potato. The yield last year was 23,000,000

The population of Oregon, according to the County Assessors, is 204,000, being an increase of 28,800 since 1880.

The immigration from Ireland is at a perfect stand-still. The people there are in high hopes since the

A reef known as the Culaberas, eixty miles from Tonga Island, in the South Pactic, has become an active volcano 300 feet high.

A Texas man living near Dallas lately sold a lot of cotton and disappeared. His wife offers \$500 reward for his production "dead or alive." A witness, who was being examined in a divorce

case at Laurens, Ga., was asked to tell the maiden name of his wife, but was unable to do so. At McPherson, Kansas, the other day, biscuits were made from flour ground from wheat that was stand-

ing in the field ninety minutes previous. Stephen Bennett of Montpelier, Vt., has a greenback stained with blood that was in his son's pocket

when he was killed in battle 21 years ago. The constitution of the Yale navy has been so changed that the under graduates have a controlling voice in the management of the crew instead of the

alumni. The London Spectator pictures Mr. Parnell as an "ungenial Eoglishman, a cross between William Pitt and Robespierre, and, like Robespierre, devoid of

constructive ability." The new British man-of-war Camperdown, built of steel, at a cost of \$2,375,000, is the heaviest ship ever launched in England. It will be three years be-

fore she is ready for sea. Prairie fires have recently burned over an area of 5,000 square miles near St. Joseph in the Pan Handle of Texas, and severe losses are entailed to the cattle men of that exceptionally good region.

A half eagle of the year 1815 has just been added to the excellent collection of American coins at the mint in Philadelphia; \$500 is the value of each of the three specimens known to be in this country.

A man appeared on the streets of Denver recently driving a team of fully developed elks, worth \$1,500, and capable of traveling 100 miles a day. The children thought Santa Claus had come to town.

People about Pocapaug Lake, near East Hampton, Coun., bave a legend that its waters have a protective charm, and no one could be drowned in it. No one was ever known to be drowned there till Tuesday, when a school boy ventured on the ice, broke through, and perished.

Miss Kate Sanborn tells a reporter that the grasshopper on the cover of her "Wit of Women" is a katydid "Miss Rose Cleveland," she said, "had a rose on the cover of her book. So I chose a katydid for mine. All my friends call me Katy, and this is the book that Katy did."

The failure of the proprietor of Willis's Rooms, wherein London balls and dinners are given, as at Delmonico's here, marks the dullness of the last London season. In good times they are occupied every night from May to the Middle of August. This year there were more nights vacant than occupied.

Capt. Eads's Tehuantepec ship railway scheme has received a great impetus from the recent action of the Mexican Congress in enlarging the concession to the railway, and guaranteeing it \$1,250,000 a year for fifteen years, on condition that some other country guarantees twice as much for the same period.

A wild stallion has for several weeks kept the range of country between Fort Collins, Col., and Cheyenne, Wy., in a state of fear and excitement by his vicious attacks upon either pedestriaus or riders appearing on the road. A posse had been organ-ized, at last reports, to hunt to death the crazy horse, which has already done serious damage.

Lake Glazier, the newly discovered source of the Mississippi, is a sparkling little lake, which neetles among the pines of a wild and unfrequented region of Minnesota, just on the dividing ridge which forms the great watershed of North America. It is about a mile and a half in greatest diameter. The waters of the lake are exceedingly pure, coming from springs.

In a course of lectures on foods, Prof. Stirling of Aberdeen showed "a beautiful collection of com-pressed vegetables and an excellent solid pea soup." The British Medical Journal expects to see much material converted into human food which has hith-erto been valueless. It cites a preparation of "whale soup," which its representative found extremely pal-

The "ordeal bean" of Madagascar, which innocent people are supposed to be able to eat with impunity, though it is sure death to criminals, is described in Comptes Rendus as being a very poisonous drug which kills by arresting the respiration. Nevertheless, the chemists are working it up into a new medicine, and one investigator hopes to make it useful in palsy and other nervous troubles.

A silver quarter of a dollar was found in the intestines of a four pound trout which was being dressed for the table at Virginia city, Nev., a short time ago. It was covered with a black coating nearly the eighth of an inch thick, and had evidently been in the trout's stomach for a long time. The coin was probably dropped by some fisherman, and the fish, seeing the glitering coin, darted at and swallowed it.

It is not generally known that the Pope is a poet but as a matter of fact, his Hollness is an expert Latin versifier, and he has just presented Prince Bismarck, through the German Ambassador in Rome with an elegantly bound copy of his latest volume "Novissima Leonia XIII, Pont. Max. Carmina." Long before his elevation to the chair of Peter, Cardinal Pecci was well known as one of the best classical scholars in Italy, and his poems are said to show such a mastery of Latin that quite modern turns of thought have obtained a classical tinge,

#### Ad Referendum.

BY THOS, HABDING.

"Wrong' is "right" deflected. We find all agencies right when we look right at

As in a well ordered house, every thing in the God is incomprehensible and undefinable; so is

"Back-sliding" is often but transition from faith to fruition. We may "sin" against ourselves or others, but against God, never!

The church walls are transparent to spiritualized man; he sees through and beyond them.

The staff we lean upon breaks, and the bridge we

fear to trust bears us safely over. Oft' what we love to do brings pain, and what we hate to do, brings pleasure, but time brings light, revelation and contentment.

The lowest depth in meanness is, to desire the

humiliation of a noble soul.

The thorns which wrankle the screet grow in our bosoms, but life's subsoiler is plowing up the roots.

The play of our passions produces the drama of earthly life but, on the wings of contemplation we soar above the world. Churches, creeds and priests may be useful for mundane purposes, but the advantages reach no higher; faith and religion are for the novice, but

comprehension and usefulness are of the "higher mysteries," whether here or "over there." As the parching rose mutely pleads for the raîn drops, and withers when they come not, so the sufferer (though silent) pleads for sympathy and dies when it is too long delayed. Oh! melancholy consideration! Many a shriveled heart lies mouldering product a costic temp store; many a hurden rasta under a costly tomb stone; many a burden rests upon the bosom of prostrate merit. Sturgis, Mich.

#### "From the Dead to the Living."

To the Editor of the Religio-Philosophical Journal:

Permit me to ask the few remaining skeptics to defer judgment until the testimony is all in, on the question, "Can the dead influence the living?" An incident occurred in the town of Waymoth, Ohio, in 1853, that I would like to have a materialist explain outside of modern Spiritualism. A young man about eighteen years of age, by the name of Benjamin Williams, died of congestion of the lungs after a short illness, who, like the majority of young men, was living a "fast life." After the funeral sermon was concluded, all eyes in the assembly were directed to a boy about twelve years old, who sat near the casket. From the contortions or spasms that he exhibited, one would think that he was in a cataleptic fit. No one, however, moved from their seats to render him any assistance, and in a few moments he raised up and said: "I am not dead as you supposed, but have been sitting on that coffin." The boy spoke for a half-hour in language that indicated an older nor a nair-nour in language that indicated an older brain than his, exhorting the youth to live a virtuous life, and avoid the temptations that had befallen him, the deceased. The preacher, Mr. John Seymore, after the boy medium had sat down, arose and said, "I suppose you have had an exhibition of Spiritual-ism." ism." Montgomery, Minn.

#### DR. BENTLEY. "Voltagal" on Electricity.

The Passenger Department of the Chicago, Rock Island & Pacific Railway announce the publication of a new and valuable work—whose scope and intent is best expressed on its title page, which reads as follows: "Voltagal, Genius of Electricity," or Ned Benson's Adventures and Talk with one of the Genii, by "A MAN" of the Rock Island Route—respectfully dedicated to the Boys and Girls of America, by the General Ticket and Passenger Agent of ca, by the General Ticket and Passenger Agent of the Chicago, Rock Island and Pacific Railway. It is an appropriate sequel to Watt-Stephens on steam and its uses, which attained such a popularity a year ago. It is a carefully written pauphlet of eighty pages, elegantly printed, and will be sent to any applicant on receipt of 10 cents in postage stamps. Address, E. St. John, Gen. Ticket and Passenger Agt. C., R. I. & P. Ry., Chleago, Ills.

Is There a Cure for Consumption? We answer unreservedly, yes! If the patient commences in time the use of Dr. Pierce's "Golden Medical Discovery," and exercises proper care. If allowed to run its course too long all medicine is powerless to stay it. Dr. Plerce never deceives a patient by holding out a false hope for the sake of pecuniary gain. The "Golden Medical Discovery" has cured thousands of patients when nothing else seemed to avail. Your druggist has it. Send two stamps for Dr. Plerce's complete treatise on consumption with numerous testimonials. Address World's Dispensary Medical Association, Buffalo, N. Y.

Gen. Beauregard will give a history of the Shiloh Campaign in the January number of the North American Review. He claims that Gen. Algernon Sydney Johnson acted only as a corps commander at Shiloh. Gen. Beauregard emphatically asserts (contrary to the common belief) that he was the sole commander on both days, and, without naming them, controverts the reports of Grant and Sherman as to the nation's forces being taken by surprise.

I found it a sure cure. I have been troubled with catarrhal deafness for seven or eight years with a roaring noise in my head. I bought medicine in 13 states but nothing helped me till I procured a bottle of Ely's Cream Balm. In four days I could hear as well as ever. I am cured of the Catarrh as well. I consider Ely's Cream Balm the best medi-cine ever made.—Garbett Widrick, Hastings, N.Y.

The famous electrician, Bell, says the problem of seeing by electricity is so nearly solved as to give much encouragement to those at work in that field

Thousands of women bless the day on which Dr. Pierce's "Favorite Prescription" was made known to them. In all those derangements causing back-ache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from "internal fever," congestion, inflammation, or ulceration. By druggists.

Anaconda, in Montana, is one of the wonders of the West. Two years ago there was nothing there. Now they have a city numbering 4,000 inhabitants.

### A Specific for Throat Diseases.

"Brown's Bronchial Troches" have been long and

Associated and all Troches, have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer."—N. P. WILLIS.

Obtain only "Brown's Brown's Propoble! "Froches". Sold Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price, 25 cents.

A Washington thief swallowed a large gold ring the other day to prevent a policeman from getting it. The trick did not save him from the lockup.

Dr. Pierce's "Pellets"-the original "Little Liver Pills" (sugar-coated)—cure sick and bilious head-ache, sour stomach, and bilious attacks. By drug-gists.

Mrs. Leland Stanford's collection of works of art will be presented to the city of San Francisco and placed in a building in Golden Gate Park.

The perfume of violets, the purity of the Illy, the glow of the rose, and the flush of Hebe combine in Pozzoni's wondrous Powder.

A rustic visitor to Burlington,  $Vt_{\rm o}$ , spent Thanksgiving Day on the horse railway, making the trip of four miles twenty-two times.

Among the German-speaking universities that of Vienna has the largest medical faculty, the number of professors and other teachers being 134. Rerlin has 100 instructors and Munich 42. The smallest is that of Rostock, with 11 teachers; but even there an instructor is provided for every eight or nine students, there being but 92 medical scholars in the university.

Wild fox grapes in the Alleghaup Mountains in West Virginia are made into jelly and sold by the reldents in those poor cabins to the keepers of the crossroads stores for 15 cents a pound, the pay to be "in trade." The jelly is of two kinds, one dark blue, the other a pale green, and both are said to surpass the Scotch jams and jellies that in this country sellfor 25 cents a pound.

## Bank

regain its credit. So, also, if wise counsels volves, in case of sickness, not only a

## Speculation

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that dozen men," was the failure of his kidneys furnished by O. T. Adams, Spencer, O., and liver to properly perform their funcwho says: "For years I suffered acutely tions. He was permanently cured by from Dyspepsia, scarcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with- Edwards, Boston Highlands, Mass., was out enduring the most distressing pains of cured of liver and bilious troubles by Indigestion. Ayer's Sarsaparilla saved the use of Ayer's Sarsaparilla. Warren my life. My appetite and digestion are Leland, the famous hotel proprietor of good, and I feel like a new man." "Two New York city, writes: "I have person-

## Ayer's Sarsaparilla

saparilla cured me of Dyspepsia," writes for Rheumatism, with entire success. Evan Jones, Nelson, N. Y. Mrs. A. M. There is no medicine in the world equal to Beach, Glover, Vt., writes: "A humor it for the cure of liver diseases, gout, the of the blood debilitated me, and caused effects of high living, and all the various very troublesome scrofulous bunches on forms of blood diseases." Benj. Coachmy neck. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and for months from debility, and pains in the strength. It has also greatly lessened the lower part of my chest. Three bottles of swellings. I am confident they will be Ayer's Sarsaparilla have made a new man entirely removed by continued use of the of me. I am entirely cured." Doctor T. Sarsaparilla." Irving Edwards, Ithaca, Porter, Cerro Gordo, Tenn., writes: "I N. Y., was afflicted, from boyhood, with have prescribed Ayer's Sarsaparilla in my serofulous sore throat. Four bottles of practice for a number of years, and find Ayer's Sarsaparilla cured him, and he has its action admirable." It never

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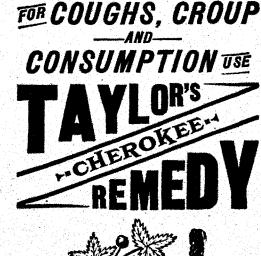
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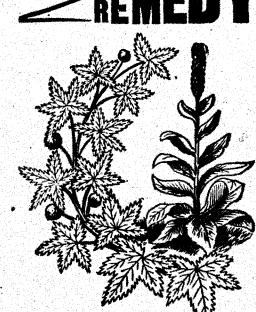
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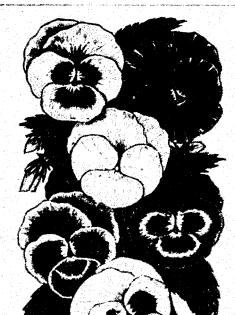
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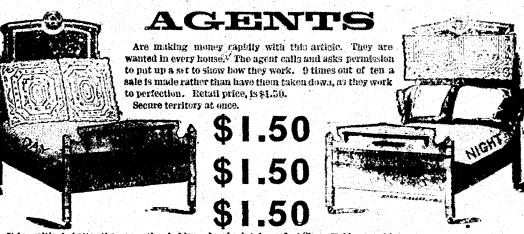


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#### For the Religio-Philosophical Journal. MODERN SPIRITUALISM.

BY JOHN FRANKLIN CLARK.

It cannot be denied that the phenomena known throughout the reading world under the name of Modern Spiritualism is increas ing in variety and spreading in extent. Nelther can we fail to remark that while but a few brief years ago it was wholly ignored by the secular and scientific press, or else referred to slightingly and contemptuously, that now it often occupies the attention of all classes of publications, and is gradually compelling and commanding the respect as well as the notice of the press at large. To what cause shall we assign this change, for it is a well established axiom that every effect must have an adequate cause. It will not suffice to ascribe it to a growing credulity in this age of intellectual activity, fearless questioning and critical examination into the causes of things. The most rational cause for the great change in the public sentiment of the world toward this phenomena is found in the rapidly accumulating evidence, both in the Western and Eastern Hemispheres, that it is what it claims to be, a newly developed method for the exchange of ideas between the inhabitants of the mundane and supermundane

The amount of evidence, the truth of which cannot be questioned, that has been accumulated during the past thirty-seven years since the first manifestations at Hydesville, N. Y., that goes to establish the fact that man continues to live as an organized human being after the change called death and that he can and does to some extent keep up an interchange of ideas with those still in earth life, is simply enormous in its quantity, and much of it as to its quality is such, that courts of justice could not refuse to ac cept it. And this evidence is familiar to the personal experience of (speaking literally) millions of people in these United States, embracing all classes of society, from the highest to the lowest, whether the estimate he made to include the manufacture. be made to include the people as a whole, or be assigned to the moral, intellectual or financial planes.

It has been estimated by those well qualified to judge, that fally five per cent. of the people of the United States are satisfied of their own knowledge, the result of their personal experiences, that the claim of Spiritualism, "That there is no break in the continnity of a human life, and that a chain of communication can be maintained throughout all its various stages of progression," is true, and that another ten per cent. of the people believe it to be true, who have not, as yet, exchanged belief for knowledge through personal investigations and experiences that amount to demonstrations of the fact.

When we take into consideration the fact that Modern Spiritualism was and still continnes to be a spontaneous evolution of the present age, that it never has been and is not now an organized movement, and that every attempt yet made to combine and organize it, both in this and foreign countries, has proved an utter and complete failure, the extent to which it has taken firm root in the human mind and propagates itself is truly

No religion that has been evolved by hu manity in the past, can furnish anything in rapidity of growth that can even remotely compare with it, and yet all religious have fear and hope, and the enthusiasm engendin less than forty years has spread itself over | condemning the uses they subserve.

There must be an adequate cause for this. Can we discover it? Let us try. Spiritualism is not a religion. This is clearly manifested by the fact that among those who know and acknowledge the truth of the claims of Spiritualism, as above defined, there are those of all shades of religions and theological beliefs, from the most devout worshipers of the one God, to the declared and uncompromising atheist. It, then, does not owe its growth and position in the minds of the people to any religious influence. Again, we have seen that up to the present time it has not proved amenable to organization, so it cannot point to organization as a primal nor incidental cause. Indeed, it would seem to a careful observer that it had a decided tendency to disorganization, to make every individual think and act for themselves.

What, then, is the cause? Can we not find it in this? The gradual evolution, unfoldment and development of the human powers that enabled it to construct the telegraphic system, and through its mediumship enabled men to communicate rapidly and surely over long distances, also enabled those who had passed the veil of death to establish means of communication with those remaining

How rapidly has the telegraphic system spread itself over the whole world, and yet how small is the percentage of the whole people who have ever used it; but those who do use it know its value and will not give it up, and those who wish to use it, abide in all parts of the world, and, therefore, the telegraphic system embraces the world. Now, the telegraphic system may be used to promulgate religion, philosophy, sciences, morality, business or social intercourse, but it is in itself neither of these. It is simply a method of transmitting intelligence, nothing less nor more.

It is just the same with spiritual phenomena and Spiritualism. It is not religion, philosophy, science, morality, social intercourse or business, though it may be used to promulgate all of these, and each of them may have a spiritual development. It is exactly what it claims to be—a method and means of communication between different conditions of human existence, neither more

But us a small percentage of the people have availed themselves of its services as yet, but those who have, know its value and will not give up the use of it, and as those who desired to use it are scattered over all the earth, it has extended its system over all the earth to accommodate them.

It is, like our mundane telegraphic system, being used for a variety of purposes. Some are using it to promulgate their views on religion, morality, philosophy, science, and for social intercourse, and others are using it for the production of Spiritualistic manifestations of various kinds.

It is simply another step in advance in the unfoldment and practical application of the inherent powers of man. For the various uses it may be put to, it is no more responsible than are the wires of the telegraphic line for the message they transmit. People who are ignorant of the modus operandi of the telegraph and telephone, and have never need them nor seen them used, may be unable to conceive how, and, therefore, deny that messages are, transmitted. Nevertheless the messages go and come over the wires all

used and cannot comprehend the method of use for clothing; also an ornamental stuff. spirit communion. It is beyond the range of The houses are built of wooden beams. \* \* their experience, hence to them a fallacy, an impossibility, but notwithstanding the asserted impossibility the messages go and come through the medium of Spiritualism all the same, and as every one can use the telegraphic system for proper purposes if they conform to the established requirements, so each one can use the Spiritualistic system by yielding like compliance.

Spiritualism, then, is simply this: An ad vance of mankind to a wider and more ex-tended plane of applied knowledge, and as in all other achievements of the human mind. those who most quickly master the new attainment will have the earlier use of it. It is not anything to be feared and cannot be

But many who have not studied the subject deeply will object to our definition of what Spiritualism is, for many of its most devoted adherents claim that it is a religion, a science, a philosophy, in short, in their concep-tion it is the ultimate of the evolution of the ages, and in refutation of our definition will point us to the fact that spirit manifestation is as old as the human race, and that the histories of all people and nations bear witness of its continuous manifestation under various forms, and that it is destined to revolutionize

We will grant the claim because we know it to be true; but so, too, have the manifestations of electricity and magnetism been present to mankind from the earliest infancy of the race, nevertheless, electricity and of a Chinese discovery in the fifth century magnetism do not constitute, nor did they and we are inclined to the opinion that what evolve the telegraph and telephone, though they are both necessary for their operation. The principles of the telegraph and the telephone were evolved from man's mentality and constructed by his intelligent labor, that he, through their instrumentality, might utilize the electric and magnetic manifestations of force for his benefit. And so the principle of Spiritualism was evolved from One cannot read Hoei-shin and Mr. Prescott's the mentality of those who had passed account of the Peruvians without remarking through the change called death, and was a wonderful agreement. Humboldt claimed constructed or developed by their intelligent to have demonstrated that the Mexican cal-

so undoubtedly will the art of spirit intercourse, through the instrumentality of Spiritualism, expand the horizon of man's intellectual and moral perceptions, greatly in-creasing the domain of absolute knowledge, which must of necessity operate as an actuating cause in the production of legitimate

If we could in this progressive age bring ourselves to believe that there never will or can be any system devised for transmitting intelligence between distant points on this earth that will be superior to the present telegraphic and telephonic systems, or that we had reached the ultimate of development in merous islands of the Pacific have been people. this direction, then we might regard Spiritualism as the ultimate system for psychic is 1,500 miles from any land from which it communications. But the indications are could have received inhabitants—need not be all the other way.

Strictly speaking, then, for persons to say that they believe in Spiritualism means just as much and no more than it would for them to say they believed in telegraphy and telephony. In each case it would be equivalent to an acknowledgment that they were cog-nizant of, and admitted the fact that intelli-gence was transmitted by each of these in-Current, when both bear away to the west." ered by organization to help them for vard, gence was transmitted by each of these in-Current, when both bear away to the west," while Spiritualism has none of these, and yet strumentalities, without either endorsing or give another element of probability to the

is always greatly to be desired that words should convey definite ideas, and the time has arrived when the term, Spiritualism, should have a definite idea assigned to it, and as the word telegraph is no longer understood to mean the messages sent but the system of mechanism by which it is sent, so let the word Spiritualism be understood to mean the system or methods of spirit manifestation, and not all nor any part of the various forms of these manifestations.

### CRINESE DISCOVERY OF AMERICA.

to the Editor of the Religio-Philosophical Journal:

· JACKSONVILLE, Nov. 19th, 1885. There are quite a number of intelligent per sons of both sexes, who take a deep and pe-culiar interest in everything relating both to China and Central America. They will read the following article, which I cut from a recent periodical, as I have done, with unusual interest. The article and its writer (Bert Stewart, of Decatur) will speak for themselves. J. B. TURNER.

CHINESE DISCOVERY OF AMERICA. When Lassen wrote, "Buddhism had also become known in Mexico, by Chinese priests in the fifth century, A. D., and had followers in that country until the thirteenth century. But the victorious Aztecs who took posses sion of Mexico in the beginning of that century, put an end to Buddhism," a look of surprise, followed by an incredulous smile passed over the face of the learned men. When Schlagintweit, in his "Buddhism in Thibet," repeated the dose in larger quantities, it seemed as if he had been administering laughing gas from the hilarious reception given him.

In 1841, however, when Dr. Neuman, pro-fessor of oriental languages at Munich, after two years' residence in Canton, published the original document by Hoei-shin, from the records of the empire, the head-scratching begun, and has been kept up at a pretty lively rate ever since. The original docu ment upon which the Chinese claims to the discovery of America are based, is the report of a Buddhist missionary, named Hoel-shin, who in the year 399, A. D., claims to have returned from a long journey of discovery to the remote and unknown east. The report was entered upon the official annals of that year. Its truthfulness has been accepted by all Chinese historians, and it has been made the ground-work of innumerable works of fiction. This document with comments, and several critical essays, both pro and con, has been made accessible to American readers, through Mr. C. G. Leland's work entitled, "Fusang." A perusal of this work is apt to leave the impression on one's mind that the learned French scholar, "Deguignes," when he announced, over one hundred years ago (1764), in the "Memoirs of the Academy of Inscrip tions," vol. xxvili, that he had found state ments in the writings of the early Chinese historians, convincing him that the Chinese had, in the fifth century of our era, discovered western America, probably Mexico, and named it Fusang. We have space only for a few of the most striking passages from the account given by Hoei-shin.

"Fusang is about 20,000 Chinese miles in an easterly direction from Japan, and east of the middle kingdom. Many fusang trees grow there, the sprouts of which are eaten by the inhabitants of the land. The fruit is the same, notwithstanding the declared im-possibility. And so with those who have not bark they prepare a sort of linen, which they lands were made desolate.

\* They have written characters in this land and prepare a paper from the bark of the fu-sang. \* \* \* The name of the king is pro-nounced lchi. \* \* \* No iron is found in the land, but copper, gold and silver are not prized and do not serve as a medium of exchange in the markets. \* \* \* In earlier times these people lived not according to the laws of Buddha. But it happened that in the second year-naming 'Great Light' of song (A. D. 458) five beggar monks from the kingdom of Kipin, went to this land, extended over it the religion of Buddha, and with it his holy writings and images. They instructed the writings and images. They instructed the people in the principles of monastic life and sochanged their manners."

It is not claimed by the adherents to the Chinese claims to the discovery of America that the Chinese Fusang is identical with the maguey plant of Mexico, but the similarity is sufficiently striking to account for the name given the country and the plant. The objection that the distance given is 20,000 Chinese miles, is met by the positive proof we have that the widest possible difference exists between ancient and modern Chinese tables of measurement. The theory has now been strengthened by the publication by S. Beal of his "Buddhist Records of the Western World." This is a translation from the Chinese of Hiuen-Tsiang, who, in A. D. 629, collected all the records, notices and traditions of Fusang and all accounts of voyages thereto. This work greatly strengthens the theory ever may be thought of the record of Hoeishin as to his particular discovery, we will yet be forced to concede the fact of the discovery of Mexico by a Chinese priest at a very early date—probably the middle of the

the fifth century.

Ethnological proof of the prevalence of Buddhismin Mexico is by no means wanting. labor in preparing sensitives, familiarly termed mediums, through whose organisms they could utilize the manifestation of spirit or psychic forces for the benefit of humanity on all planes of being.

As the art of telegraphy and telephony have in a measure revolutionized the world, so undoubtedly will the art of spirit interpresented in a sitting posture. The more we learn of the ancient religions of Mexico, from the study of such material as Spanish rapacity has left to us, the more we become convinced that Lassen and Schlagintweit did not deserve to be laughed at when they asserted that Buddhism had once prevailed in Mexico. It is not necessary here to refer to the fact, demonstrable by looking upon a map, that from Japan a vessel could sail from island to island and reach Alaska without being out of sight of land more than a pled-the Easter Island; for instance, which greatly exaggerated to have east ship-wrecks upon the coast of America. The existence of a current "called the Kuro-Suvo, or Japanese Current, which, passing up the west side of the Japanese coast, flows to the eastward un-

theory of accidental discovery.

If the Phoenicians, at the bidding of an Egyptian Pharaoh, could circumnavigate Africa B. C. 569, there is certainly nothing improbable in the statement that the Chinese, a people of culture, and possessing the compass and having a vast store of astronomical knowledge, should make a much shorter voyage twelve centuries later, especially with the assistance of such ocean cur

rents as the Kuro-Suvo. Generations of Chinese live and die in their boats: the floating population on the river Canton alone is now over a million souls. These people always carry their families with them on their voyages; their seamen are not inferior, and are certainly not incapa ble of conducting the voyage indicated We have no wish to dogmatize, or enter the list as a champion of the Chinese claims to the discovery of America; but the publica-tion of Beal's recent work has placed the claim upon such a respectable footing that a popular presentation of it is thought advis-

### Mediumship Among the Maoris.

In the Harbinger of Light we are reminded by Mr. Nation, of Greytown, New Zealand, of the Aborigines' belief in the existence of spirits; and of their still retaining what may be called certain religious customs of their forefathers—customs in which the most conspicuous figures are their tohungas or priests In his paper Mr. Nation quotes from a work, entitled "Old New Zealand," by Judge Manning-who knew as much of the New Zeal anders as any European-some instances il lustrating their belief, among them the fol-

A petty chief quarreled with his relations and went off to live remote from them. After a time they inquired of the tohunga if the chief would ever come back. The tohunga appointed a formal meeting, at which he was inspired by his familiar spirit to say: "He will return, but will not return!" This perplexed them. They sent messengers in search of the absentee, and to offer reconciliation They found him dying, and they returned with his corpse. This was considered a fulfilment of the tohunga's saying.

The captain of a trading ship sailed away with a Maori girl, the pride of her tribe. Her relations consulted the tohunga as to how they might recover her. A solemn meeting was held, at which Judge Manning says he was allowed to be present, being friendly with the tohunga.

"After waiting a long time in silence," says the judge, "a voice, near midnight, greeted the Assembly as coming from a deceased member of the girl's family. He was prayed to drive back the ship, which was bearing her away. The voice responded, 'The ship's nose will be battered on the great sea. This was repeated again and again. A few days afterwards the ship returned to port She had encountered a heavy gale, and had sprung a leak in her bows, called by the Maoris the ship's nose, compelling the captain to make for the nearest port, which was that from whence he had sailed."

Some forty years ago a Northern tribe sent their best men out on a fighting expedition. Before starting the oracle was consulted as to its success. The answer through the to-hunga was, "A desolate country! A desolate country! A desolate country?' This was ta-ken to apply to the enemy's country. But the invaders were driven back, and their own

It is common for them to seek communications from their departed relatives. A young chief had fallen in battle. His family held a solemn meeting of mourning. "I had been one of his intimate friends," writes the judge, "and was invited to be present. He was a superior young man, and was the first of his tribe to learn to read and write. He had thus enabled himself to keep a register of the events in which his tribe had been concerned. I wanted to refer to this register, but it could not be found. At the meeting held that night, about thirty were assembled. After a time, from the dark corner to which the tohunga had retired, a voice was heard— Salutation! Salutation to you, my family! Salutation to you, my pakeha (white friend). Salutation to all! The emotion of the Maoris was beyond description. On its subsiding a little, the voice said, Speak to me, my family! Speak to me, my pakeha!" The women cried 'How is it with you? Is it well with you in that country? The voice gave reassuring answers. Question followed question, and the answers were received with emotion and tears. The question which I put was 'Your book cannot be found; where is your book?' The answer immediately was 'Over the door of my house, beneath the thatch.' His brother rose, went out, and returned with the book. After some other questions and answers the voice said, 'I go! Farewell, my family! Farewell my tribe! Farewell, my pakcha! I go 'Farewell!' all cried; 'Farewell!' The voice answered 'Farewell!' again and again, receding gradually until it died away into silence.

Judge Manning winds up after the manner of one not unobservant of public opinion, with one ear open to what theologists might suggest about the devil, the other to what conjurers might say about ventriloquism; but it will be observed that he gives his narrative simply as a witness.—Light, London.

#### The Divine Properties of Spiritual Truth.

Spiritual truth, as a demonstration of a fact, is, and must necessarily be, cosmopolitan. In so far as charity is cultivated, and becomes cultivatible, the intuitions of the mind open out, thought becomes honored, and amid the varied vicissitudes of life the soul-force broadens its aspirations, forcing to the front the more lovable form, leading to a greater humanitarianism. Truth is not con-uned to creeds, neither has it ever been, whilst creeds have in their day been stepping-stones to higher forms and phases of spiritual existence.

All men having an individual Thinker, the Thinker of the man rides paramount beyond the dictum of creeds, whilst these would perforce operate upon the emotional part of man's nature, binding the Thinker in bondage. True nobility asserts its individual freedom, even though the cringing bigot may howl; a sense of right withstands the howl of ignorance. To the servile soul there may be pleasure; the pleasure of freedom is more unlimited to the uncaged bird which basks in the beauteous sunshine and carols the live-long day away from the pent up cage. Charity is innate in humanity. Bigotry comes in when selfishness begins to assert its predominence. Mind is naturally pugnacious, whilst its combativeness will yield to justice when love holds the reigns.

Thought is a disintegrating power, dissipating the prejudices which have been nurtured amid the elements of selfishness, whilst a broad charity builds the superstructure from whence the monument of truth and integrity of soul is reared. The power of spiritual truth lies in its facts, whilst its adaptations manicest its lithess for universal ac ceptance.

Spiritual Truth uplifts the soul, investing it with a higher and nobler aspiration, guiding its intuitions and demonstrating the universality of the brotherhood of man. There is a sublimity in brotherhood! The crampedup soul is the least happy, whilst the open-hearted, lovable friend diffuses amid all his surroundings the health and pleasure of hap-

Spiritual truth dictates from its inherent force, dispelling, by its incisiveness, the evanescence of falsehood. Falsehood cannot but succumb, however much it may be bolstered up by assumed authority. Authority is the right of the man to think and discriminate, whilst the Thinker is bound in its individuality and responsibility. The soul force or power of man is not seen: like the deific principle, 'tis perceived only in his expressed surroundings. As you disseminate you add to its storage, whilst the would-be student ofttimes seeks from afar the gems which lie near his feet. The purity of spiritual truth reflects like the prismatic hues emanating from the glorious beams of sunshine, its varied rays becoming the common property

Pure spiritual truth should subdue the animal passion, leading by the power of aspiration, the longing soul to perceive the harmonious influences evolving from the lower to the higher order of Nature's laws. Nature's laws are subtle, whilst love, in its essential elements, is one of their highest manifestations. Great thoughts, like the undulations on the landscape of mental perception, or like gems of precious value, become rich with age, hoary and honored with time. Ideality is a mine. the spring of intuition lies at its base, whilst thought bubbles up to its surface as health-giving emanations from its unseen depths. You cannot see the thinker, and you spoil the well when you try to find out the source of its flow. The river of life may be followed, its varied windings and changings may be marked and perceived; when you try to trace it backwards, it lands you near the mysterious veil which to human ken becomes impenetrable. The past has its chadowy appearances, but the future, bright with hope and beautiful in anticipation, buoys up the longing spirit to a progressiveness beyond all likelihood of real-

Spiritual truth is betimes too incisive; it ents and won't be cut, yet, like the beautiful diamond, ever holds its own and stands upon the topmost pinnacle, bedecking the jeweled crown. Imitate as you may by the powers of casuistry and subterfuge, it stands predominant, and hurls back upon the luckless heads, by its inherent force, the idealism of falsehood, chicanery and deceit.

Spiritual truth is not merely a belief, it is a knowledge. A belief based upon knowledge is of more value to the mind which thinks than a knowledge from a belief ever could be. There is more honor in being blamed for what you know, than in being blamed or not blamed—just as you like—for not knowing. Ignorance may be blies to those whose desire is to remain ignorant; knowledge, however, is greater bliss to those who have the nobility of soul to progress.—Lysander in Medium and Daybreak.

A pet deer belonging to W. H. Payne of Spencerville, Cal., has voluntarily returned to captivity after a year of freedom spent in the forest in company with its kind.

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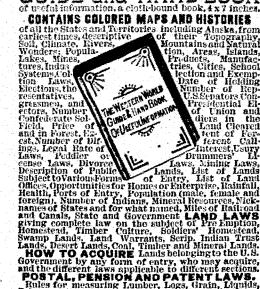
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