

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

VOL. XXXIX.

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

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GOOD TO BEAD TWICE OR MORE.

[A few years bring a living and permanent week-ly journal a new class of readers, and even its older subscribers loss something of the fresh impression made on their minds by its articles. Then there are some things so good and rich that they will bear publishing over. This would not answer as a rule, but there are to all values of the bar but there are exceptions to all rules, articles to be read over and over. In 1866 the Michigan State Spiritualist Association was organized at Battle tution and Address, to the people, published in the RELIGIO-PHILOSOPHICAL JOURNAL at the time. The Pre-amble and Address were by that eminent spiritual philosopher, Selden J. Finney, then President of the Association. They are so able and suggestive as to be well worth a second reading, and we give their main points as food for thought, and good for all

ing out of them and out of the needs of man, can be united together into one body and method, animated by one spirit, and aiming

at one end-the whole good of man.... Now we have a society with one great end --that "chief end of man "--" the highest and most harmonious development of all the powers of man to a complete and consistent whole." Our association declares its divine purpose here to be, the attainment of that perfection and truthfulness of character which is the self-evident intention of nature." Our aim is too large to admit a creed or sect. To evolve into fair, rounded proporor sect. To evolve into fair, rounded propor-tions of power, beauty, and harmony, all the inherent qualities of humanity—physical, intellectual, moral, social, and spiritual—ex-hausts all the purposes of Divine Providence itself respecting man. What more can we aim at? Can one conceive of any larger, more definite, or more noble and divine purpose? The breadth of our purpose is parallel to the very purpose of the Providence of God, as displayed in the history of the human race.

To accomplish our aims, we felt the need of adjusting individual sovereignty to its equal social reciprocity. The great problem was, How can we secure true intellectual and personal freedom in harmony with asand personal freedom in harmony with as-sociative and operative organic unity? We did not forget the history of sects, creeds, and ecclesiastical despotisms, on the one side; nor did we neglect the anarchy and isolation of absolute individualism on the other. The latter has been for years the source of much weakness among Spiritual-ists and friends of progress generally. We thought it possible to so organize the two to-gether as to secure the strength and truth gether as to secure the strength and truth, and avoid the errors of each, alone. We trust we have partially succeeded. Of course, time itself will make its own needful changes in our laws and modes.

our laws and modes. We have left our society open on all sides to more light and truth. We do not wish to get "settled" or "fixed." There is no more hope of a society than of a person, when it gets "fixed." The spirit of nature is always fixing and unfixing things, moulding and redo better than copy the genius and methods of nature? To form a society which shall expand with the growth of the whole race, take in all human interests, aim at all divine objects, by methods which are natural, progressive, and spiritual, is no boy's play. We do not fancy this effort complete; for. how can it be perfected till man himself reaches the last possible attainment, and lifts himself to a level with the Infinite power and beauty? Our Association, by its preamble and reso-lution, puts itself on the side of all great human interests-intellectual, social, and spiritual. It declares for progress, for the enfranchisement of woman, and her admission. on terms of equality with man, to all the rights, privileges, and immunities of life. It demands justice to all classes of citizens. It calls to government to make all equal before God and the law. It opens itself to science, and philosophy, and all truth from every quarter of the globe. It may be objected, that as an association of Spiritualists, our work should be confined to "Spiritualism proper." We answer, it is. But what is the genius, spirit, scope of the great Spiritualist movement? What are its ideas, methods, sources of power, and aims? Is it all confined to the fact of intercourse between the two worlds? No. For this fact demonstrates that man is a spiritual entity which lives beyond the grave, and which can be inspired here and hereafter, both by angels and the spirit of nature, and whose happiness here and hereafter depends upon his obedience to all the laws of his being. He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole movement; and besides, the fact that man is a spirit carries with it as its foundation the idea of the Divine Spirit-of the Infinite and Eternal Spirit. It carries with it the idea of the spirituality of all original substance and power. For how could man have a spiritual body-a soul-unless there was a spiritual substance out of which it could be formed? and how could souls inspire each other, or be inspired by the Eternal Spirit, unless all were, at the basis, made of the same identical element? The fraternity of souls and the paternity of God, rests at last on the identity of the original substance of each being. If human spir-its are the children of God; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine Spirit, is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible. And once prove/man a spirit per se, and you have proved him one with the Eternal Substance, Life, and Power of the universe. No man can conceive two distinct and eternally different substances-spirit and matter-and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way. And beside, all the modern tendencies of science are in the same direction. The Spiritual idea of substance is arising from science. is the first effort in the history of man to unite science, philosophy, and religion into organic form, under the auspices of associa-tive action, such that all great reforms grow-

ogeneous, invisible or spiritual power, and all power is eternal, infinite, and divine.

CHICAGO, JANUARY 23, 1886.

Here, then, on the basis of the idea of the here, then, on the basis of the idea of the spirituality of Eternal Power—Substance— God, rests the whole Spiritualist movement; and to him who starts with the idea of God—of Infinite Spirit, there is not a logical resort but in Spiritualism. For if God be Spirit and Infinite, there is no room for any other substance than spirit. Spirit becomes all in all -the primordial Power at the centre, and the original substance at the foundation of the world. Admit the idea of "matter" as essentially different from spirit, and you can have no God; for such a notion plants a dis-creet degree between God and "matter." creet degree between God and "matter," which limits each by the other; and so, de-stroying the infinity of each, upsets the very idea of God. Spiritualism is the only pos-sible deduction from the idea of God; and the idea of Infinite Spirit-God—is the last possible induction from the facts which prove man a spiritual entity, immortal and

prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," lands us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul. We thus reason from the spirit-ual entity and vital relationships of the soul to the idea of the spirituality of nature and the naturalness of spirit and its laws. Or, setting ont from the intuition of God as Insetting out from the intuition of God as Infinite Spirit, we come to the spiritual nature, relations, and inspirations of the soul. Here. then, is seen the logical foundations of the great Spiritualist movement. He who be-lieves God to be a spirit must at last, if he think, see that all the world is a "spiritual manifestation." The spiritual philosophy includes all this. We rise from the the table where the identity of a departed friend has been demonstrated by a series of unquestionable tests, to the irresistible contemplation of the expanded earth and unfolded heavens

as manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, ocean, and stars, gleam then with the white splenders of the Divine Reason. Great questions, which stagger the untrained reason, come down upon moulding over and over her forms of inani-mate and animate being: continual flux and reflux keep ocean, air and stars pure, life-giving, and beneficent. Can human societies do batter the grave, food for worms, still alive? And does she still love me? Can she know my earthly wanderings, and read the secret thoughts of my heart? Who can resist what the thus liberated soul shall proclaim, in the moment of its transfiguration,—" There must be a Divine Spirit in the Universe." And beside, see what follows from the central idea that Spirit is the only substance and the only ultimate power. All the world becomes a spiritual manifestation; and hence all true science must at last become spiritual and religious. And why not, since science is only the orderly study of the modes of the operations of God. And hence Spiritualism includes all science in its scope, and for the same reason it takes in all true philosophy also. Since science and philosophy, considered in the absolute sense, are explanations of the facts, laws, and principles of nature, and since nature at the core is spiritual, both science and philosophy are elements of the great Spiritualist movement. Nor is this merely logical Spiritualism; it is the real fact also. The Spiritualist movement actually declares for the essential unity of science, philosophy, and religion. Our State Spiritualist Association so declares in its Constitution. For the first time in history has the soul of man risen high enough to behold the essential unity of nature, external and spiritual. For the first time has the idea of this essential unity been recognized as the true basis for religion and reform.... Hence it is legitimate and proper to Spiritualism to deal with all great questions of interest to man. Spiritualism shows how the career of a soul in this life affects its condition in the next. Is it not proper, then, for it to deal with the conditions of this life? If whole classes are defrauded on earth of liberty and of all its blessings, thus preventing education, culture, and happiness, is it not competent for Spiritualists to deal with chains and slavery? If woman, under the reign of mere brute force, has been defrauded of her rights, shut out from the schools, colleges, and universities of the land, held in bondage to St. Custom, and reduced to a mere parlor pet or kitchen drudge, is it not competent for a society which proposes to help us here to become fit companions for the cultured in higher spheres, to wage war against those causes of her degradation? The Spiritualist movement aims to reconstruct all religious institutions especially. And it will do this on the basis of the naturalness of spiritual powers and laws. In asalness of spiritual powers and laws. In as-serting the essential spirituality of nature, and the naturalness of spirit, it lays down the proper basis for Spiritual Rationalism. Some late writers, as Mr. Lecky, and even some American Unitarians, have treated ra-tionalism as if it meant only materialism, or what the combuct therets. what is equivalent thereto. Mr. Weiss denies any vital relation of the soul in this life to the life of the Spirit-world. Now Spiritualism proceeds from the demonstration of the spiritual entity of the soul to the unfolding of the laws of spiritual relationship. It brings forward its facts, physiological, phrenological, psychometric, magnetic, clairvoyant, and spiritual, as so many illustrations of the fine, subtle, spiritual sensibilities of man. It actually lays bare the currents of the soul's life; shows that vital, spiritual sympathies actually hold the minds of the world en rapport with each other; that the dear, old earth itself has a spiritual atmosphere in which are embosomed the refined

eliminations of earth's grosser air, and in which all souls are embraced and held in vital union with each other. To the well-informed, Spiritualism has already demonstrated all this. We protest against any more supernaturalism in religion. We want a scientific and demonstrated basis for our religion...

From the earth to the Spirit-world, there is a gradual attenuation and refinement of a gradual attenuation and rennement of forces and elements shading up into spiritu-ality. No discreet degree breaks the chain; no chasm isolates the two spheres; the dear old earth does not whirl in a vacuum ex-hausted of all spiritual vitality, and void of all divine power. It is not an insulated and erratic body, driving to ruin against the surges of divine wrath a more hone of consurges of divine wrath, a mere bone of contention between "Gabriel" and the "Devil," but the native birth-place of immortal men and women; nursery of the Infinite Light, Liberty, and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the pocrest daughter of earth can place her foot upon it and ascend to its top. And beside, each soul on earth who has a friend in Spirit Land is anchored by golden ties of vital forces to higher spheres. To unfold all the relations of these two worlds, would be to solve the secret of genius, to reveal the source of answer to prayer, to ac-count for the wonders of spiritual life and heroism the world over, and to unveil the destiny of nations and the whole future of man. And this is the aim of Spiritualism as a science

Nor are these great facts of Spiritualism exclusively modern or anomalous Brahminism, Buddhism, the old classical religions, and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experience of a Spiritualist medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his commission to his disciples, closing with— melt down, and ecclesiastical despotisms de-"He that believeth in me, the works that I cay. Armies of angels hover over every nado shall he do also; and greater works than these shall he do because I go to my Father;" all are paralleled in these days, under the same power of the spiritual world. An intelligent, thinking Christian is a Spiritualist by his very profession. To-day, also, the blind receive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on of the hands of Spiritualist mediums, in fulfillment of the standard of true discipleship set up by Jesus in the words above quoted. Who are the "Infidels," then? Christians who do not those works which Jesus pronounced to be the unlimited test of discipleship; Spiritualist mediums actually do perform those works. Who, then, are the disciples, and who are the "Infidels,"-those who profess to be disciples but show none of the signs of discipleship, or those who do not claim to be disciples but show those signs and actually perform those works? But we are told that there are so many fanatics, impostors and ignorant persons at-tached to the movement as to cast suspicion on the whole affair. We reply, Christianity itself was for fifteen hundred years overrun with fanatics, free-lovers, and imposition. Mosheim tells us that most of the Bishops of the early church were guilty of licentiousness; that "false miracles were artfully pronortioned to the credulity of the vulgar;" that it " was a well nigh publicly adopted maxim that to lie and deceive for the interest of religion was a virtue"; and that "near-ly all the works of the Apostolic Fathers were affected with this lying leprosy." "Popular Theology " itself is an old imported fanaticism gone chronic. What worse fanaticism than the doctrine of an angry God, a bottomless hell, "paved with the skulls of infants not a span long," full of roaring devils, whose function it is to scorch poor human beings, the vast majority of all the race being their prey, can be conceived? The fact is, "Popular Theology" is the importa-tion of the dark ages of the human race. It is the pightmare of the world, pressing down on the bosom of the nineteenth century with its horror of darkness and of death. It has lost its original Spiritual faith, and power to heal the sinful and the sick of this world; nay, it now denies the existence of the power to do the works of Jesus, its founder. It is an organized, consolidated, baptized "infidelity," set down to the "Lord's table," called by a Christian name, but not a whit the less 'infidel" for all that. It has been tried for nearly two thousand years as the only Savior of the world; but it has not saved the world at last. Its priests all over the old world are committed to the policy of regression, of obstruction, of toryism. Wherever it has gained the most power, it has most obstructed the march of civilization, as in Spain and Italy. Guizot, the great historian of civilization in France, tells us that "when any war arose between power and liberty, the Christian Church always planted itself on the side of power, against liberty." And even in America, the Christian Church has been the bulwark of Southern slavery, until within five years. It has, here in our republic, baptized and com-muned with man-crushing, baby-stealing, and women-whipping Southern slaveholders. We will no longer import our religion or our theology. We will have a native Amer-ican Church-the Church of free souls, the Spiritualist Republic of men to come- comfort, and slipped o "which shall have heaven and earth for beams the driver's attention.

and rafters," science and art for gospel, and for symbol, and universal light, liberty and love for its aim. This Spiritualist Republic has already arisen; it is rearing the walls of its temples on blocks of solid light, quarried from the pure azure of God's Spirit-

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ual Universe. In conclusion, we point to the signs of the times as indicative of universal Revolution, as a reason why we should rally under the banner of a free Spiritualist Republic. A vast unrest has seized the whole world. From the forests of the new world to the thrones of the Cæsars, and from the plains of the South to the homes of the Northern Czars, one mighty impulse towards political and religious liberty shakes the nations. All around us the spirit of this Revolution is penetrat-ing the masses with its regenerating power. In America, slavery—our one political anom-oly—has gone down in blood and flame. Many ancient despotisms have crumbled intoruins, while others are even now convulsed with the agonies of transformation. The emancipation of whole races, as in America and Russia; the resurrection of nationalities; and the decline of the Papal hierarchy, are the

miracles of our age. Republicanism, political and religious, the declared sovereignty of the people and of the soul, is advancing to the empire of the world. Every sagacious despot now holds continually before his people the hope of future libery; while the doctrine of man's "right to life, liberty, and the pursuit of happiness," is rapidly acquiring the force of public law. The shadows of pitless pride from the thrones of Prussia, Russia, and Rome, are lifting from over the hearts and the homes of the northern peasantry; the long-darkened land of music and of art, of poetry and of song, is rising to the grandeur of freedom and inderising to the grandeur of freedom and inde-pendence; reform, reform, reform, rings through the English Parliament; while the soul of the long-oppressed Irish people is arousing to the claims of justice and the rights of nationality. To the true Spiritualist, these signs are only the visible effects of invisible spiritual influences. The mations are touched by the

influences. The nations are touched by the fingers of immortals; fetters dissolve, thrones melt down, and ecclesiastical despotisms de-

PREAMBLE TO THE CONSTITUTION.

We, the Spiritualists and Friends of Prog-ress of the State of Michigan in Convention assembled, feeling that a true self-respect, a desire to be fully understood, and a decent regard for the opinion of mankind, all constrain us to declare to the world our objects, do hereby announce our grand aim to be the highest and most harmonious development of all the powers of man to a complete and consistent whole.

Accepting the law and fact of universal progress, and believing that freedom is its primary condition, we hereby unite to destroy all institutions-religious, governmental, and social---which unjustly limit its full and complete enjoyment by humanity. Accepting the great fact of spiritual inter-

course, as demonstrative of the spiritual en-tity and divine relationships of the soul, of its possibilities for endless progress in the highest spheres, and as illustrative of those angel ministries which have through all ages cheered on the great prophets and seers of the race; the sovereign authority of nature, reason, and intuition; the essential unity of all true science, philosophy, and re-ligion; the liberty and equality, before the law, of all humanity without distinction of sex or race; we seek to fully discover and unfold a programming world religion without unfold a progressive world religion, without sect, superstition, bibliolatry or priestcraft; to secure in America a pure Republic, founded on the eternal principles of justice liberty, and love; and to establish on earth a pure and divine society in which no individual, class, or sex shall be debarred from enjoying all its blessings, privileges, and protections. And for the attainment of these great pur-poses, we do ordain and establish this Michi-

gan State Spiritual Association.

CResolved,—That as a Spiritual and Progres-sive Association, we will keep open on all sides for the discovery and reception of newly-discovered truth; that we will so adjust our Association to the growing needs and life of the world, as to keep at least fully up abreast of the foremost spirit of the age, and. so become an ever-growing religious, social, and educational power.

ADDRESS BY SELDEN J. FINNEY.

Mr. President:-Our Constitution, with its preamble and accompanying resolution, de-claring our aims and methods, is before you. We have not sought to found a sect or to establish a creed. We seek no coerced uniformity of opinion; we draw no lines of limitation around the empire of independent thought: we dictate no terms of belief: we establish no religious or ecclesiastical Sanhedrim. We have aimed to establish a free, progressive association, based on the democ-racy of souls, and open on all sides to scientific, philosophical, and religious truth-to the whole life of nature. There is no such society on earth, before those formed since the advent of "Modern Spiritualism." This

tion of the earth, and facilitate the march of humanity toward liberty and equality. The "Providence" which guides justice and lib-erty to victory, is the Providence of armies of angels, inspired and sent down to us by the eternal decrees of the Infinite Reason. Such is our faith—our knowledge. And this is the primal faith of all unperverted souls; it is the sheet anchor of religion itself, for if we cannot get at the angels, how are we to ap-

proach the Eternal Spirit? Nor is it alone in the political world that the spirit of this Revolution exhibits itself. Spiritual liberty, and not dogmatic theology, is the enthusiasm of the nineteenth century. Supernaturalism is now rapidly sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship. free thought fearless criticism, and the great Spiritualist movement, joined with the late discoveries in science, popular theology is be-ing actually destroyed. The leading intel-lects of the world now squarely repudiate the dogma of the divinity of the Jewish and Christian Scriptures; Church customs, rites, and ceremonies are being forsaken; ecclesi-astical establishments are sinking out of the world's respect, and all the old religious institutions are being shaken to their founda-tions. The Papal throne, once the mightiest throne on earth, has fallen into contempt; only a few French, Belgians, and Irish, can be found to sustain it. Religious anarchy has nearly come again. It was not till the old world was reduced to chaos, that the Divine voice said: "Let there be light;" and in the order of ideas, as in the order of worlds. dissolution must precede formation. Now the race advances either to atheism or to a universal Spiritualism. Which shall it be? Mere negations do not move men; hence atheism cannot become the last resort. At last, the whole human race shall break away from idolatrous, bibliolatrous creeds and church craft, and, uniting, build the temple of a World-Religion.

The most recent estimate that has been made by the French engineers in regard to the proposed African inland sea is that the undertaking could be consummated in the maximum period of five years, at a cost of about \$30,000,000, it being sufficient to cut, in the alluvial part of the region traversed, a canal averaging some eighty to one hun-dred feet in width, which would be further widened by the action of the current. It appears that the estuary of the Owed Mellah, which is to be the beginning of the canal leading to the place to be inundated, offers a port, covered at high water, of adequate breadth, which might easily be excavated, and would form a port sheltered by nature from all the winds from northeast to south, passing by the west; the winds from northeast to south, passing by the east, would not be dangerous to the breakwaters. The navigation of the canal, it is also said, will offer no difficulty, as the canal will form almost a straight line. The proposed inland sea would be fifteen times as large as the Lake of Geneva.

A new style of thieving was brought to notice recently in Springfield, Mass., where a man engaged a cab to take him to a certain street; but as soon as the cab was under way the pretended passenger gathered up the valuable blanket placed in the carriage for his comfort, and slipped out without attracting

RELIGIO-PHILOSOPHICAL JOURNAL.

THE HOME CIRCLE

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensi-tives. These accounts may record spontaneous phe-nomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wheily on the active co-operation of our subscribers, upon whom we

The value of this column will depend whenly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thou-sands of homes are valuable incidents inever yet pub-lished which have great value, and others are daily oc-curring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

For the Religio Philosophical Journal. **BEMARKABLE MANIFESTATIONS.**

It has been a great pleasure to me during the past six or seven years to be able to say that I became a Spiritualist without ever having seen a "medium," or talked with a believer in Spiritualism. I have no mediums or other agency to thank for my conversion to a belief in spiritual communion, and the long list of beautiful theories connected there-with. I say "theories," because, while we have many facts, the elaboration of details of belief are simple conclusions based upon our facts, and, as our indements are imperfect there is always a probability of error in some degree, in all our conclusions; hence, "theory" is the correct term for any relig-ious belief or idea. I am particularly glad to be able to say that I saw no "medium," talked with no Spiritualists, read no books on the subject until after I had had positive proof to me of the continuation of sentient life after the death of the body, and the possibility of the emancipated spirit manifest-ing itself to those still clothed with flesh; for it in a great measure shuts out the probability of fraud, interested manifestations. hoodwinking, personal influence, etc., and gives my unconverted reader the assurance that he may thus shut out almost all conceivable avenues for fraud and still investigate with good prospects for obtaining satisfactory evidences of the truths of Spiritualism.

FIRST FORMATION OF A CIRCLE.

It was during the winter of 1868-9, that I first saw a copy of a spiritualistic paper. can but faintly recall any thing connected with the reading of this paper. I know that it produced no unusual impression upon me. I was then but fourteen years of age, and so far as I can remember. I had no marked re-ligious tendencies. From this time until the autumn of 1879, I do not think I had a thought map the subject. One morning thought upon the subject. One morning, Sunday I think it was, in September, 1879, I arose with the idea upon my mind that I should like to see if there was any thing in Spiritualism. Having called my wife, I told her that I had that morning determined to investigate Spiritualism. To this she in gen-eral terms demurred, and spoke of the improbability of finding a medium near. I "We don't want any medium; don't need any mediums; won't have any medi-ums." We knew that a "circle" was the proper thing, so we set about finding the necessary number of persons to compose one. We first enrolled ourselves, which made the list stand two. I then visited a lady, Mrs. H. to mention any in particular. C., a member of the Baptist church in our city, and told her of my intention, and tried to get her on the list. She laughed me to scorn at first, but finally promised to come I finally succeeded in making up a cir cle of nine persons-three ladies and six gentlemen. It may well be imagined that considerable levity was indulged in as we took our places around the table for the first time. There was not a solitary believer in the room; not even one who knew a little about conducting circles, but we pledged our elves to faithfully observe all phenomena, to, for the time, throw aside prejudice, and carefully and scientifically to the extent of our possibilities, weigh the evidence which might be brought before us. At our first sitting, Mrs. H. C. was thrown into an unconscious trance, which lasted for ten minutes or such a matter, and frightened us all nearly to death. When she came to herself again, she declared she had seen her brother, together with hundreds of others who had passed over into spirit-life years before. This was a starter for us, and while it was not proof to any one but H. C., it was interesting to the entire party, for we believed fully in the truthfullness of H.C.

was placed in her hand and immediately her hand began writing. She found that she could not tell a single word that was writ-Sometime when a line was written ten. over, and thus rendered illegible, she would be unable from her knowledge of what had been written to decipher it. At our re-quest the hand would re write the word or line. This writing was constantly present thereafter, and aided us very materially. A guitar was brought into the circle and a re-quest made of the spirits to play it. My fath-er (supposedly) immediately said he did not know how to play the guitar, but he would try to give us some proof of his presence. We were requested to have A. D. hold the instrument at arm's length above her head, which she did, taking hold by its upper tip and holding it so that its lowest point was far above our heads, and its upper part very near the ceiling of the room. While in this position, and while we were still looking at it. the strings were seen to vibrate, and a sound of thrumming was heard upon the instru-ment unmistakably plain. This was repeat-ed several times, and subsequently upon a violin.

THE SPIRITS DO SOME KISSING.

One evening our circle was very small, four or five being absent. We sat down at the usual time with a fair light. Being so few we were separated quite a distance from each other, so far, indeed, that it was rather difficult to grasp hands. After a while my father said through the medium of the writing hand that he would kiss his two children Ing hand that he would kiss his two children present that evening. We sang a song or two, and presently Mrs. B. called out, "Oh! he is kissing me." At this moment we beard the sound of kissing, and Mrs. B. said, "He kissed me again." The spirit next passed to H. C., and imprinted a plainly felt kiss upon her bords there can be an and bicsed me her hand; then came to me and kissed me upon the cheek as plainly as I was ever kissed by mortal lips. I distinctly felt the pres-ence of lips and felt the mustache and beard of the spirit upon my cheek. My father wore mustache and beard when living in the body. One day H. C. took sick; a spirit took control of the hand of A. D. and wrote a prescription which none of us knew anything about. It was taken to the druggist who said it was a good old school prescription of several years ago, but not used much now. He put it up for H.C., however, and she took it and improved rapidly.

A SPIRIT BITES.

Once while we were sitting H. C. screamed outright, saying some one had bitten her on the hand. It was an impossibility that any one of us had bitten her hand, for we were all looking directly at each other, with the room well lighted. Presently she again declared some one had bitten her. We looked at both hands, but no marks were visible. She said it was under the hand of her neighbor on the left. His hand was lifted from hers, and under his hand and upon her hand was seen the imprint of a full set of teeth. This apparently impossible feat was performed by our spirit friends time after time in such a manner as to completely mystify us, being always done while a hand was closely pressing upon the identical spot bitten. We were constantly in receipt of mes-sages and tests of every variety from our spirit friends; some of them of the most con-clusive character, but I dare not take space

THE TABLE TURNED ON ITS BACK.

One evening as we were leaving the room scorn at first, but finally promised to come after a sitting, just as the last person had if her friend, Miss A. D., would come with quitted the room, a heavy fall was heard vithin acatea. once and found the heavy table spoken of before, upon its back in the center of the room; and what was remarkable the cloth was in its place upon the table, unrufiled, and there was hardly room enough to turn the table over without striking the chairs sitting about; in fact we had to make more room before the table could be set upright, and it required the united efforts of three or four men to set it upon its feet. One Sunday afternoon, as we were sitting about the sitting-room—some reading, some talking, no one thinking of "spirits" a large office chair weighing over twenty pounds was seen to rise toward the ceiling. After ascending three feet it was lowered almost to the floor and then allowed to drop with a bang. At another time an empty glass tum bler started from among its fellows in the pantry, passed across the dining room, through two doors, turned at right angles. passed across the sitting room, and fell upon the lap of Mrs. B. It was midday, and she saw it approaching her. At another time I placed a small bottle of homeopathic medicine upon the bureau of H.C.; as I stood there I saw the bottle rise gently and ascend to the ceiling of the room and as gently descend again. An empty two-ounce square bottle was then picked up from the same bureau, and passed slowly across the bedroom, and through the door, when it turned at right angles and flew against a door at the opposite side of the room, making an indenture in the wood of the door which remains to this day. A MESSAGE FROM MID-AIR-THE MATTRESS. One time while sitting at our circle table a paper flattered down from mid-air, which when opened and read was found to be a written message to a sitter from a spirit friend. After that it was quite a common thing to receive such missives, the spirits furnishing their own pencil and paper. A. D. reported that at night time the spirits played pranks of all kinds in her room to show their power under favorable conditions. They would take the wash bowl and pitcher of water from the wash stand, and place them in the middle of the floor and arrange clothing, shoes, brush and comb, etc., etc., around them. Once as H.C. was leaving the bedroom of her son, she heard a rustling within and turning about she discovered that all the nails, hooks and pegs in the bedroom and clothes-press adjacent had deposited their various charges upon the floor-all done in a second's time! One night H.C. and A.D. were occupying a bed together in the bed-room of H.C. There was no light in the sleeping room, but in the next room the gas was burning about one-third its usual size. The ladies were busily talking together when without any warning the mattress upon which they were lying began to rise upward carrying them with it. At this they grasped hold of each other and screamed loudly. Af ter rising above the foot board of the bed the mattress started with its burthen across the bedroom floor, rolling up its edges conveniently so as to pass through the door, and finally deposited itself and contents upon the floor in the sitting-room. A son of Mrs. H. C. and Mr. O. reached the room just in time to see the ladies lowered upon the floor. The combined weight carried here was about 330 pounds.

the same tree. Among the tree ornaments having the ears of people one day in seven, were little bags made of white tarlatan, filled with aid from their churches, are unable or with pop-corn and candies, sewed together at the top and hung on the branches of the tree. As the bags were distributed to those standing about, many upon being opened were found to contain written messages to persons present. Certainly there were no written messages put in the bags by us when filling them.

On one occasion my mother was present at one of our circles, but refused to sit in the same. After we had risen from the table she took a seat, perhaps half a yard from one end of the table, she being the only one near it. As my father had purported to be present that evening she thought she would see if he could move the table for her alone; so, sitting as before stated, she addressed my father by his christian name, and said: "If you are really here, please push the table toward me." The table moved slowly toward her, stopping within an inch or so of her. She again spoke and said: "If it is really you, please push the table quite closely to me." The table moved in accordance with her request, pushing so closely to her that she moved slightly to give it room.

AN EXTRAORDINARY TEST.

In conclusion I shall give the most conclusive test of spirit power which has come to my notice, combining, as it does, nearly all the various phases of physical phenomena with which we are acquainted, and also embracing many of the mental or intellectual phases. Note carefully the precautionary measures taken by me: Sitting alone in my room one morning, I conceived the idea of an experiment. Determining to give no one an inkling of my design, I immediately sat down and wrote a letter to a spirit friend H. P. D. In that letter were thirty questions of all kinds, sizes and styles. Having sealed and addressed the envelope containing the letter, I took a second envelope and placed within it a large sheet of writing paper, a small piece of lead from a lead pencil, and placing both envelopes in a common six-pound wooden starch box, I immediately sealed it, solid and tight. I then invited myself to dinner at the house of H. C., and without a word to any one of my intention, started for my friend's house. Arriving stition. Moreover, I venture the statement directly into the house. Direction walked directly into the house. Finding the parlor and sitting-room empty, I passed into the dining room, which was also without occupant. Seizing the opportune moment when I was all alone I passed into the pantry, which opened directly from the dining room, and standing upon a chair, I placed the box upon the topmost shelf, making sure that its entire lower surface zested well upon the shelf. I had thus succeeded in getting my box and its precious contents upon that shelf entirely unbeknown to any one. Returning to the sitting room I took a seat where I could look across the dining room and into the pantry. This seat I occupied until din-ner was served, when I took a seat where the pantry was before me, thus keeping before me, all the time, the pantry, the shelf and the box. It so happened that the supplies from the pantry were already upon the table when I entered the house, and consequently jonstrated. Instead of teaching total depravthe pantry was not visited by any one during | ity, it should be an innate goodness as well my watch. I had been careful not to give by word or look the slightest hint of my ex-periment. About midway in the meal, the cated only by self-knowledge gained by ex-box tumbled off onto the floor. I appeared perimees of both good and evil as an educawith all the questions; the large envelope, and good will. Instead of the gallows it is and all, had disappeared completely. Upon | forgiveness and charity, etc., etc. Hence we opening the envelope I found it contained a pleasant letter, in which all my questions were fully and intelligently answered. Many new suggestions were made, together with the remark that they could furnish their own paper and pencil. The spirit addressed was H. P. D., the father of Miss A. D. Upon placing rately, even to a peculiar curl at the end of the signature. The spirit had dematerialzed my letter to him. Neither H. C. nor A. D, have ever been known outside of that circle as mediums, and no mention of these occurrences has been made before in print. The witnesses to these remarkable phenomena are living still. C. M. BABCOCK. Elgin, Ill.

indisposed to create a public opinion that is stronger than law, in favor of temperance, then is our condition deplorable. This peril threatening us should arouse to action every lover of freedom by encouraging independ ent journals to take the matter in hand at once. The idea of regulating pork-eating or rum-drinking by law-we might about as well attempt to regulate western cyclones by it. Better a hundred times impress upon the mind of each individual the infinite importance of the old golden adage: "Know thou thyself." This only will be effectual in saving from evils of every kind. Ρ.

Waterford, Me.

NO. IL-LICENSE AND PROHIBITION.

Once more. I see by your paper that my fellow townsman, Esculapius, after airing his views wisely and well on the general subject till at the close, when to my surprise, he declared for a "high license," which in effect is prohibitionary to the hard-working men and women, who at times become exhansted by it, so that if any class needs a little wine or other stimulant for the stomach's sake, it is them. I very much dislike class legislation, as it breeds discontent from its unfairness, and being, too, in violation of a natural right enjoyed by their peers like himself and others blessed with abundant means.

We may make stringent laws, but if unwise, be they in or out of the constitution judging by experiences and common sense. they will inevitably in course of time become dead-letters upon the statute books. "It is hard to kick against the pricks." Peo-ple should be taught from childhood the divine method; that is, natural laws, physically. morally and spiritually. Popular Christianity being anchored back to the barbarous ages, when the basilar region of the brain only was developed-when the conception of their God was one of war-the Lord of Hosts His name, it has proved, in the opinion of many, a failure. The frontal and coronal region has become developed by evolutionary progress, hence the battle raging is light be best cured by kindness. But if it is all lowed to spread and become contagious to such extent as to require force for self-protection, then it is evident that society itself is also diseased, requiring heroic treatment, such as most of our D. D.s are disqualified to perform, not being gifted by nature for it, nor heeding such as have these necessary mediumistic gifts, as does, for instance, Prof. J. R. Buchanan, of Boston, who is doing a make more in this direction. P. noble work in this direction. Waterford, Me.

NO. III .- LICENSE AND PROHIBITION.

There is a right and a wrong method pur sued in many moral reforms, and the latter evidently comes from a perversion of N.T. teachings on the subject, that is demoralizing and impracticable, as the past has demas a proneness to self-gratification. Instead lox tumbled off onto the floor. I appeared periceges of both good and evil as an educa-unconcerned, and Mr. C. opened the box and for producing repentance and good deeds. found a single envelope. I had placed two Instead of Christ's death being a display of envelopes within that box not two hours be-fore. The solitary envelope was addressed highest possible manifestation of his love. to the writer hereof and sealed. The letter Instead of war with its horrors, it is peace have found most of our public teachers of religion laggards in reforms and sciences leading to them, joining in only when drawn by public opinion. It is empty pews that influences them to abolish an eternal hell and modify other creedal absurdities. Black in the past, taken-all for self-aggrandizement. The schoolmaster is abroad and progress noticeable. The temperance reform is a muddle. An old offender in crime was brought before a judge who remarked: "Here he is again. I have tried everything." "No "Weil, well—I will try that. Go and sin no more." The tears rolled down big chacks and the result was an afterlife of strict integrity. Now there is one thing untried in the temperance reform. Jesus as a reformer always appealed to the divine in man through his reason and conscience, in charity. This is the one thing needful to make it practicable. I have a letter before me from a friend. saying that "my ideas are good but imprac-ticable." Bless me! It is the only thing ever devised by God or man that is practicable. We may enact a supreme law against manufacturing or importing liquors, and the same strife would exist between the sustainers and evaders of it, with enormous expenditures and frightful perjuries. Stop the demand and the supply will cease, and not before. I am aware that my theory of reform will be regarded as impracticable, if not wild, by many. But this I know, that the principles set forth by Jesus were regarded by himself as premature, and that he said " he would come again with his heavenly host and carry them into effect—old things to pass away and all things become new." Not until the people learn the true laws of life, physically, morally and spiritually-fully realize the effect of their every act and thought upon their spirits, and they become a law unto themselves, so that sin is impossible, will my theory become practicable perhaps. Yet also know that no other can be, from a lack of true principles governing its methods. Force may quell, and for a time check, but does not convince. If this life is a race and the line carefully marked out guiding us toward the star of hope, why not follow it instead of going zigzag? Ρ. Waterford, Me.

I heard nothing especially from these bombshells as Dr. W. predicted, till the Leg-

islature convened, when one of the first acts

passed was that every teacher of schools in

the State should be qualified and required to

teach them in Physiology, Hygiene, and es-

pecially the effect of alcohol upon the hu-

man system. When the news came, Dr. S.

(Esculapius) came across the street barehead-

ed to shake my hand. Other State Legisla-

tures to the number of twelve or thirteen

caught the inspiration and enacted the same

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ement sustains him best, goading him on for severer laws and fuller enforcements as is its wont, still holding to the faith that the evil one should be cast out with cords and stripes. Waterford, Me. OLIVER PORTER.

Note. My age is nearly eighty-four. I was in trade fifty-six years; twenty-seven years been Postmaster. I retired from trade two years ago and resigned my office as Postmaster a few weeks since. My health and spirits are good. **P**.

46 The End is Not Yet.27

The Courrier de l'Illinois quotes as applicable to the present year the following wellknown lines:

> Quand Georges Dieu crucifera Que Marc le ressuscitera Et que Saint Jean portera, Le fin du monde arrivera.

This may be translated to read that when the time shall come that St. George crucifies the Lord, St. Mark raises him from the dead, and St. John carries him, then the end of the world shall arrive. These three coincidences fall due in 1886. The day of St. George, April 23, is Good Friday; the day of St. Mark. April 25, is Easter Sunday; the day of St. mark, April 25, is Easter Sunday; and the Feast of Corpus Christi, being the day on which the Host is carried in processions through the streets in Catholic countries, falls this year on June 24, which is the day set apart in the calen-dar for honoring the memory of Saint John the Baptist.

We presume that few of our readers will be inclined to attach any importance to the claim that the end of the world is a necessary sequitur to these three coincidences-all of which depend on the one fact that Easter Sunday will occur this year the 25th of April, that being the latest date at which it can possibly happen without changing the rule now in force for fixing the date of Easter. It happens so because the full moon of March will occur with us about 10 o'clock in the night of the 19th, being not far from twelve hours before the time of the vernal equinox. Hence the full moon of April must be taken for the guide, and as that falls on Sunday, the 18th, Easter is fixed for the following Sunday.

The fact that the same coincidence occur-red in the year 1734, and that the world did not come to an end then, ought to be accepted as sufficient proof that there is no ground for alarm. This has been said before, but there is an explanation of the verse which, so far as we are aware, has not previously been given. It is that the word "monde" is a misreading of "mont," which word was used by the writer of the lines in the sense of "heap." If we remember that April 25 is the latest date on which Easter can fall, as illustrated by the above noted count for this year, it is not difficult to suppose it probable that the author of the quatrain simply intended to put in a form easy to be remem-bered the following information: "With the coincidence noted the heap, or

lot, of days over which the date of Easter Sunday can range is exhausted, and the count begins over again." The blunder was an easy one to make, especially in the days when otherwise intelligent people believed in witchcraft and omens, and very few understood the rule for fixing the date of Easter. (A great many do not know it now.) And such a bungle would be far from being without a parallel. There is some reason tothink that the little glass slipper of the story about Underella, instead of being a pantonfle de verre, was once spoken of as a puntoutle de vair, the latter word being the old French name of a particular kind of fur.

PRODUCING THE RAPS.

At another sitting raps. loud and continuous, were heard on the chair of Miss A. D. and in any spot near her. These raps an-swered questions intelligently, and gave directions for the management of the circle. So far we had had light circles. We next sat in a dark room, and both H. C. and A. D. were made clairvoyant at the same time, and both seeing the same things and describing them substantially the same, although we examined them separately. This we thought very fine, for there was positively no opportu-nity for collusion on the part of H. C. and A. D., even if they were so inclined, which was the last thing to be thought of. It is not necessary, perhaps, to state here what these ladies saw. Suffice it to say the things presented to their view were of marked peculiarity.

THE MOVEMENT OF CHAIRS.

At another light circle, the chairs in which H. C. and A. D. were sitting, were seemingly grasped from behind, and dragged several feet into the room. We had begun to expect most any thing now, and as the forces seemed inclined to treat us reasonably careful, we took every thing in good part, and were no longer frightened. We usually sang something at the commencement of our cir cle, and whenever we would sing any martial air a spirit calling himself Capt. Bennett would drum on the table keeping accurate time. Here again we had a proof of the ac curacy of the clairvoyance of H. C. and A. D. for they both saw the spirit of Capt. Bennett, and when examined separately, each one gave the same description of him.

THE ANTICS OF A SEWING MACHINE.

One day H. C. was sitting at her sewing machine, when she was much surprised to see her hitherto docile "Singer," escape from her grasp and roll to the opposite side of the room, and quietly tilt over on its side. No harm was done to the machine. At one of our light circles the large dining table, one of the heavy extension kind, began to separate in its center the two halves moving in opposite directions, pushing the sitters out of the way as they moved apart, only stopping when it was completely extended, leaving a space of some four feet or more open in the center of the table. As no one was now within several feet of the table, we requested it to rise and fall on its legs which was immedi-

CURIOUS PLACE FOR MESSAGES.

At Christmas that year our family and the stely done. A. D. soon after this felt a hand group her arm and she began to move her band as if in the act of writing. A pencil also hung their gifts for one another upon

And the second state of the second states and

An Eighty-three Years Old Veteran on the **Temperance Question.**

To the Editor of the Religio-Philosophical Journal:

Last season there was going on an excited discussion in this State, which called out many letters from our leading men on the subject of temperance—the drift being the fuller enforcement of the present law. Some went, especially the religious organizations. for still severer ones. Feeling disgusted with it, though an obscure half-century country trader, I ventured upon a bold strike antagonistic to their style of reform, for publi cation in case of sufficient courage on the part of an editor to publish it. The first article I read from the manuscript to Dr. W. and Mr. G., the latter a public speaker. Dr. W. remarked, "If that gets published, you will hear from it." Mr. G. replied, "If the Norway editor declines, I will see that it is done in Lewiston," where he resides. The Norway editor published it with these remarks:

"The above opinion is from a gentleman who has for years been an active worker in the cause of temperance. He is a ploneer in the reform movement and was one of the first men in the State who ceased to sell rum because he considered it morally wrong to sell or drink it. This he did before Maine passed the prohibitory laws. We willingly give place to his opinions because they are honestly entertained by a good man.'

NO. I.-LICENSE AND PROHIBITION.

What of their merits and demerits as affecting our social condition? I give it as my conviction that both are an interference and outrage upon our inherent and sacred right of freedom, the best gift conferred upon man. This right is one of the two witnesses that was slain and sent into the wilderness by act of the Council of Nice. This heaven-born gift, emerging from darkness, ignorance, persecution, barbarism, thumb-screw and rack engendered by it, is again, if possible, to be slain by a bigoted class in forcing upon others, their equals in morals and intelligence, an odious law, controlling and depriv-ing them of the privilege of exercising a natural right, and this, too, by constitutional enactment—a law singling out for vengeance one among other vices anticipatory of crime that might possibly follow as a result of it. This is but a stepping-stone for a certain class to secure a religious amendment of our national Constitution to keep and save themselves in place and power. This accom-plished, a national religion, with its evils. would follow. If forty thousand preachers er, and anon both. The popular religious el-

ond instance we may note the word "angel. which stood unquestioned for so many years in the last verse of the eighth chapter of the Revelations of St. John, instead of the "eagle" we now read of in the revised version and the "aquila" of the Vulgate. The sacred and he profane are alike open to the possibility of such mistakes. Of course in regard to the lines in question the error is of no importance other than as an additional instance of good intention being perverted and made to mislead when it was expected to instruct.

-Chicago Tribune.

A Curious Dream.

Agassiz had been for two weeks trying to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vainthe blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before. Hoping that the same experience might be repeated, on the third night, he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning the fish re-appeared in his dream, confusedly at first, but at last with such distinctness that he had no longer any doubt as to its zoological character. Still half-dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiseling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed it corresponded with his dream and drawing, and he succeeded in classifying it with ease.-Literary World.

An area of about four and one-half square miles forms the nucleus of the whole oilbearing region of the Caucasus. The napthabearing beds consist of sand, calcareous clays, marls, and in places compact sandstone, often of great thickness and penetrated by bands of pyrites. As in Pennsylvania, the naptha is in some places associated with salt water, which gives much trouble in driving bore holes. The plateau is on a level of about 140 feet above the surface of the Casplan; and a lepth of 700 feet below that great lake has been reached by the borers.

There was organized in Connecticut at the beginning of this century a Society for Protection Against Horse Thieves. This is still in existence, and so flourishing that it has declared a dividend of 200 per cent. payable Feb. 1.

Horsford's Acid Phosphate.

IN DEBILITY FROM OVERWORK.

Dr. G. W. COLLINS. Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good re-sults."

or kindred laws, and others yet to convene may follow suit. Societies at Augusta and other places have been formed ignoring entirely religion and politics. Great efforts have been made to provide suitable books for the schools. Now it is common for the school children to have lectures on physiology. In the mean while Neal Dow in his old age is

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4 Private & Land Hickory & Lord Mc Courts

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Kousehold.

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

MATERNITY.

Beautiful as Love's own dream; Her snowy brow and shining eyes, Lit up with that delicious gleam, Which shone the first in Paradise. The olden love of self is flown, A power superior love is through A newer, sweeter love is known.

She seems to say in every look, "I've found the God, I hold him here, My heart lies like an open book, Its page is fair, its type is clear, My haby rounds my sum of life; A blessed mother, happy wife;

There is no higher mount to climb, There is no deeper joy to know. No poet yet in sweetest rhyme, Has power life's fairest bliss to show. Though sweet my joy as wife can be, My crown is my maternity." -Elizabeth L. Saxon.

The first and last influence about little children should be that of Love. It is the sunshine of the soul, in which the child-life puts forth its feelers and takes root and grows simply and sweetly. The true moth-er-love is the natural atmosphere of the child. And the one who gives this, may not be a mother at all. But she loves to gather the prattler to her heart, and croon to it in sweet, low words, which are felt even when the child is too young to understand a syllable of English. Blessed mother Love! We can always glish. Blessed mother Love: we can always count on that, as surely as on the green grass or the blue sky. If that love is enlightened and not as blind as the traditionary justice, we may have hope of the future, even when the child's organization is bad. For Love over-comes a multitude of obstacles. Shall it not conquer all evil at last? Enlightened love, not blind love, most that which nampers the not blind love .- not that which pampers the selfish and sensual, which yields to every feeling and holds not up the standard of right and duty, which strengthens not the will and cultivates the judgment.

JUSTICE.

The first principle to be inculeated is jus-tice. Robert Collyer says: "It was one of thesecrets of my craft, in the old times, when I wanted to weld iron and steel and make a good ax and hammer to begin gently, for I have found out in time that if I began to strike hard at first I might make a bad job where I ought to make a good one. So I found it was the first condition of good work to begin gently, then by and by I could come down with a more forcible stroke. And I used to notice this trouble in the great iron mills, and I found that the reason why the great hammers could come down so gently as not to crack an egg, and then come down like an earthquake, was that there must be in the machinery a combination of force and gentleness to make it effective. Machinery in the hands of the mechanic was his child in a certain sense. If there was a screw loose he got a little purchase to turn it to the right, and so at last it worked well and there was no trouble. Gentleness was master of the situation. So," said the preacher, "I have watched the development of little children. There must be a right way and a wrong way to train little children. They must not seem to us like wrought iron, or brutes that we can break to our will. Children are tender; you eldest son when he was a little fellow, thinking he had told a lie, and I felt as if some one would take it out of me, and I found at the end of a week that the child had told me the exact and simple truth. We should cultivate the virtue of the wisdom of infinite love with little children. Children are not things, but human beings possessing power we cannot even guess at. We bend over these little ones and seek our image in them. If we detect a fault we probably say: 'Oh, he has taken that from his mother.' We al-ways walk softly when we don't know our way, and particularly when we walk in shadows. The child is tender; we should lead on softly. Hold your hand; if you must whip somebody turn the lash to your own shoulder. Don't sap the flower in their lives by trying to pluck out the weeds. A great many fathers and mothers lay heavy burdens on the backs of their children I said to Lucretia Mott once: 'How do you manage your child-ren?' 'Well,' the old lady said, 'I never touch them with my hand, but tell them to go into the room, and, after reflection, tell me what they think about it.' In all our dealings with little children we must be gentle, patient, and forgiving; win them with our love and not terrify and repel them with harshness or severity.'

thorough education. Teach them to cook and prepare the food of the household. Teach them to wash, to iron, to darn stockings, to sew on buttous, to make their own dresses. Teach them to make bread, and that a good kitchen lessens a doctor's account. Teach them that he only lays up money whose expenses are less than his income, and that all grow poor who have to spend more than they receive. Teach them that a calico dress paid for fits better than a silken one unpaid for. Teach them that a full, healthy face displays greater luster than fifty consumptive beau-ties. Teach them to purchase and to see that the account corresponds with the purchase. Teach them good common sense, self-trust, self-help and industry. Teach them that an honest mechanic in his working dress is a better object of esteem than a dozen haughty, finely dressed idlers. Teach them gardening and the pleasures of nature. Teach them, if you can afford it, music, painting, etc., but consider these as secondary objects only. Teach them that a walk is more salutary than a ride in a carriage. Teach them to reject with disdain all appearances, and to use on-ly, 'Yes' or 'No' in good earnest."

Magazines for January Reseived, not before mentioned.

THE NEW PRINCETON REVIEW. (A. C. Armstrong & Son, New York.) The first issue of the New Princeton Review is a substantial and admirably printed magazine of 152 pages, The aim of the publishers will be to furnish the best writers for the best readers on all topics of scholarly and general interest. The initial number opens with an extremely thoughtful study of Society in the New South, by Mr. Charles Dudley Warner; under the title What An American Philosophy Should Be, Dr. McCosh indicates the directions in which philosophy may advance in this country; The Christian Conception of Property, is a discussion from a distinctly Christian stand-point, by the Rev. Dr. C. H. Parkhurst. Other articles by distinguished writers will also be found. One of the most valuable features of this new enterprise is the editorial discus-sions of current events. The Review will be published six times a year. Terms: \$3 a year in• advance, postpaid.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The opening story of this attractive and well filled number, The Dumb Betty Lamp, will excite interest; The frontispiece is from an effective picture by Henry Bacon; Through the Heart of Paris has many graphic illustrations; An excellent paper is Royal Girls and Royal Courts: There are two historical stories and one fairy story which are illus-trated; In a Mica Mine is a true story of adventure. There are many poems and illus-trations, also three serials. The Chautauqua Readings cover a wide range. We do not wonder that the readers of this excellent monthly look forward to its reception with pleasure.

THE CENTURY MAGAZINE. (The Century Co., New York.) Among the various features of the January Century are the short stories. John Bodewin's Testimony and Bostonians assume new and interesting phases. A por-trait of Verdi, the composer, is the frontis-piece, which is accompanied by an article. The City of Toheran is profusely illustrated and replete with adventures. A paper on Some European Republicans, with portraits, is given. The paper on the Typical Dog series is on Pointers. A subject of scientific intermust lead them tenderly on. Solomon's doc-trine, 'Spare the rod and spoil the child,' is est is the article on Feathered Forms of Othan abhorrent doctrine—a doctrine that I will or Days. The War series is full of incidents. not have about my house. I took it out of Other papers with poems and notes fill an attractive number of this monthly. THE NEW ENGLAND MAGAZINE AND BAY STATE MONTHLY, (Boston.) With the January number of this magazine the old title takes a subordinate position, and we are introduced to the New England Magazine. The enlarged periodical will aim to become a treasury of information relating to matters of special interest to citizens of the New England States, and to be of special value as an authoritative recorder for Libraries and Historical Societies. The number before us presents a most attractive table of contents. BABYHOOD. (New York.) Editorial notes and" comments open the January number of this magazine, which is exclusively devoted to the care of infants and young children. Marion Harland follows with It runs in the Family. The Feeding of Infants; The Baby's Mother, and Taking Cold, are suggestive. Other articles are: Nursery Pastimes; Nur-sery Problems; The Mother's Parliament, Etc. THE PLATONIST. (Thos. M. Johnson, Osceola, Mo.) Contents for September: An Important Oracle; Solution of Philosophical Problems; The Magnetic Mysteries; Tayloriana; On the Fables of Antiquity; Exhortation to the Readers and Hearers of Plotinos; The Elements of Theology; Iamblichos: On the Mysteries; Discovery of two Fragments of a Cyclic Poem Attributed to Proklos. THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: Sir Henry Thompson: The Poetry did it; Charles Lamb in Hertfordshire; Witnessed by Two; A Month in Sicily; Aunt Rachel; A Hundred years ago; Gretna Green Revisited. Many fine illustrations help to make this a most enjoyable number. MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) This monthly is issued in the interests of the new science of mental healing, and while advanced thought in every department of mental science is recognized, its special mission is the healing of mental and bodily slokness. THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: The Earl of Shaftesbury; Heroship and Hardship; Familiar Talks on Phrenology for our young readers; Two American Statesmen; Character in the Voice; Handwriting; Dress Reform; Editorial Items, Etc. THE UNITARIAN REVIEW. (Boston Mass.) Contents: Count Zinzendorf and the Moravians; Confirmation; Certain Tendencies of American Fiction: The Present Position of Pentateuch Criticism; Editor's Note-Book; **Review of Current Literature.** THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) The usual amount of good reading is found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

MIND IN NATURE. (The Cosmic Publishing Co., Chicago.) Contents: Mind in Nature; Mind Development; The Occult World; The Doctrine of Evolution; Was it all a Dream? Philosophy of the Three Pathies; Waking Dreams and Visions and Coincidences Again; Thought.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Contents: This number contains papers on the most important subjects by the ablest writers.

NEW YORK FASHION BAZAR. (Geo. Munro, New York.) The latest fashions, styles of needlework and all kinds of fancy work make up this issue.

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) Interesting articles, notes and items on Astronomy will be found in this number.

GOLDEN DAYS. (James Elverson, Philadel-phia.) The stories in this weekly paper for boys and girls are always read with considerable interest.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co. New York.) There are several serials, short stories with poems and illustrations to make up this months' contents.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PHILO-SOPHICAL JOURSAL.]

CHILDE HAROLD'S PILGRIMAGE. Boston :

CHILDLE HAROLD'S PILLTRIMAGE. Baston: Ticknor & Co. In reviewing one of the latest publications of this enterprising firm Richard Henry Stoldard says: "Messrs, Ticknor & Co. start off finely in the line of illustrated books with a beautiful edition of Childe Harold's Pilgrimage, upon which nine of our most accomplished draughtsmen and seven of our most schilful wood engravars have even of our most skilful wood engravers have expended the resources of their art. Comparisons are odious, as we all know, and we shall not indulge in them by comparing this and we shall not indulge in them by comparing this illustrated edition of a favorite poet with any other illustrated edition of any other favorite poet. What we will eay, however, is that given our choice be-tween this poem and any other poem, or poems, that have been, or are likely to be, published during the present season, we should give the others the go by, and select this, not merely as the most to our special taste, but as one of the noblest and greatest poems in the whole range of English poetry. It is not the fashion to admire Byron now, and it is the fashion.to prefend to admire Wordsworth. One may admired both without instituting comparisons between them, and for Wordsworth's cake they never should be in-stituted, for the author of Peter Bell was a poet of one order and the author of Childo Harold was a poet of another and much higher order, as every reader of Byron feels, in spite of all that Mr. Swinburne, and Mr. Arnold, and the rest of the Wordsworthlans may say to the contrary. He is the great-est elemental force in English song since Marlowe, and not to know this is to have read all the paets that come between the two in vain. There is a wild, fiery, passionate life in his work even when it is most careless which no other English poet except Shakes-peare ever attained, and it is refreshing to turn from the finickin, elaborate, rococo, make-believe verse of the present period to his mauly and magnificent poetry. He is at his greatest, we think, in the third and fourth cantos of Childe Harold, who as an ideal creation was fitly described by Shelley as the Pil-grim of Eternity.... The illustrations in this beauti-ful edition of Childe Harold are not in the fantastic art manage of the next of the resided but are devised and are art manner of thinde tratoit are not in the fact that art manner of the period, but are conceived and ex-ecuted in the good, old-fashioned, manly style that characterized the best days of drawing and engrav-ing. They are for the most part beautiful, and when they do not reach that ideal excellence they are in all cases picturesque and intelligent. There are no crotchets in them, for the artists who made them ware cautant to illustrate the text in the direct mewere content to illustrate the text in the direct me-thod in which it was written. From the nature of the poem they are largely landscapes, the special features of each verse being happily caught with ar-Taking and the set of the set of

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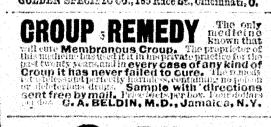
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CHAPTER I.

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diseases and ailments peculiar to Women "---"And they will tell you explicitly and emphatically

Buchull f Ask the same physicians

"What is the most reliable and surest cure for all live diseases or dyspensia, constinution, indisection, billousnes malaria, fover, ague, &c.," and they will tell you

Mandraket or Dandelion !!!! Hence, when these remedies are combined with others qually vuluable,

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CHAPTER I.

"Patients"

"Almost dead or nearly dying" For years, and given up by physicians, of Bright's and other hidney diseases. liver complaints, severe coughs, called onsumption have been curvel.

Women gone nearly crupy 11111

From agony of nouralgia norvausness, wakefulness, and various diseases peculiar to women.

People drawn out of phane from excruciating pange of rhoumatisin inflammatory and chronic, or suffering from scrofula.

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TRAINING OF CHILDREN.

In order to have time to study her children and adjust her teachings to their several temperaments, the mother's housekeeping should be simple, and fine dressing for the little ones avoided. If she merely becomes a kind of upper servant, she loses influence and is unworthy her high privilege. The woman who.

"Fits and sows She braids and bows, In beautiful, elegant, splendid rows, Around and over her children's clothes. With butter and bread They all are fed Six times a day, and then sent to bed; While she patches the rents with needle and

thread." only fulfills the merely external part of her duty.. The life of the soul is to be thoroughly studied and got in sympathy with, or the influence of the mother will fail in times of temptation.

I know a mother, not an intellectual woman, whose grown boys come to her with every joy or sorrow, trial or temptation. They lay their heads in mother's lap, and tell her every thought and wish. Will those boys re-sort to low haunts or indulge in revelry? No, for they are permeated by the mother love. It reinforces their wills, and strengthens every truly manly as well as every moral quality.

One thing more. How can a mother have these judicial qualities, that sound judgment and wisdom needed to direct both sons and daughters in the paths of righteousness or right living, unless she, herself, be built up in wisdom and good judgment? Does she not need the best education that a human being can have, in order that she may be a noble mother? If she be

"Weak, slight-statured, miserable,

How shall men grow?

LANDER CLARKE

Does she not need every right the law can give her, to help fortify her inherent powers? Is any thing too good to give one from whom we expect so much?

A PRACTICAL EDUCATION.

A Roman Catholic prelate gives a sensible statement of what is expected from mothers' teachings. The following is from a sermon by Mons. Capel: "Give your daughters a

BABYLAND. (D. Lothrop & Co., Boston.) The January number of this monthly appears in a new cover, which, with the short stories and illustrations will please the young read-OT8

THE SEASON. (The International News Co. New York.) The newest Paris fashions and the most elegant designs in all varieties of needlework is found in this monthly.

LADIES' FLORAL CABINET. (New York City.) A variety of articles on Floriculture and Domestic Art fill the pages of this monthly. NEW CHURCH INDEPENDENT. (Chicago.) Many articles of interest are contained in this number.

read, over and over again,

A CAPTIVE OF LOVE. A Japanese Romance. By Edward Greey. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, \$1.59.

Mr. Greey has written some very interesting books descriptive of life in Japan, and this last, while not a translation, follows Bakin's charming romance as closely as possible in his own quaint style. Bakin was a prolific writer, and one of the most so of Japan-ese noveliste, whose books are regarded as classics, and are historically correct.

The author says in the preface that he selects this story "on account of it affording an excellent insight into the thoughts and methods of the Japanese about five hundred years ago, and for its interesting descriptions of superstitions not unknown to our ancestors." In relating the lives of the hero and heroine, Bakin

depicts the Buddhistic belief of the masses, and in-geniously uses it in the development of his plot." Saikel became a priest at a very early age, that he might give assistance to his father and mother in the

other world, but met a young woman, and loved her, and broke his priestly vows, and he was led into all sorte of crimes and misdemeanors, in consequence; but was finally overcome and he, at last, reformed at the point of death. "The story is meant to promote filial devotion, and to show that even a priest train-ed in the austerities of a holy life and fortified in many ways against temptation, may like the bravest of us, become a captive of love." So says Bakin.

TEN BOYS THAT LIVED ON THE ROAD FROM Long Ago to Now. By Jane Andrews. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, \$1.00.

This interesting work has been written to show the bays of to-day that those of long ago were very much the same as the boys of the present day. It aims to awaken interest in the lives and deeds of our ancestors and stimulate the young readers to a study of their habits and characteristics.

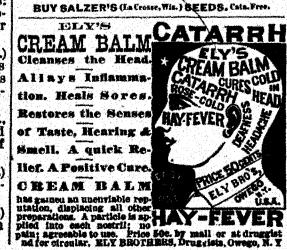
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6th. Those who have it may economize; expenses may be avoided, and time and money sayed.

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

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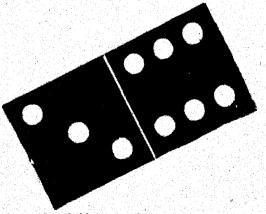
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CHICAGO, ILL., Saturday, January 23, 1886.

" Inspiration—Wanted a Definition."

Such is the inquiring title at the head of an article in the New York Independent, by Talbot W. Chambers, D. D., and his three columns are an effort to meet the want in such way as to maintain the infallibility of the "Holy Scriptures," and yet do this in a reasonable way-a difficult task in which his success is not brilliant, although his effort is not lacking in ability or earnestness. One of the good signs of our day is this effort to reconcile reason and religion by the best orthodox theologians, and the distinct affirmation that religion must not conflict with reason by eminent leaders of the liberal Christian faith. Of old, the stern "Thus saith the Lord," was enough, and any question raised by what rigid sectarists called "carnal reason," was stamped as sinful at once. But now the soul asserts itself. Science questions all facts, and theology is compelled to hear to reason. All this is but the beginning of the end of dogmatism and the supremacy of the letter which killeth over the spirit which giveth life. As to this want of the Rev. Dr. Chambers. his idea, and that of modern orthodox Congregationalism, he says: "Binds all parts of the sacred volume into one integral and orgauized whole,....preserves throughout the supernatural element, and offers no violence to the reason or conscience of thoughtful men." Clear as the "heavens in their majesty and glory is the collection of books we call the Bible, the Word of God. All else may fall but this shall stand." Without entering upon a lengthy criticism we will only suggest that the contrast between the awful curses which King David -"a man after God's own heart "-prays may fall on his enemies and their guiltless children; the rottenness in their bones and their homeless life of vagabond beggary; and the sweet prayer of Jesus on the cross; "Father, forgive them, they know not what they do," is not a proof of an integral wholeness, but of moral contradiction. But the authenticity of any book is a narrow field for so wide a question as the nature of inspiration. Even if the book should be forgotten this spiritual influence will live. It is not possible to define such influences, they elude close statement, for they are wider than any logic and larger than the meaning of any words; yet we can gain some rational conception of their subtle reach and power and of their ways. One mind, a large and commanding personality, awakens and uplifts another. How the inspiring presence of such persons calls out our best in thought and word and deed! Robert Ingersoll asked, "Why did not God make health contagious as well as sickness?" More contagious than small pox or scarlatina, life-giving more than these and their like are death-dealing, is this presence and psychological power of souls, healthy, strong and alive. The Highland clansman in Scott's "Lady of the Lake," lamenting the absence of their brave chieftain, Roderick Dhu, while the battle went against them, said:

little to the spirit; thought in our minds goes over seas and continents in an instant, and how much or what subtle influence goes with it we know not. Strains of spiritual power from these gifted immortals flood and fill our souls. We feel the uplifting inspiration, and often do not think or know from whence it comes. Spirits do not always tell us who they are, or that they are stirring our spirits. They may, and doubtless do, give their names through mediums whom they psychologize to act or speak. Often that is plainly useful, but doubtless many a word of power has been spoken, many a deed of usefulness and goodness has been done by the quickening and inspiring help of unseen and unknown intelligences from "beyond the veil."

er life. His power to inspire or influence

others gains with the change. Distance is

To the Spiritualist this is the natural process of spiritual influence, too blessed and perfect to allow any capricious miracle to mar its sanctity.

In another way we are inspired. We set ourselves to the high task of studying the world of matter, as revealed in geology, chemistry, and kindred sciences, or the world of mind, as revealed in some great reform, some spiritual problem, or the life of some moral hero. As we concentrate our thought in the work, we aspire and desire and strive, and thus grow prayerful in spirit. In this mood our minds reach out our inner faculties unfold, we intuitively see and master principles and ideas; we gather facts from far and near, all truths in the realm we explore seem to come to us. We even reach clairvoyance and seership. Great illumination comes in this way, as all acknowledge, yet it is not supermatural, but its results and uses are greater than all we can trace from the records of alleged miracles. The facts of psychology make miracles poor in comparison.

Earth and sky conspire to uplift and enrich us. The beauty of flower and shrub, the glory of sunrise, purify the blood and vitalize our whole life. Inspiration is natural and universal, not limited and of special favor. That is a poor and meagre conception which would limit its unstinted tide to any chosen race, or time or book.

In all, and through all and over all, is Infinite and Positive mind, with law as its servant and force as its executor; eternal life pulsing through earth and sky and suns and stars; the inspiring presence of a power that makes for righteousness, uplifting and refining all by that divine process, that infinite design which we call evolution.

The Priest and the French Elections.

Under the above heading Theodore Stanton, son of Mrs. Elizabeth Cady Stanton, who | with the eternal order of things. But our has married and made his home in France. day needs something higher than these efforts writes an interesting letter to the New York | to galvanize dying dogmas into fitful life. Independent on the late elections in that | Such a revival as Moody cannot rouse up is country. He says that while other things | wanted-a revival of spiritual insight, of doubtless helped the result of more than | faith and knowledge of the naturalness and doubling the reactionary minority in the Chamber." but that " the religious feud which appears to grow more bitter each year," between the Catholics and the Protestants and free thinkers, was the most potent cause of this conservative gain. The Republicans admit this, and some urge moderation toward the Catholic Church, while the more radical rejoice and urge new attacks on the priesthood. He says that although there is a legal | failure of an effort to put new wine into old union between the Republican State and the | bottles, which solves the weakness of their Catholic Church," they are separated in spirit as wide as the poles. Occasionally a devout Catholic Is a republican; but a republican ecclesiastic (a priest) is as extinct in this country as the dodo." This is no marvel, as the Republic has cut off the priests from the control of education. proscribed the monkish orders, and taken other sensible steps toward secularizing the State. Doubtlessly sometimes the radicals have been needlessly rude and severe-the reaction against an old priestly tyrannysome even demanding that atheism take the place of theism, and being as bigoted on one extreme as the priests on the other; but the natural alliance between tyranny and bigotry in Church and State, the dread of political freedom as a step toward religious freedom, accounts for a large share of this. The spirit of priest and sect everywhere is to 'put out the light," to bind and dwarf, to proscribe for opinion's sake, to lift creed above deed. We see it in Protestantism as in its elder brother, though modified by the spirit of the age. Catholicism sympathizes with political reaction, in France, as a matter of course. This shows how vital and important is liberty of conscience, without it a really free government is impossible. Let our motto be "Light, more light" for with more light true liberty gains.

of credible persons now on earth who had | God had told him he would be. At five o'clock, seen stars and angels (or celestial visitante), delusion.

Manifestly, either these signs of the birth of the wonderful child Jesus did come as were spiritual facts, not miraculous but divinely natural. Our Unitarian friends must statements, or they must stand convicted of picturing illusions as realities, and thus leading childhood astray by false impressions.

Not a pleasant dilemma this, but Spiritualism points to the only rational way out of it! The upward path is shining and joyous. Why not try it?

Are We to have a Revival Season?

There was lately held, in Cincinnati, an in terdenominational congress on city evangel ization, made up only of so-called evangelical sects (those, that is, who still profess to believe the creeds of old times and cry "put out the light" against any change). In Brook lyn, N. Y., a great young men's meeting was held, under charge of Moody and Sankey. Episcopal missioner Aitken and his colleagues are busy in New York with large audiences. Do these, and other like signs indicate the coming of a season of "revivals of religion"-that is, of efforts to frighten people by talk about sheel (formerly called hell), and by dwelling on the blood of Christ, all to get more members into orthodox churches?

It is always notable that before the spirit moves, the church machinery is in good running order and in full motion. In the country good sleighing and moonlight nights keep up a revival, but a thaw, bad roads and dark nights chill the whole affair. The cities seem now the chief points of revival efforts, and in those fields weather makes less difference. Moody seems to be a sort of captain-general, with his poor talk about "mere morality" being of no consequence, and his cry about atonement by blood. Are our abler orthodox clergy, men of real ability and of thought, content to put Moody and his like at the front, and endorse their methods and teachings? Is this the only way in which they can fill their churches? Even this humiliating effort fails, for their churches are not filled. The rich go there, but the poor stay away. So they said themselves at the Cincinnati congress.

We do not doubt that there are seasons when waves of spiritual power sweep over the world, when people in the higher life make special efforts for our good,-all this in no miraculous way, but naturally and in accord nearness of the life beyond, of reverence for man and faith in his capacity for progress, of faith in The Soul of Things, of charity, of free thought, of honor and integrity, of fidelity to our own souls, of good works every day. We wait to see how much power the old revival machinery has, and if anything better is devised, will try to make it known. There is a story in the Testament about the efforts. They are not in accord with the times.

just at the time he named, his sight was rewould repudiate all this as a spiritualistic | stored. The teacher from the Deaf, Dumb, and Blind Institute and physicians of the neighborhood say the boy was certainly totally blind during the period indicated. Just miracles, or they did not come at all; or they | before five o'clock he took a position in front of the fire in a large room. Punctually at five the boy raised his head, lowered it, raisaccept the first or the last of these three | ed it again, and cried aloud, "I can see." The people were greatly excited. He walked through the house shaking hands with nearly all those present. The boy is sixteen years of age, weighs 140 pounds, and is very strong. Three years ago he had an affection caused by spinal disease. His father states that one night, while the boy was in a violent fit, four strong men were unable to hold him. He broke away from them, and went to the organ, and played three hymns in excellent style, though before he was unable to do so. As he played the last hymn he made a profession of religion, and then calmly lay down. Since that time he has never had another attack, and has been in excellent health. The boy says that if the Divine origin of his blindness and recovery of sight is not believed by the people other and even more convincing signs will be afforded.

Slade in Virginia.

In justice to all parties and in the interest of Spiritualism, the JOURNAL publishes on another page a full account of both sides in the late difficulty. Mr. Barrett and some of his friends are honestly indignant at what they believe to have been a gross imposition. Mr. Simmons, for himself and Slade, does not discredit the door-crack sights but interprets them differently. His explanation will seem quite preposterous to those who have not had excellent and long continued opportunities for observing Slade and the phenomena occurring in his presence.

We do not undertake to say that Slade did not deliberately attempt to cheat in this instance, but even though the demonstrations were fraudulent it does not affect the JOUR-NAL's position, which is that each scance must be considered by itself and independent of all others. And after carefully conducted experiments with Slade extending over a period of five years, we are prepared to believe that Simmons's explanation is not improbable. In a well lighted room of a private residence, while we were holding both of Slade's hands, with our feet resting on his and observed by two of our most trusted friends-Slade having no agent or friend present and no control of the premises--we have seen hands appear under and above and on the table. We have seen chairs levitated, from under the door at the Weston hotel. At , its best results will be obtained. Not until other times we have obtained slate-writing in Slade's presence on our own slates which had never left our hands and never been touched by Slade. This evidence is not offered to prove that Slade did not cheat at Weston, but only to aid those interested to make up their judgment as to Slade and his claims. Our experience has been duplicated thousands of times in America, Europe and Australia.

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Still Gaining.

Mr. Baudy continues to gain, though very slowly. The inclemency of the weather during this month has retarded his recovery by keeping him housed. He hopes to be able to arrange so as to leave in a few days for some point where the weather will permit him to be much in the open air. His complete recovery and that within a few months seems assured.

How Not To Do It.

The Christian Leader, "A Universalist family newspaper," hailing from Boston, has on the first page of its issue of Dec. 31, a four column article on John Pierpont, by Rev. Benton Smith, of Waltham. It is a sketch of leading events in his life, and of his labors in the pulpit, as a speaker and writer on anti-slavery and temperence, and of his poetic efforts and genius. For years he was an active Spiritualist, widely known as such. Of this no mention is made. The reverend biographer knows how not to do it.

GENERAL ITEMS.

G. B. Stebbins will speak at Farmington, Mich., Friday, Jan. 29th, on the anniversary of the birthday of Thomas Palne.

The Spiritual Messenger, published at Minneapolis, Minn., has been moved to Chicago and the first issue since the change is before us. Mr. F. J. York, the editor, has his office at No. 288 W. Madison Street.

Mr. Alfred Denton Cridge, associate editor of the Oregon Vidette, delivered an address before the Auti-Coolie Law and Order League, at Portland, Ore., Dec. 28th, and it is well spoken of.

The Institute of Education met last Saturday and listened to a paper by Miss Florence M. Holbrook on "Concentration and Self-Attainment in Study."

A correspondent writes that Mrs. Maud Lord is at Newburyport, Mass., where she is having great success, with full houses at each meeting. On Sunday, Jan. 10th, she gave 236 tests at one meeting, and all were recognized.

The Holiday number of Vick's illustrated Floral Guide, published at Rochester, N.Y., is at hand. This number is up to the usual style of past issues. The cover is elaborate and the illustrations also. There will be found much useful information in the 128 pages which make up this number.

Protous, in Golden Gate, states: "The time has not yet come when, through a more general acceptance of the truth of materialization, it can be transferred to the domestic and indeed much more than was observed circle, where it properly belongs, and where

"One blast upon his bugie horn Were worth a thousand men."

The inspiring courage of one man he held at high rate, yet not above the sober fact of its real power. How the flaming words of Luther lifted plain men and women to moral heroism! The world is fall of this inspiration. All hold it wonderful, all believe in it. yet none think it miraculous. It is in the order of things, and in the wide sweep of opiritual laws. Sometimes the plastic soul is made recipient of the fact or feeling in a pentive mind, and the psychologized subject alls or feels what he knows not of in any mal way. A strong and true soul " shuf-

STATES STREET, S

The Youth of Jesus.

A little book on "The Youth of Jesus," issued by the Unitarians in Boston, has many natural and useful views of Jesus as a boy among other boys, and in the plain home of Joseph the carpenter and his good wife Mary. One of its pictorial illustrations shows the shepherds in Bethlehem bowed down with an air of deep surprise, as they see the glowing star, and the great winged angel over their heads.

Modern Unitarianism is quite skeptical about miracles,-violations of natural law. A good many of its clergy, if asked about this matter, would doubt the reality of both star and angel, as told of in the Testament. If the reality is so doubted, why picture forth an illusion, to fasten in the plastic mind of childhood an old error?

Many of these clergymen and of the laity,

Remarkable Phenomenon in the South.

A most remarkable case is now attracting much attention in North Carolina. Romulus Sturdivant, an estimable citizen residing in Wake county, has a son named John, aged sixteen years. The boy stated to an assemblage last week that he had received a direct injunction from God to preach the gospel to all the nations of the earth, and that this infunction was accompanied by a declaration on the part of the Almighty that in order to further the confidence of the people in the special call made upon him, the boy would be made blind for two days and two nights. In accordance with the Divine decree the boy was stricken at eleven o'clock, on the night of January 13th, but we have not since learned whether his sight has been restored or not. He says God also told him that if the people did not believe in the injunction given, another command and text would be instituted. The boy preached his first sermon January 13th. He said that Gad prescribed the text, which was taken from I. Samuel, chap. xii, and latter clause of the second verse-" I have followed thee from childhood, even unto this day." The boy has been attending school. He is in good health and has an ordinary education. When preaching he appears as if asleep or in a trance, but when the benediction is announced he throws out his arms and revives. STILL LATER.

The sensation created by the alleged Divine call of the Wake County youth, John B. Sturdivant, to preach the Gospel increases, and there are hundreds of believers in the call. Thursday night, January 14th, two prominent men of Raleigh, N. C., one the Principal of a Sunday-school, and the other for years a teacher in the State Institution for the Deaf, Dumb, and Blind, went to Auburn to see Sturdivant and hear him preach. As many persons as could get in the house were present. Lying on the bed, with eyes wide open, was the boy. He spoke for an hour and a quarter, using vigorous and graceful language. He stated he was addressing an audience of 8,000 people. His voice could be heard a great distance. He was stricken of this mortal coli " and begins the high- of this metarrainees of these facts, and | with blindness January 13th, at he allowed | wise delete

Slade is an incurable invalid. His brain has been affected for years. As a man he cannot command respect, but should compel pity from all who understand his case. As a medium he has no superior in some directions.

A World's Sabbath.

Mr. Luis Jackson, of this city, says the Chicago Times, proposes the formation of a World's Day of Rest league. He claims, from a practical study of the subject, that human rapacity is becoming so great that unless the workingmen of all denominations take measures to preserve a uniform day of rest they may lose it altogether. He desires the league to be untrammeled by any question of particular belief or unbelief, simply advocating that which he believes was the original and humane intent of Mosaismnamely, the guaranteeing to labor a day of rest. He has already proposed to his Jewish brethren, on the broad claims of humanity, from prudent motives, and in the interest of Jewish artisans, that at a convention of representative Jews from all parts of the world to be held at Paris in the year 1900, the Jewish Sabbath be transferred to the national day of rest by authoritative edict. He fally believes that when this measure is piously considered by his co-religionists, they will make the sacrifice of transferring their Sabbath, thus, in his opinion, recording on the imperishable tablet of chronology the benevolent and influential action of an ancient church, still vigorous in the cause of civilization. Mr. Jackson further claims that although modern ideas are changing the aspect of beliefs, it is neither intended nor desirable that practical benefits, such as a day of rest, conferred by religious systems, be destroyed in the general demolition. He therefore believes that all would willingly units on this common platform. It is intended to form an international committee in the above interest as soon as practicable.

General John Newton, Chief of Engineers. United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the explosion of Flood Rock, in October last, which will appear with full and new illustrations as the leading article in the February number of The Popeter Belover Monthly

the flush of excitement necessarily arising from the strangeness of the phenomena has subsided and the investigator has settled in his mind the facts of materialization, is he capable of forming an intelligent opinion on the subject." The communication from Mr. Babcock, on the second page of this paper shows that Proteus is not correct in his statement. The best results can sometimes be obtained in materialization in the home circle.

The Medium and Daybreak says: "A newspaper paragraph alludes to a scance held in a haunted house at which some of the sitters were hurt by the spirit who threw the fender at the circle. It is a bad plan to hold a dark scance in a haunted house with a powerful physical medium. Such conditions give the ghost' a maximum of power over the sitters. Many haunted houses have been cured by Spiritualists, the means being very lucidly described in the series of articles by Mr. Smart, which appeared in these columns a few months ago. Spiritualism confirms the ancient belief in ghosts, and has made it a popular topic among the scientific, and a favorite theme in literary compositions adapted for this holiday season. But the truth of gennine spiritual experiences is more remarkable than any fiction that the best writer can produce. We have no necessity to draw on our imagination."

Minnie Dishner, Nebraska's sleeping beauty, recovered consciousness January eighth, the seventieth day of her hystero-cataleptic trance sleep. The girl fell into the trance from which she has now revived October 26th last. During the long interval she has lain to all appearances a lifeless being with the exception of respiration and pulsation. When Miss Dishner awoke her mind was apparently clear and unimpaired, her appetite and general feelings good, but her arms and legs were paralyzed. She says that she was conscious during the whole time of her protracted trance, but although she exerted her utmost power to evince her consciousness she could not move a single muscle. She says she had no physical pain until the 40th day of her sleep, when an electric battery was applied. Since then she has suffered a thousand agonies of body and at times it seemed as though her mind would give way under the strain. and she now complains of terrible physical sufferings in consequence of the shock to her system. The doctor in attendance says, however, that she will recover in a short time and will also regain full use of her limbs. The noticeable feature in this case is the ignorance of physicians touching these Psycho-physiological experiences. Aliopathic medical science, so-called, is materialism; it knows bone and muscle, but not the ruling spirit within. This poor girl is a victim of this ignorance. The electric battery was the best these men could apply, and pain followed their blind effort to cure. We want a medical practice that shall know and treat man as a spirit served by a body, and wait the motion of the with in cause like that.

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Mrs. S. A. Heyder, an excellent medium passed to spirit life at Grass Valley, Cal. Dec. 17, 1885.

Mrs. M. A. Newton of New York City, writes: "A Memorial Service will be held at Grand Opera House Hall, Sunday P. M., January 24th, in memory of Charles Foster, by the First Society of Spiritualists and New York Conference of Spiritualists."

The Mind-Cure Journal, published by A. J. Swarts, of Chicago, has been changed to the Mental Science Magazine and the Mind-Cure Journal, and will hereafter be publish-La Salle street, Chicago, with Mrs. E. Hopkins, managing editor, formerly associated with Mrs. Eddy's journal of Boston.

James W. Pollard, a respected farmer of Henry county, Ky., has had a queer experi- are now numbered. ence. On Monday, while he and his wife were er was lifted by unseen hands from a table. placed on the floor, and then upset. Mr. Pollard took the bucket to the well and refilled it. A second time an unseen force lifted the bucket and emptied its contents on the floor. The bucket was filled a third time, and again it was taken up, passed between Mr. and Mrs. Pollard, stopped in the centre of the floor and then upset. On Tuesday evening there was the same performance. The neighborhood is greatly excited over it.

C. O. Oyston, of Sherrodsville, Ohio, writes: "On Tuesday evening last, the Spiritualists of errodsville met at the house of Mr. De-Main, for the purpose of instituting a Spiritual Society, Mr. Wm. W. Griffiths in the chair. A constitution was submitted to the members, which, with slight modifications, was generally approved. The Society will be called "The Sherrodsville and District Association of Spiritualists." President, Mr. S. De Main: Secretary, Mr. C. O. Oyston: Treasurer, Mr. G. W. Hittel: Executive Committee, Wm. W. Griffiths, Wm. James, Mrs. De Main. Mrs. Hittel and Mrs. James. Members of both sexes admitted over ten years of age. Contributions twenty-five cents quarterly. The Society will meet the first Sunday evening in each month."

The Medium and Daybreak says: "There is an expressed desire on the part of not a few that Elder Evans, so well known among the Shakers in America, should pay another visit to this country. His former visit was fifteen years ago, in company with Mr. Peebles, and some excellent meetings were held. Now the Elder would be well received on many platforms, and be able to exercise an influence vastly exceeding the possibilities of the former occasion. But he must now be well advanced in years, and could not well travel and toil alone. It is beyond our province to advise those who are the servants of mittee unanimously arrived at the following a Higher Power, but if it could be arranged that the elements of a 'family' of Shakers | ame Coulomb, all those, at least, which the could visit us. the 'home' sphere might be carried with them, the labor divided, and the educational influence on the people here would be greatly augmented. There are 'proprietors' of land, who would for nought or a trifle, no doubt, give a portion for the es-" tablishment of a Shaker Society in our midst; and if a 'family' came, the work could be set about forthwith. For over one hundred years the Shakers have prospered in America. in many societies scattered over the land. neither 'marrying nor glving in marriage.' The generative function is not exercised by them at all, the relations between the sexes being purely social and spiritual. The socalled 'Shakers,' led by Mrs. Girling, are not Shakers at all. The genuine Order does not recognize them." Cognize them." The good citizens of Hartford, Conn., who instigation of Madame Blavatsky, or (b) to participated in the expose of Mrs. M. Eugenie Beste, have been greatly amused at the tenor of her card in self-defense. A correspondent of the Boston Herald, who has personal acquaintance with many of the gentlemen and ladies who detected the woman in her bogue materializations, says there is no sort of question that the expose was thorough and beyond any shadow of doubt. He says there are proofs that can not be reasoned awaythe tarlatan robe she wore, the box of luminons paint and the sandal wood perfume, all of which were found and are in Hartford. to-day, are unquestionable evidence that her materializations were mere tricks, performed with the aid of darkness and the articles named. She may have been under spirit control on the occasion, as she declares in her card, but it is commented on that she carefully avoids any explanation of the finding of these articles. There is no question that she was in full possession of her senses when her gauzy materializing robe was stripped off, when lights were brought, when she sat in a chair and begged that she should not be prosecuted, nor when she signed a full confession of her tricks. One thing that has very seriously damaged the woman was the publication of the fact that she admitted that the Boston mediums were a lot of tricksters. She appeared to have some spite against them. denonnced several by name, and freely told by what means their materializations were accomplished. This information was not called out by queries but was voluntary. Secretary Lamar's decision, transmitted Jan. 14th to Acting-Attorney-General Goode, that the Government should bring suit to vacate the Bell telephone patent of March 7th, 1876, has created great rejoleing among all classes, with the exception of those interested in the profits of that gigantic monopoly. One point in Secretary Lamar's finding is of special importance. This is the recommendation that the Government bring the suit entirely at its own expense. Some of the opposition companies had offered to give bonds for costs, etc. Had this been done the Bell | rotien to the core.

monopoly could at any time have bought out the suit, and thus the effort to reach it

through the Government would have been neutralized. But in refusing to allow any such arrangement the case is placed out of the control of any of the opposing companies. so far as selling out goes. They have simply to await the result of its suit, to vacate the patents, and are all placed on an equal footing. Meantime much of the litigation in the various courts will go on as usual. The Bell Company, however, will be at a disadvantage in the Government suit. It will be ed by the Mental Science University at 161 on the defensive, and the tactics that have often prevailed hitherto cannot be resorted to with any hope of success. The days of the Bell telephone monopoly, one of the greatest that ever cursed the people of this country,

Mrs.E. L. Watson has been suffering from seated alone before the fire, a bucket of wat- a severe cold for several weeks, and has been unable to deliver her usual lectures in Metropolitan Temple in San Francisco, Cal. Mr. J. J. Owen, editor of the Golden Gate, lectured in her stead on Sunday evening, Dec. 27th: Mrs. E. F. McKindley lectured on Sunday morning, Jan. 3rd, and in the evening W. E. Coleman lectured on "Spiritualism and Science."

> 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.

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

The Collapse of Koot Hoomi.

"We regard her [Madame Blavatsky] neither as the mouth-piece of hidden seers, nor as a mere vulgar adventuress. We think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." Such in brief is the report of the Committee appointed by the Society for Psychical Research to investigate phenomena connected with the Theosophical Society.

A full report of the inquiry, extending over 200 pp. of the last part of the "Proceedings,"* has just been issued. After carefully weighing all the evidence before them, the Com-

conclusions: f the letters put forward by Mad The Committee "cannot discover sufficient evidence for the occurrence of any 'occult phenomena,' whatever in connection with the Theosophical Society." We do not won-der at this, although, to tell the truth, the methods of the court of law amply sufficed for the circumstances: the special capacity and ability to deal with the things of spirit was not essential for the first stages of the inquiry. We are inclined, however, to re-gard Mr. Allan Hume's position as nearer to the truth. He thinks that, despite all the frauds perpetrated, there have been genuine phenomena, and that though "of a low order, Madame [Blavatsky] really had and has Occultists of considerable though limited powers behind her: that Koot Hoomi is a real entity, but by no means the powerful and godlike being he has been painted, and that he has had some share, directly or indirectly, in the production of the K. H. letters." If for "Occultists" and "Koot Hoomi" is read "spirits" we are in substantial agreement with this verdict.

This explanation alone will cover all the facts of the case. By seeking an unworthy notoriety, by her habits of life, and lastly, but not least, by seeking to supplement her genuine gifts, Madame Blavatsky probably attracted spirits of a low order, who are unscrupulous in their dealings with mankind. and ever ready, within certain limits. in return for the vampire life they lead, to do the will of their victim. There is a basis of truth even in the old superstition of selling one's soul to the devil.-Light, London.

*"Proceedings of the Society for Psychical Re-search," Part IX., December, 1885, Price 4s, 6d, London: Trubner & Co. May also be obtained of the Psychological Press, 16, Craven Street, Strand.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents. 2d, the proportion. 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown.

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. 75c., 50c. and \$1.

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

Glenn's Sulphur Soapheals and beautifies, 25c. GermauCorn Remover killsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, toc. Pike's Toothache Drops curs in 1 Minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic addresse, Ceylon, 0.; P. O. address, Berlin Heights, Ohio.

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

MR. CHARLES DAWDARN WILl lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn would be pl-ased to arrange for one or more lectures to such Societies as may be convenient



Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky: and suffice to prove that she has been engaged in a longcontinued combination with other persons to produce by ordinary means a series of ap-parent marvels for the support of the Theosophic movement.

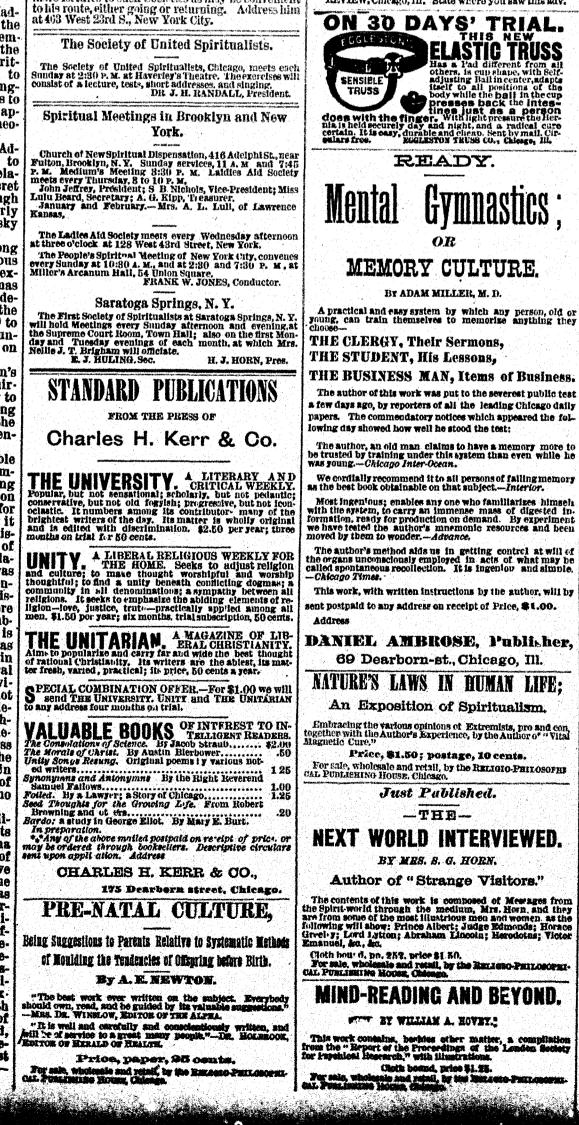
2. That, in particular, the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or heragents.

3. That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (a) to despontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses

4. That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned.

There can, we think, be little reasonable doubt that the conclusion at which the Committee has arrived is a just one. In saying this we do not by any means rely solely on the present report. Before the Society for Psychical Research entered on the inquiry it was our painful duty to point out many discrepancies and weak points in the claims of Theosophy, tending to impugn Madame Blavatsky's good faith. No explanation was ever given, and after the lapse of a reasonable period we declined to continue the discussion until these doubtful matters were cleared up. The most notorious of the pub-lished incidents of this nature was what is known as the "Kiddle affair," but this was not the only question which required a plain answer from the leaders of the Theosophical Society. We had other very damaging evidence in reserve and which even yet has not been made public. The genesis of the Society in New York was dubious. and the methods adopted to gain adherents were extremely underhand. All that, however, may pass now, and it suffices to place on record the fact that Spiritualists took the initiative in exposing a monstrous fraud. The report of the Society for Psychical Research makes no mention of that circumstance.

The case therefore stands as we have indicated. The attitude taken by Spiritualists with regard to Theosophical phenomena seems now to be justified by the logic of events. In these columns, at least, we have always claimed that the evidence for the facts recorded by Mr. Sinnett and others was exceedingly weak: that theoretical assertions based on mere authority, that authority being totally inaccessible, would not sufce: and moreover that this weakness as regards both the facts and the theories of Theosophy, coupled with the knowledge we possessed as to plagiarism, and underhand dealing on the part of one of the principal exponents, as well as the inconsistency of both in view of the experimental knowledge of Spiritualists—these grounds, we considered, were sufficient to justify Spiritualists in re-garding the Theosophical brief as at least weak. It now turns out to be worthless-



96 SEC.

Voices from the Leople. AND

INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal. Rated at Their Best.

Judge no mortal by his errors Which, perchance, may gain control; Rather by his best endeavors, In the sunshine of the soul.

Be not hasty in condemning, None are free from all misdeeds; Richly laden fields of Autumn Are not wholly free from weeds.

Weigh men in their sober senses, When no storms of life assail, While no prejudice well founded Holds the balance of your scale.

Smiling nature in her beauty. With her flowers to deck our path, Is not free from storms and tempests, Nor the cyclone's fearful wrath.

Yet her loving arms enfold us; By her bounty all are blest. Harbor not her bursts of passion; Ever judge her by her best.

Birds that scale the lofty regions Of the central arch of light Are all rated by their fleetness In their onward, upward ilight.

And the steeds in every contest, Though no two may be abreast, Yet by just and wise approval All are rated at their best.

And the rose, in rich profusion, Which our path of life adorns, Ever cherished for its heauty. Is not chided for its thorns,

Let us then, with all our errors, With this crownlog thought be blest That with many good endeavors Some may rate us at our best.

What a source of new-born pleasure Would illumine every breast If, before our days were numbered, All were rated at their best.

While the world, with all its turneoils, Which so oft disturb our rest, Which so or and beauty Is arrayed in love and beauty If but rated at its best. WARREN S. BARLOW.

Paterson, N. J.

Stir Them Up.

To the Editor of the Religio-Philosophical Journal: I write to induce you to stir up certain of your I write to induce you to stir up certain of your correspondents to givous the good things promised some time ago; not that there is any lack of good things in the JOURNAL, but because when our atten-tion has been directed to a particular point, we do not like to dismiss it without a somewhat thorough discussion. Among these good things promised and not yet furnished is an explanation of the phenom-ena usually termed spiritual, without recourse to spirits. A correspondent at the time in Florida, promised this, and his letter made a greater impres-sion on account of containing an exceedingly inter-esting account of very recent and remarkable mani-festations through the mediumship of his wife. If fectations through the mediumship of his wife. If he can explain such phenomena without the inter-vention of the souls of the departed, he can do what

exact of him a full solution of the Journey, he can to what exact of him a fulfilment of his promise. Another correspondent of the Journan, and, I be-lieve, a lady contributor that you value highly, has given us only the first of a series of articles, by which the undertook to urave that the privare was not it. given us only the first of a series of atticles, by which she undertook to prove that the universe was not il-limitable. Only a day or two ago, I re read her first article which was on "Space," which she pronounces an essential attribute of matter. In that I think ehe is clearly right; but she cought not to withhold the other articles, more particularly, as she,asked a sus-pension of judgment until all her communications in the noint amearad.

PRIMITIVE CHRISTIANITY.

What-When-Where-Call for More Light.

to the Editor of the Heligio-Philosophical Journal:

In the JOURNAL of October 17th, Rev. Samuel Watson (good, brave, grand, heroic old soul as ever fived, and I truly love him) has given us some stric-tures upon the positions taken by spirit Rushton in the lecture published October 3rd, entitled "Chris-tianity and Spiritualism," which I feel impelled to refer to in all kindness and point out what seems to use to be a grave mistion me to be a grave mistake.

While I agree fally with Bro. W. in his religious views and teachings as I understand them, yet I can but think him in error as to his views of the real but think him in error as to his views of the real animus of Mr. Wright's, or Rushton's statements and also that of primitive Christianity (whatever that may be). In his great goodness of heart and forbearance towards his former and early brethren in error, he fain would cover with his broad mantle of charity, their great and many shortcomings and fatal and mischlevous errors of doctrine. It does annear to ma that he in common with many other ratal and mischevous errors of doctrine. It does appear to me that he, in common with many other well meaning persons, is helping to delay the final triumph of truth and prolong waning strength of a most gigantic error, or fraud upon humanity by confounding the religion of Jesus or his humanitar-ian teachings with Christianity. I mean as Rushton does, organized Christianity as a system of beliefs and doctrines. He assumes that Jesus was the foundand doctrines. He assumes that Jesus was the found-er of Christianity and that it is synonymous with all that is good, pure, noble, manly, heroic or humane. No greater error gained credence with intelligent men and women. This assumption that Jesus found-ed or established Christianity, in any just sense of those terms, has been repeatedly denied and proof called for. It has been holdly and clearly stated that the Christian Church was not even based upon the teachings of Jesus by its real founder, but that it teachings of Jesus by its real founder, but that it was rather a prolongation of Judaism with its long looked for Christ accepted as an added belief, and various legends and myths of other nations inter-woven into a system and called Christianity in honor of this, at first, great prophet, but later "very God" and redeemer of mankind, etc. I have never known of this position being refuted or even met squarely and first with any attempt to disprove it: but we and fairly with any attempt to disprove it; but we do hear a great deal about the purity of the primi-tive church, and the subsequent corruption and commingling with pagans and the incorporation of pagan ideas, etc. But who organized and establish-ed the Christian Church, and what were its funda-mental doctrinee?

Now I respectfully ask Bro. Watson to show us our mistake. I say "us" for we are legion, who cannot see as he does. Will he please tell us about this Christianity which he so admires (as we all do) and considers identical with Spiritualism. When, where, and by whom was it first established as an organized system of belief? What Church now represents its beauty and purity, grand even in its represents its beauty and purity, grand even in its simplicity and the admiration of a world? What creeds among the vast number, that show even the lingering traces of this religion of love and kind deeds, of personal responsibility, of inborn and in-herited goodness and divinity, ever tending upwards towards its source in the great over soul? It is not important as to just how Webster or his Christian compilers and revisars define, cartain the compilers and revisers define certain terms; but the thing itself, as a historical verity, is what we are in-terested in now, and certainly there should be no great difficulty in tracing this would be ruler of the world back to its comparatively modern source. (ive us the facts of history and not distorted and highly colored partisan inferences. There can be no gain to us or to the cause we love, in allowing our selves to be deceived, even from good motives; or to be misled by the dominant forces of early educa-tion and long-cherished beliefs and associations. Early Christian writers have fully explored the sources of their religion and creeds and have uni-formly found, at the fountain head, the Jewish Je-hovah, grim and terrible, ever bent on vengeance and angry with the wicked every day; a fallen Adam and a consequently depraved humanity; a plenarily inspired Bible to be accepted without question or recervation; a trinity of goos; a crucified Savior and Redeemer as an atoning sacrifice for sinful man, and much more imperfect harmony with so-called existing Christian creeds. I accept their report and events in a focus their arm rollicion and oran to

STRANGE VISIONS OF YOUNG GIRLS.

Remarkable Outbreak of Religious Enthusiasm in the Bahamas.

(London Times.)

A remarkable outbreak of religious hallucination occurred at San Salvador this year. About January last a report was out that a young girl had seen visions and was under some influence not belonging to this world. Her excitement soon communicated itself to others, and in the course of a few weeks some twenty young girls were affected. They then organized religious meetings, and much excitement was caused.

was caused. I went once to see what took place at these meet-ings. About fifty people sat round in a room sing-ing, clapping hands, and statuping the feet, keeping time to a kind of monotonic chant. The girls who saw visions were standing in the centre, sometimes walking up and down. They had a vacant kind of stare. Gradually the singing quickened, until at last it became fast and furious. Then the girls would dance, shout, and bark like dogs. After twenty minutes of this they would fail down with a shriek. Their structure circles, and foaming

with a shrick. Their struggles, crice, and foaming at the mouth were dreadful to see, and in many cases it took four or five men to hold them still. After the fit was over they would lie exhausted for soul, when the light of truth was faintly perceived, and mankind surrounded by elements of darkness, all humanity, possessing the attributes of Deity must, of a necesseity, have felt its wants and inspirations; and the eye of man has been strained ever since this grand old world was sent whirling into space to get a glimpse of the beyond, or to gather something that would lighten life's burdens. As a great army marches on to victory so has truth ever hean struge about one hour; then, when they came to, they gave very detailed accounts of the visions they had seen. A great deal of these visions was, of course, non-sense, but one thing was remarkable-they spoke of people doing things many unlies away from the place. Upon inquiry it was found in some cases that what they had seen corresponded exactly with the events.

One most remarkable feature in this outbreak was One most remarkable feature in this outbreak was that it was not confined to one spot. Almost simul-taneously in every settlement on the island (the island is forty-five miles long and twelve broad in places) similar outbreaks occurred. Girls living at distances of five or ten miles from the scene of the "shouting meetings," as they were called, would be seized. Being seized with a kind of frenzy, they would run, as if by inspiration, to the spot where the rest were assembled, no matter how far. Most of those attacked with the fits were people who belonged to the Bantist society. Consequently

who belonged to the Baptist society. Consequently their visions were not of the Madouna, but of the distinctive predestination doctrines of their sect. Very glowing accounts were given of the various punishments and tortures reserved for the wicked in hell, and they were most literal in dispensing these punishments among their friends.

Up and down the island about 400 or 500 people were seized, and it was at first thought it was a kind of epidemic of hysteria. In a few cases girls of highly respectable character were seized, and, al-though they did not see visions, yet for weeks they would have fits daily, and such was their superhu-man strength that I have seen a young girl of six-teen struggle out of the grasp of four strong men. The activacy lasted from four strong men. The outbreak lasted from January to July, and at one time it was feared that it would lead to serious consequences, for all the people who gave credence to the visions neglected work and abandoued themselves to holding meetings day and night for sing-ing, shouting, barking, and listening to accounts of the visions seen.

for it opens up to your vision all of life's grandeur and beauty. It has broken open the gateways of the tomb, and opened wide the doors of the eternal home, and the angels of God are its earthly messen-In the daytime, and especially on Sundays, they had processions with banners. This led to some bad feeling, and in a few cases the law had to be appealed to in the interests of peace. It was a singular thing that, although they organized themselves into a sect, and all who disbelieved in the visions were "heretics," yet they showed the utmost courtesy of death. When your souls were heavy with sorrow it has come with joy and glory. It has come as a savior, not only to those who have espoused its truth, but it comes to all in every condition of life, and good will toward the Church, but toward their own particular denomination and the various other sects they displayed great animosity. The excite-ment has died out now, and they have ceased to exist as a sect.

P. BARROW MATTHEWS, Rector, San Salvador, Nassau Dioceso.

Revolutionizing a Language.

to lift humanity to a higher plane, it is laying the foundation for future generations. There are great responsibilities to those who have received this truth, A Tokio letter to the London Times, printed elsewhere, gives some extremely interesting details of the new increment now in progress among Japan-ese scholars, resembling that also in progress in Ger-many, for the adoption of the Roman alphabet in sibilities. As you have received much, so much is expected from you. Let this light from heaven shine out from your soul, clear and plain; let it be your star of Bethiehem, leading you down by the place of the cumbersome and almost endless pictor ial signs, running up into the thousands, and still further encumbered with Japanese abbreviations, now in use among the Japanese people, who have wer own devisio Chinese alphabet which they now use, contains no less than 40,000 symbols, and besides these the Japanese have a large number of abbreviations of these characters to correspond with their syllabic sounds forty-seven in number. To overcome the enormous difficulties connected with learning to read and write from such a multitudinous alphabet an association of scholars was formed about a year ago, called the Roma-ji-Kal, or Roman Alphabet Association, for the purpose of adopting au alphabetical system by which letters could be used according to their phonetic. The association at first numbered only forty persons, but it now includes 6,000 in its membership. It has adopted the Roman alphabet for its purposes, as it was found that twenty-two of its letters were all that were necessary—the i, q. v, and x not being used in Japanese. The *Times* correspondent says a complete scheme of spilling has been drawn up, in which the consonants have been taken at their English and the vowels at their Italian values, the standard pronunciation being that of the educated people in the Capital. Besides this radical innovation, English is now taught by decree of state in all the common schools. In connection with this new departure it is also of interest to know that some of the Japanese scholars in this country, sent here by their government to be educated, consulted not long ago with the President of one of our colleges as to the feasibility of substituting English altogether, instead of the Chinese and Japanese mixture, as the language of Japan. Hi advice, however, was not favorable to such a project His as he did not believe that it could be accomplished by a people whose language was already fixed. The difficulties which stand in its way would be enor-mous. Perhaps the college President was too patri-otic to inform his students that the English language in its present loose and lawless condition would be no improvement upon their present tongue. language which has no laws for spelling and none for pronouncing, in which words spelled alike are pronounced differently, in which words having the same syllabic terminations are pronounced in half a dozen or more different ways, in which the same words have several different ways, in which the same words have several different meanings, and in which the majority of words are crowded with letters that play no part in their pronunclation, and only serve as terrors to the student of the language, might well appall even a person who had mastered the 40,000 Chinese homonyms. A Japanese student trying to understand why "phthlsic" is pronounced "tizik," or fatigued with trying to unravel the mysteries of "through," "thorough," "cough," "plough," "hic-cough," "slough," not to mention hundreds of other words the rules governing which have no illustra-tions which are not exceptions, might well fly for re-lief into his own phonetic language where every word has been hara-kirled of its superfluous letters. With the Roman alphabet and words phonetically written and pronounced as they are spelled, the Jap-anese language, whatever it may lack in grace, stateliness, or expression, certainly will be the su-perior of the English in handlness and case of use and acquirement. The Japanese are a bright, smart, progressive people, and easily learn to speak Eng-glish "as she is spoke," but until some reformation takes place in our present incongruous, barbarous, and even brutal methods it will be useless for them to attempt to assimilate the language in its spelling, pronouncing, and writing. Until Lawler gets his "sience of spellin" adopted there is little hope for them. On the other hand, the adoption of the Boman alphabet will be an immense gain to their own language, and, when combined with their very com-plete system of phonetics, will give them a vehicle of expression far easier and more rapid than our lumbering one, overloaded with useless and sense-less incumbrances. It is a bold step the Japanese propose, but they will prove smart enough to accom-plish it.—*Tribune*.

Church of the New Spiritual Dispensation.

In appearance Miss Lull is about 40 years of age, and seems to have suffered, and out of her suffering

had grown strong. She is a strong, self-reliant, and

typical western woman, whose appirations and intu-itions would apparently ever lead her to right, truth

The subject selected by her controls was, "Spirit-ualism the Savior of the World," I can but outline its breadth and scope: "In the twilight of the human

soul, when the light of truth was faintly perceived,

marches on to victory, so has truth ever been strug-gling here and there. The sages and philosophers of the past have delved and searched to know

whence, where and how the soul of man was drift

whence, where and now the soul of man was drift-ing. All along the line of the past ages a few have seen a faint glimmer of this glorious sunlight which was to reach, warm and bless every human soul; and in this long struggle each succeeding age has builded upon the experiences of those preceding. "We are not here this morning to criticise the ef-forts and thought of the past, for out of these ex-messions of human thought that has have wrought the

pressions of human thought, has been wrought the civilization and hopes of humanity to-day: for if hu-

man thought has developed a broader civilization

from the crude unfoldments, this growth in human progress is like a ladder-step by step is the path climbed until the Mountains of Progress may be seen

in the distance, their tops bathed in the full sunlight

and glory of man's ultimate progress towards truth and knowledge.

ter day; but they found the race surrounded by ig-norance and superstition, and Spiritualism stands as a beacon light to guide all who will accept its guid-

ance and help. Spiritualism has brought to you this aggregate of human knowledge and experience, binding all the world in magnetic and electric chains, and also connecting man here and now with

spirit life. It is this knowledge that will save you

for by it man is taught to save himself; by and through it you are taught the laws of the universe and of your relations to all humanity. It saves you,

gers and saviors to you, one and all, who will listen to their voices. It is the savior of humanity because it has brought our loved ones to you. It has united

earth and heaven, and has bridged over the Jordan

and to every form of faith. Spiritualism reaches down to the lowest dregs of human life. Those who

are in this condition may not feel the warmth of its

rays consciously, but they are still touched with its

"Spiritualism is the savior of humanity, because it is reaching out towards the criminal, and in its effort

and with these new joys there come greater respon-

beneficence.

monts von

"The angels have watched and waited for this bet

and justice.

Mire. A. Bewer, of Corry, Pa., writes:--"I am aware that every ones mediumship changes as they develop and progress. For a time Mr. Bower used to be entranced and go with his spirit guides to their home; and other times he would diagnose disease vary accurately. At one time in particular he says he stood and looked at his own body after re-turning from a voyage with his guide. As for my-self, I often see spirits whe have left this earthy form, and I also see the gross, undeveloped condition of people by looking in their faces. We have prac-ticed besting for marry thirty years and have had To the Miltor of the Religio-Philosophical Journal A cold, wet, dismal Sunday is not conducive to large audiences among the Spiritualists of Brooklyn, and I presume that this rule will apply to all socie-ties of our faith, with, perchance, the exception of the 1st Society of Philadelphia; if it raius pitchforks ticed healing for nearly thirty years and have had

the lat Society of Philadelphia; if it rains pitchforks and hallstones, it does not matter—they are loyal to their speakers, and give them something more than empty benches. Such a Sunday morning greeted Miss A. L. Lull, who had journeyed from 1,500 to 2,000 miles, that she might meet her engagement with us. A stranger to the Spiritual rostrums of the East, she appeared upon our platform self-poised, and made an invocation to God for love and sympa-thy, with an outpouring to the spirit hosts gathered about and with us in the duties of the hour. In appearence Miss Lull is about 40 years of age. some strange experiences." Notes and Extracts on Miscellancous Subjects.

Ohio's public schools cost \$10,093,938 last year. Hot-house strawberries are selling in New York at \$4 per hox.

It is estimated that there are 1,100,000 cattle in Montana.

Toronto spent \$3,449,375 for building improvements last year.

England has a powerful society "for the preserva-tion of footpaths."

George Hingston of Wairon, New Zcaland, recent-ly died from a bee sting.

Oysters ten inches long are reported by J. W. Potts is existing in New Guinea.

The Queen of Italy is the patroness of the Roman oclety for the Protection of Animals.

There are firms in New York and Philadelphia who hire out clean cuffs and collars.

A widower and widow, recently married in Niles, Mich., start out with twenty-five children.

Omaha is said to have more of its surface devoted o streets and alleys than to building space.

Hereford cattle have fallen in value in Eugland. Polled oxen that sold for \$310 in 1885 now bring but 125.

The New York Board of Apportionment has al-lowed the municipal departments \$35,486,320 for the year 1886.

The freshest variety of the floral fan has leaves on one side and flowers on the other, and is rather small and circular.

A German paper estimates that the outlay for armies and navies to maintain the peace of Europe is 7,500,000,000 marks annually.

Boston constructed more buildings during 1885 than in any year since that following the great fire. The total value of these was \$\$,000,000.

According to G. A. Sala, workingmon in Australia earn eight shillings a day of eight hours, and have meat to eat three times a day-if they want it.

Over \$6,000 worth of feathers have been sold from he twenty-one grown ostriches at the Anaheim ostrich farm, Los Angeles, Cal., during the past seven months.

One firm in western Massachusetts last year made 130,000 drums, using half a million feet of lumber, 35,000 sheepskins, 2,200 pounds of cord, and tons of other fittings.

Dr. Joseph Leidy lately had submitted to him spongy ice from the vicinity of Morristown, N. J., which cantained great quantities of living worms, some an inch in length.

Recently serious rents were observed in the house where Burna lived and died in Dumfries, Scotland, and an architect has been employed to renew the foundation, which is weak.

A statue of Alexander Selkirk, otherwise Selcraig, the more than doubtful original of Defee's immor-tal hero Robinson Crusse, has just been erected at Largo, the birthplace of that refractory seaman.

A Frenchman has, it is said, found means to re-store the life-like expression to the eyes of dead per-sons. He places a few drops of glycerine and water on the corners; life-like expression is reproduced.

A French physician, Dr. Dujardin Beaumetz, chaims to have found a case of "spontaneous by drophobia" in a patient twenty-nine years of age, who had neither been bitten nor scratched by any animal,

A couple were married by Judge Cheney in Los Angeles, Cal., Christmas, and in gratitude the bride presented the Judge with a mammoth strawbarry 3 inches long, 2% wide, and 8% in circumference.

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Mrs. A. Bower, of Corry, Pa., writes:-"I am

on the point appeared.

Then, too, Dr. Buchanan, your learned Boston correspondent promised us a demonstration on an entirely new line, of the subjects of God and man's re-lation to him. This contribution I have expected, in vain, for months. I feel more than ordinarily inter-ested because of the Doctor's great learning in matters that our age especially value-anatomy, physi-ology and psychology. I know Dr. Buchanan has a multiplicity of engagements, but having promised it, he ought not to delay farther his demonstration, "on lines entirely new," that there is a God, and that he is to be worshiped and prayed to. For me there could be no more interesting topic; for with the weaken-ing of my faith in orthodox Christianity, that has been going on for ten or fifteen years, I experience a very painful uncertainty as to what to believe about the Great First Cause.

From a late contribution to your paper I see that Dr. Watson, formerly a big light among the Meth-odists, has ceased to be orthodox. I thought he had solved the phenomena of Spiritualism in a way that left him still an orthodox Christian. I was confirmed in this by a remark of his in one of his published utterances, that a new class of spirits were coming to the front, whose teachings about God and Chris were very different from those of many that had been given to the world through the periodicals de-voted to Spiritualism, and in much greater consonance with popular creeds. I quote from memory, but I think I give fair representation of the sub-stance of his utterance on the point. I know now of only one Spiritualist, Miss Owen, who undertakes to reconcile orthodoxy and Spiritualism, and her demonstration I have yet to see

Let me not do Dr. Watson injustice. I say he has ceased to be orthodox, because in a late communication he affirms a disbelief of the miracles of the Bible. To my mind this is a flat renunciation of orthodox Christianity, for miracles are its foundation and chief corner stone. Take away its miracles, call them preternatural instead of supernatural, and the whole vast edifice tumbles to the ground without possibility of resurrection as a revealed religion commanding what is right. Yet there are very many orthodoxists who have given up all the mir acles of the Bible but one-the resurrection of Jesus Christ. The Independent, of New York, either editorially or through valued contributors, if I do not greatly err, has repeatedly done this. That paper, you know, is in high favor with all the orthodox churches, Baptist, Congregational, Presbyterian, Methodist, etc. To take such a position is to renounce Christianity; for did not Jesus base his claims to the Messiahship on his ability to cure various dis-eases? Time and again he appealed to his cures as proof that he acted by authority of God, and that his words were the words of God. What then are we to think of persons who say, "Oh! no-not in such works does the proof of his divinity rest, but in his resurrection from the grave; yet *The Independent* ent acts wisely in contending that but little promin-ence should be given to such in religious teachings, for in our day when such miracles are every day occurring with all sorts of people, they do not carry that conviction which they once did. Here, then, we have the founder of Christianity adducing as proof of his Messiahship, facts which the lapse of

To end as I begun, don't forget to stir up the con-tributors mentioned above. JOSEPHO.

Sometimes strange difficulties are encountered by the young ladies who are endeavoring to teach Chris-tianity to the Chinese in the Sunday schools of the tianity to the Chinese in the Sunday schools of the Metropolis. One of the most conscientious as well as one of the brightest and prettiest of these teach-ers was attempting in a Brooklyn school recently to inculants upon the heathen mind of a sleek-looking Mongolian the lesson of charity toward all. "God loves every one," she said. "We should love every one," The Chinaman looked meekly up into her face and quietly asked: "Does God love me?" "Yes," the young lady replied. "Do you love every one?" was the next pointed inquiry. "Yes," the answered.

Yes," she answered.

"Do you love me?"

"X-y-yes." "Will you mally me?"

There was no direct answer to this question, but a teacher has since changed her pupil for a China-an of less logical turn of mind.—Now York Tri-

The sumual firs tex paid by the United States

gardless of, and notwithstanding the libels utter by these gross creeds, I say I accept the report of these early Christian explorers after the foundation of their faith, and take their record of facts and invoice of findings, and then I discover no beauty them-nothing to admire-nothing out of which to construct the new and better religion of humanity. But I do find much in the teachings (as reported) of the gentle Nazarene, which works right into the new temple, as though designed and fitted by a master workman. I would gladly retain the good old terms, Christian and Christianity, if I could consistently and Conscientiously, but I cannot. It is recorded in Greek mythology, that once upon

a time horses became very scarce in Greece, on ac-count of their great destruction in wars, and that they were in sore need of a supply. How did they meet and overcome the dilemma? By simply meeting and voting that asses were horses; and as asses were very plenty in the land the supply of horse would be ample. These wise men of Greece met the question squarely and in solemn conclave determined by vote (just as the inspiration and divine character of the books of the Bible were determined), that asses were horses and should be accepted and considered (like fiat money), and the world wagged along as usual, and asses continued to have long ears and diminutive bodies, and the old name has stuck to them, but the more comely horse is still preferred by most lovers of the beautiful.

This, to me, appears to be a fair illustration of the course taken by many well meaning in these troublous times of tearing down old and decaying structures of belief, casting away of musty, mythical creeds, and seeking for suitable material and terms for the building and naming of the new temple which shall be ample to accommodate all humanity, present and future. In their lingering reverence for the past they seek to give unwarranted meaning to old and well understood terms, and find fault with their friends because they appeared to be appeared to their friends because they cannot see a horse in the rough, diminutive body and long ears of the ass. Bro. Watson well says in his article:

"The days of blind adherence to God-dishonoring creeds are well nigh numbered. The time is rapidy approaching when every theory, creed or dogma that will not stand the most rigid analysis of scien-The age of faith is passing away—blind credulity cannot much longer control humanity. Demonstra-tive knowledge is the demand of this age. Law, eternal law, governs all things. Its violators must pay the penalty of the physical, mental and moral or spiritual law in this world or the next. S. BIGELOW. Sanford, Fla.

Professor Young in "Lunar Problems

Now Under Debate."

Once upon a time, many millions of years ago, the earth and moon, then young, hot, and plastic, were very near each other, revolving around their common center of gravity once in from three to six hours, and also whirling on their axes in the same time, so as to keep always vis-a-vis. Probably at some time before this they had formed a single mass, which on account of some unevenness of density or figure. separated into two under the rapid rotation. But starting from the condition first named, when day and month were equal and each about four hours long, Mr. Darwin has shown that it is essentially an unstable state of affairs, and that if the moon were brought ever so little nearer to the earth, it would then draw closer and closer with 'ever-increasing speed until at last it would rejoin the parent mase; but if, on the other hand, its distance from the earth were ever so slightly increased, then it would begin to recede, and would slowly withdraw farther and farther from the earth. As it recedes both day and month will lengthen; the month at first most rapidly, then the day, until finally, in some far distant fu ly, then the day, until maily, in some far distant fu-ture, a condition of stable equilibrium will be attain-ed when day and month will again equal each other, the period then being something less than sixty of our present days, and the corresponding distance of of the moon about sixty per cent, greater than at present. After that, so far as their mutual interac-tion is concerned, there will be no farther change, but mother and daughter will live forever happily— enert.—The New Princeton Resider. apart.-The New Princeton Review.

N. M. Strong write: You have my best wishes for your speedy recovery of health, so you can skike more sturdy blows for the purification of the best cause the world ever saw.

Geo. Lieberkmecht, of Genesco, Ill., writes as follows to S. B. Nichols, of Brooklyn, N. Y.: All the readers of the BELIGIO-PHILOSOPHICAL JOUR-NAL ought to thank you for your untiring and pains-taking labors in reporting the proceedings of your Spiritualist meetings in Brooklyn. I cannot but think that these regular reports are doing much good, in stirring up sleepy ones. For one, I heartily thank you.

M. J. Harr writes: How a self-thinking public on afford to pass through life without the benefits to be derived from a perusal of the RELIGIO-PHILO-SOPHICAL JOURNAL is a mystery beyond my ken to

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better conceptions of God and of the Spirit-world and of a true realization of human needs; then will it come to you a savior. Spiritualism comes to cleanse out the dregs and wretchedness of humanity."

green pastures and the still waters, when by your

In the evening subjects were sent up from the au dience, taking a wide range, and were answered in a practical and straightforward manner. Some of the subjects were exceptionally ably treated. Miss Lull saw and described many spirits, and her descrip-tions were clear and very satisfactory. Her audien-ces were exceedingly critical, but the speaker made marked and a favorable impression upon those who listened to her. Notwithstanding the severity of the weather the audience was a good one. At our conferences Mrs. Emily J. Pike and the Rev. D. M. Cole made exceptionally good addresses S. B. NICHOLS. Brooklyn; N. Y.

Psychography with Slade.

Inside two slates held above the table. Upon a slate not being touched by the medi-2. um,

While on a visit to America I took the opportunity of paying Slade a visit. Having made an appoint-ment with him, I purchased a couple of slates in the town and went to his house (223 Shawmut Av., Boston) at 2 P. M., September 12th, as appointed. The main thing I wanted to do was to satisfy myself that the writing was done by some invisible intelligent force and not by any form of conjuring. I obtained no proof of identity, and I think that the signature given was probably forged by the power that wrote it, as nothing was given in the messages which really showed any signs of the presence of the person concerned. But I did not feel much concerned about the nature of the messages; all I want ed then was to get writing on my slates under con-ditions that would thoroughly satisfy me. I will here only describe the best attempts, which I think

It was broad daylight, and Slade and I sat alone close to a window, on a bright, sunny afternoon. After various exhibitions on Mr. Slade's slates, I took mine, which had not been out of my sight, and which I had privately marked. I held them firmly together with my left hand (having previously put a bit of pencil inside) right up in the air close to my ear. Slade held the other end of them with his right hand and then we joined our other two heads right hand, and then we joined our other two hands. I watched with the greatest care for any attempt at fraud; but there, as I held the slates in my hand and scrutinized them all over, I heard writing going on inside at a great pace, finishing up with raps. On opening the slates one was covered with a message purporting to be from a friend of mine. I had ask-ed a question, but did not let Slade see it, and this question had evidently been seen by the supposed spirit." I put the slate that was written on aside and took the other one alone. I may mention here that the table appeared to be a common deal one, and I was allowed to do anything I liked to it and sit well back and look under it all the time. We kept all our legs turned away from the table and sat at a corner. This time I held this one slate under at a corner. This time I need this one state under the corner of the table, and tight against the under side, with one hand; Slade held my other hand with both of his, and I carefully watched all his limbs. We soon got a message with the same signature, be-ing an answer to a remark I made to Slade about the previous message. This time Slade did not touch the previous message. This time Slade did not touch the slate at all, and I took good care that nothing else medded with it. I took the slates away and have them still. When I put the slate under the table alone first, something nearly pulled it out of my hand, and another or the same something gave my hand, and another or the same something gave my leg a very firm grip at the knee, which startied, me considerably. The writing itself is interesting; the pencil wrote on one slate only when two were used, not marking the other at all; the t's are all crossed, and the 1's dotted, the dots and crosses being quite isolated, so that the pencil must have been lift-ed, not merely dragged along, and the pace at which it was written was very surprising. Altogether, I think I obtained the writing in as satisfactory a way as I was able to devise when in a caim and matter-of-fact humor, and was convinced that Shede did not of-fact humor, and was convinced that Slade did not produce the writing. I experienced rather strange sensations, especially when I held the slates alone.-HERBERT A. GARBATT, in Light, London.

A Southern critic likens a certain literary lady's sonnets to "the slivery texture of a cobweb endowed with the durability of a peeri."

Heretofore ships have been permitted to pass through the Suez Canal only in daylight; but now war ships and steamers provided with electric lights of sufficient power to illu minate the canal 1,200 yards ahead may go at night.

The town of Pasco, W. T., the building of which killed the town of Ainsworth, is said to have a popu-lation of thirty-five souls now. Pasco and Ainsworth are melancholy instances of the Northern Pacific's town building propensities.

Rubenstein's new ballet." The Grape Wine." said to be a whimsical composition illustrating the bacchanalian revels of a number of wines let loose from casks. The ballet ends with a glorification of champagne, which Rubenstein considers the king.

Of the 5,432 students who are at present attending the Berlin University, 1,123 belong to European countries other than Russia, while 334 come from extra-European lands. America sends 123 of her sons to the seat of learning in the German capital. Asia is represented by ten students, and Africa and Australia have also their contingents. .

Mr. Bergh has his eyes on no less a place than Paris, where cruelty to horses is said to be distressingly common. A cruel thing that is ceaselessly happening all over Paris is the cracking of the whip just over the horse's head, so as to cause it to make a detonation like a pistol shot. In a satirical writ-ing of 1619, and then it's not given as new, occurs the saying: "Paris the paradise of women, the pur-gatory of men and the hell of horses."

Dr. C. C. Abbott's collection of stone implements of the American Indians, now on exhibition in the Peabody Museum of Archæology, at Cambridge, Mass., is considered one of the most important of the kind ever brought together, and one which archeeol-ogists will consult for all time to come. It contains more than 20,000 stone implements and several hundred objects made of bone, clay, and copper, and was gathered almost wholly in the neighborhood of Trenton, N. J.

Dogs doomed to die in London do not suffer half as much as men who pay the extreme penalty. In the chemical death-chamber of unclaimed curs at Battersea, the dogs trot into the tempting room, lie down, curl themselves round and round, fall asleep," and so go to that bourne whence no four-footed traveler returns. This lethal chamber is filled with narcotic vapor produced by passing carbonic oxide over a surface of anæsthetic mixture-composed of chloroform and bisulphide of carbon.

It is a fact that some persons who get one telegram a year are startled and shocked when that telegram comes. There is frequent mention in ex-changes of cases of the sort, most of the cases being comical. But now and then there is a tragical touch. When Miss Alice Miller went to the door of her Bal-timore house the other day she saw a special delivery boy and was handed a letter on which was the blue stamp of the service. Straightway the poor woman cried out: "I am going to faint," and that was the last of her, for she died on the spot.

Some interesting facts concerning the relative vi-tality of males and females are shown in the forty-sixth annual report of the English Register General, In each 1,000 living persons there are 487 males and In each 1,000 living persons there are 487 males and 613 females; but for every 100 females 1035 males were born. At every age of life the death rate was lower in the females, and the difference is greater in early years. In both sexes a diminished death rate is taking place. This is more marked in females than in males, at all ages. The improvement is es-pecially notable in women up to forty-five and in men to thirty-five. The mean expectation of life of a male at birth is 41.35, and of a female 44.63 years. The annual expectation of illness is, counted by days, pearly the same in both seres. days, nearly the same in both sexes.

"Curious how one's feelings get blanted by the sight of blood and horrors," says Sir Charles Wilson, in his new narrative of the Nile expedition. "There was one strange incident. An unwounded Arab, armed with a spear, jumped up and charged an of-ficer. The officer grasped the spear with his left hand, and with his right ran his sword through the Arab's body; and there for a few seconds they stood, the officer being unable to withdraw his sword until use onneer neing unable to withdraw his sword until a man ran up and shot the Arab. It was a living subodiment of one of the old gladiatorial frances at Pompeii. It did not, strange to say, seem horri-ble; rather, after what had passed, an everyday oc-currence. I used to wonder before how the Romans could look on at the gladiatorial fights; I do so no longer."

JANUARY 23, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

Science Progressing.

To the Editor of the Religio-Philosophical Journal: The Popular Science Monthly (D. Appleton & Co., New York) for November contains many able arti-cles, but that which is more particularly interesting, because significant of what may be expected of science in the near future, is the leading editorial on the subject of "Mental Progress and Calture." The editor, in an article of four columns, under that editor, in an article of four columns, under that headline, pleads with science to devote a portion of her time to mental and psychical subjects which, says, the editor, have been entirely neglected. The following are his opening passages: "We have frequently maintained in these columns that a new type of culture is arising in modern times, which is not only strongly contrasted with the old ideal but is in essential respects superior to

the old ideal, but is in essential respects, superior to it. This superiority is an inevitable result of the general laws of mental development by which suc-cessive ages become familiar with new orders of ideas. The progress of science is undoubtedly too much looked upon as having to do with the physical. world only. This is a narrow and erroneous view, the view of those who really do not know what sci-ence is accomplishing, nor how far-reaching and all-pervading its results are destined to be. For it is one of the transcendent victories of science to have shown that the universe is bound together, in all its parts, by the most vital connections and supreme unity, which make it impossible that there should be any great revelation respecting its fundamental order that does not throw tight through all its departmente. It may seem to certain minds a matter of no great moment....to leave unaffected the loftier sphere of human nature, represented by the spir-itual life. But this partial and partisan view must disappear."

And so on through four columns. These words indicate the drift of many of the leading scientific minds of to-day and suggest to us, that she, Science, has begun to perceive her error. It is to be hoped has begun to perceive her error. It is to be hoped that she will henceforth atone for the past by pay-ing a little (?) attention to the most important of all subjects, and no longer "table" the question of Spiritnalism, nor try to belittle those who have been brave enough to investigate it; and honest enough to publicly acknowledge their convincement of its truth. truth.

Sturgis, Mich. THOS. HARDING.

The Redeeming Power of Affection.

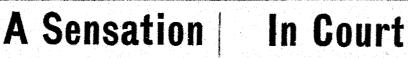
An English writer relates the following manner

in which the quiet, persistent love of a child was the redemption of a drunken father. "That night I was out late; I returned by the Lee cabin about 11 o'clock. As I approached I saw a strange-looking object cowering under the caves. A call min more fulling: it mus automm. I draw near cold rain was falling; it was autumn. I drew near, and there was Millie wet to the skin. Her father had driven her out some hours before; and she had laid down to listen for the heavy snoring of his drunken slumbers, so that she night creep back to bed. Be-fore she heard it, nature scemed exhausted, and she fell into a troubled sleep, with raindrops pattering upon her. I tried to take her home with me; but no, true as a martyr to his faith, she struggled from me, and returned to the now dark and silent cabin. and returned to the now dark and shene choin. Things went on thus for weeks and months, but at ength Lee grew less violent, even in his drunken fits, to his self-denying child; and one day when he awoke from a slumber after a debauch, and found her preparing breakfast for him, and singing a childish song, he turned to her, and, with a tone al-most tender, said: 64000 methods you stay with me?

most tender, said: "'Millie, what makes you stay with me?' "Because you are my father, and I love you.' "You love me,' repeated the wretched man ; 'you love me !' He looked at his bloated limbs, his soiled and ragged clothes. 'Love me !' he still murmured; "Millie, what makes you love me? I am a poor drunkard; everybody else despises me; why don't you?' 'Dear father,' said the girl with swimming eyes, 'my mother has taught me to love you, and every night she comes from heaven and stands by my bed, and says, "Millie, don't leave your father, he will ret away from that run fiend some of these will get away from that runn fiend rome of these days, and then how happy you will be."" "And he did get away from that run fiend. The

unfailtering affection of his child, strengthened by the dying words of her mother, saved him, and re-stored to him again his manhood."

Snug Little Fortunes



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

Judge

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

Saved and

Happy

Lynch

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

Ayer's Sar saparilla

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

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

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





may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home. The profits of many are immense, and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Cap-ital not required; you are started free; all particulars free. You had better write to them at once.

A party of Indians were hunting in Humboldt county, California, when a severe storm came on, and an aged Indian named Bob became exhausted. As is the custom of Indians in such cases, Bob was left to take care of himself. He picked a clear spot near the trail, stuck a stick in the ground, hung his hat on it, and lay down and died.

"The leprous distilment, whose effect Holds such an enmity with blood of man, That, swift as quicksilver, it courses through The natural gates and alleys of the body," and causes the skin to become "barked about, most lazar-like with vile and loathsome crust." Such are the effects of diseased and morbid bile, the only antidote for which is to cleanse and regulate the liver-an office admirably performed by Dr. Pierce's "Gold-en Medical Discovery."

A bill has been introduced into the French Chamber of Deputies to fax foreigners in France. It is oproposed that each foreign resident shall pay either 18 francs or 6 francs a year, according to the class to which he belongs. Non-registration within two months after arrival will involve double taxation.

Brown's Bronchial Troches

Are known and used all over the world, and at all seasons, for the relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles. Sold only in boxes, with the fac-simile of the proprietors, John I. Brown & Sons, on the wrapper. Price 25 cents.

Recent explorers in Alaska came upon a native vil-lage containing eleven males, five of whom were deal mutes, while one of the women was wholly deaf. This state of things is accounted for by steady intermarriage, as no other Indians lived within several days' journey.

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint and to those afflicted with hoarseness or stoppage of the throat so annoying to singers and clergymen.-Louis E. Phillips, 1428 N. Y. Ave., N. W., Washington, D. C. Price 50 cents.

Contagious diseases have excited the people of Fairhaven, Mass., to such a degree that the horse cars carry two bags of camphor as disinfectants, one at each end, placed there by the Board of Health.

Dr. Pierce's " Favorite Prescription " perfectly and permanently cures those diseases peculiar to females, It is tonic and nervine, effectually allaying and curing those sickening sensations that affect the stom-ach and heart, through reflex action. The back-ache and "dragging down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

The Genio Medico-Quirugico records the fact that a woman of Valladolid recently gave birth to seven children in two days.

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send 10 cents in stamps for illustrated book suggest-ing sure means of cure. Address, World's Dispens-ary Medical Association, 663 Main Street, Buffalo,

Vegetarianism is spreading rapidly in London. Dr. Mary Walker has a residence in Oswego, N. Y The New Orleans Picayune is 49 years old.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

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MAGNETIC PROTECTOR CO. 99 Deschorn St., Chicago, Ili



PRAIRIE CITY NOVELTY CO., 69 Dearborn St, Chicago, Ill.

BOTH SIDES OF THE CASE. Henry Slade at Weston, W. Va. STATEMENT BY S. E. BARRETT.

Editor of the Religio-Philosophical Journau

About the first day of December, 1885, I addressed a letter to Dr. Henry Slade, 223 Shawmut Avenue, Bostou, asking him if he would make arrangements to come to Weston, and give a number of scances to a few persons who were desirous of witnessing the wonderful phenomena occurring in his presence; adding that if he would come we would pay his expenses from Boston and return, and asked how much more money we would have to pay him, and how long he would remain with us, and how many scances he would ing ready for trial, they were granted a con-give in a day and evening, and if he would tinuance until two o'clock the next day. give us one or more public lectures while here? He replied to this letter as follows, December 3rd, stating he had considered my proposition and had decided to make terms as liberal as the circumstances in the case would admit, and would come for \$150 and the terms named in my letter, and if the terms were accepted he would start on the 11th from Boston, and would give us five days of his time after his arrival, and that we could rely upon from three to four scances each day and evening, and possibly would do more. To this letter I replied that according to his propositions we could count on only twenty scances, which would cost each person having a scance about \$10.00, and as it would require nearly \$200.00 to cover his fee and the probable expense of his trip, I did not think I could interest our people to that extent; but if he would remain long enough to take in \$175 or \$200 at \$5 a scance, I believed it would be a success. He replied to his letter on December 9th, that he would come and give sittings to forty persons at \$5 each, and would remain longer if his services were required, and see parties on his own account at the same rates after the forty persons had had sittings. Upon receipt of this letter I deposited \$100, the property of myself and others, with Mr. N. B. Newton, the assistant cashier in the bank at Weston, and sent Dr. Slade a statement of that fact, and explained to him the reason why the whole amount was not deposited as was the expressed intention of my first letter to him. On receipt of this letter he left Boston and arrived at Weston, December 18th, accompanied by Mr. J. Simmons, whom he introduced to me as his agent or partner. Rooms had been engaged at the Bailey House, where they remained during their stay in Weston. On the following morning about nine o'clock, Dr. Slade gave me the first scance, which occupied about twenty minutes. Very little of the phenomena was witnessed at this sitting; but a message from his so-called spirit guide, Wm. Clark, claiming to control the hand of Dr. Slade while he held the slate in front of him, informed me that the manifestations would grow stronger each day and many wonderful phenomena occur. There was great excitement on the streets; people generally pronounced the manifestations simply the work of an expert in legerdemain. The scances that followed greatly mystilied those sitting. The moving of chairs, the loud rapping under the table in response to questions asked, were not so convincing as evidence of the presence of our spirit friends as the beautiful messages that awaited all who applied and were willing to pay \$5.00 postage to this wonderful postman, which all could get on notice, provided the conditions required by Slade were fully complied with.

6

No test conditions were allowed. He stood upon his honor and the reputation he had gained as an honest medium in this and foreign countries. He referred to the severe tests that he had submitted to before the scientific men of the world, Zöllner and others,

ment of what they had witnessed of Dr. Slade's duplicity. When the last witness had finished his statement, I called on Dr. Slade to come forward and answer the charges. In reply he said that if the gentlemen had seen what they claimed he had nothing to say, except that he did not know anything about

At this point the excitement was intense. and the Sheriff took him in charge upon a warrant for obtaining money under false pretenses. J. Simmons, Slade's agent and partner, who had remained at the notel during the lecture, was soon in the custody of an officer, and together with Slade and several hundred people returned to the Court House, where a preliminary hearing was had before 'Squire James M. Hayden, and not be-

The prisoners were allowed to return to their rooms in the custody of Deputy Sheriff Martin Whelan, and Chief of Police, John J. Williams, who remained with them during the night, and until about four o'clock the next day, when they appeared before the Justice, waived an examination, and were recognized in the penalty of \$500 to appear before the March Court in answer to an indictment.

After the exposure, Mr. J. Simmons did not deny, but on the contrary said that he believed we had seen all that we claimed, but that it was the work of spirits who had materialized the foot and hand that were seen producing the wonderful phenomena.

On Wednesday morning they started for a more congenial clime, where conditions are more favorable for the practice of fraud and deception, leaving many curses and maledictions on the heads of those who dared to investigate for the truth.

The accompanying certificates speak for S. E. B. thamselves:

Weston, W. Va., Jan. 1, 1886.

CERTIFICATES.

WESTON, W. VA., Dec. 27th, 1885.

I this day saw Dr. Henry Slade from an adjoining room, while giving a sitting to a gentleman, produce the so-called spirit raps by knocking on the leg of his chair in an-swer to the question, "Will the spirits write?" I saw him turn the slate and read the question that had been written thereon, and then hold the slates against the under edge of the side rail of the table with his knee and write a reply with his own hand, which he claimed was done by the spirits. I consider him one of the most dangerous frauds before the pub-STOKES TUNSTILL. lic.

WESTON, W. VA., (No date).

This is to certify that on the following morning after Dr. Henry Slade had been exposed, I being a guard at their rooms at the Bailey House, I heard J. Simmons say to Slade, after he (Simmons), had placed Slade and my elf in the usual position at the table: " Now you move your foot and the slates as you did while I look under the door from the adjoining room," which he did. He returned and said, "Slade, they can see it all." J. J. WILLIAMS.

WESTON, W. VA., Jan 2nd, 1886.

I hereby certify that J. Simmons told me in the presence of Henry Slade, that he (Simmons) and J. J. Williams had examined the vacancy under the door in the Bailey House, and one could see plainly under the table. He also said that it was of no use to try to impeach the evidence that was against them. M. J. WHEELEN.

Deputy Shff. of Lewis Co.

WESTON, W. VA., (No date).

This is to certify that on the 27th of Dec.,

we walted patiently, thinking he was doing his best to get customers that would help him out on the sum agreed upon.

In addition to that, Slade spoke at the court house on the evening of Dec. 23d, and I on the following evening, at which there was an admission fee of twenty five cents charged. The receipts were not large, but whatever the smount, it went into Mr. Barrett's hands. Sunday night the forty persons having had sittings, we proposed to start for home Monday, Dec. 28. Mr. Barrett said so appealing-"I don't want you to go yet; there are others who have decided to have sittings that I wish you would remain another day,"-we consented, and Slade then told him, that if he desired that he (Slade) would give them another lecture, free of charge. He seemed pleased, had bills printed and circulated Monday. The result was a good audience to hear the lecture.

I must now go back to notice a few things that led up to our arrest. Traveling with Slade in the condition I have described is quite expensive, consequently, while in Washington, I found that I had not money enough to take us through, so I went to the treasury department and borrowed ten dollars of Mr. D. Lyman. I think it was on Monday or Tuesday after we arrived in Weston, that I asked Mr. Barrett if he could let me have twenty dollars, telling him that I wanted ten to send away. Not long after that Mr. Barrett handed me twenty-five dolars. I sent ten to Mr. Lyman, and then Slade sent ten to Memphis, Tenn., to pay a loan that had been standing nearly two years. During Monday, Slade gave sittings to three persons, making forty-three in all at \$5 each. When night came he was taken to the court house in a buggy. I remained at the hotel. About the time I was looking for him to return, a young man came to me and said, "Dr. Slade wants you to come up to the court house." I asked him if Slade was hav-ing a bad spell. His answer was, "No! he has been arrested." Hastening up to our room, I put on my overcoat, and came down into the hall, where I was confronted by two men, one of whom collared me, saying, "Consider yourself under arrest." We were soon in the court room where a great crowd of men, women and children were waiting to see what next. The magistrate was in his seat, the prosecuting attorney stood there holding papers in his hand as if about to address the court. Slade sat there a prisoner, apparently not realizing what it all meant. After speaking to Slade I asked to see Mr. Barrett, went aside with him, when he explained to me that Dr. Slade was a frand; that he and several others had witnessed him doing the writing himself; that they had seen him remove his foot from his slipper, and made the raps by striking his foot against the table leg; that all the touches persons felt were made by his ability to twist his leg so as to perform all these things in that way. Just then I heard the magis trate call the case, and ask Slade if he was ready for trial. Leaving Mr. Barrett I hastened into the presence of the court when I said we were not ready for trial; that this was an unexpected turn in events; that we

might want counsel and some time in which to think the matter over, etc. To this the prosecuting attorney assented, when the case was put over until two P. M., on the following day. Two officers accompanied us to the hotel as our guests instead of locking us in jail. There being two beds I proffered one to our friends, while I turned in with Slade. Before going to bed, however, Mr. Barrett and some other gentlemen who corroborated Mr. Barrett's statements, came up to our room where the matter was freely discussed in a friendly way.

I never doubted but that those men saw what they said they did; at the same time I something. I can feel it." Barrett replied. 1885, I witnessed from the room adjoining that occupied by Dr. Henry Slade, through a crevice under the door, a scance given by him in the Bailey House, Weston, W. Va., and avail in a court of justice. Having myself seen a hand that, if Slade had been where it was possible for his hand to appear, that 1 would have been willing to swear was Slade's hand. When one of his hands was resting on the table, the other holding the slate un-der the leaf at the corner, the third hand holding a clothes brush that a moment before was brushing me from the knee down, came up at the end of the table opposite Slade, directly at the center of the table. which was forty two inches long. Several years ago a gentleman sitting with Slade told Dr. Newbrough that he saw Slade reach through under the table and pick up the slate ten feet from where he was sitting. Persons have told me they have seen a foot the exact counterpart of Slade's, dart out and do things while he was sitting with his side to the table, with both feet in full view. On six or eight occasions a hand has been seen to write on paper laid on the slate, while it rested on the lap of the person sitting at Slade's right. Once only, with Dr. Bly of Rochester, N. Y., a message was written with pen and ink. Dr. Bly and Slade both said they saw a delicate hand, draped at the wrist, to be the new dig if the the slate the wrist, take the pen, dip it in the ink and write the message. Dr. Bly said he recognized the hand as that of his wife. Having myself seen so much of the manifestations of the character described by Mr. Barrett and others, besides having the testimony of so many others in the same direction,I felt sure these gentlemen had made very bad use of an excellent opportunity; and had they taken me into their confidence, I would have gladly joined them in stealing a look through the crack under the door. A Mr. Zinn, of Ularksburg, an old Spiritualist, told me Wednesday when we were on our way home, that he saw Slade take the slate on his foot, hold it up to view at the further corner of the table, then quickly bring it back into his hand. I don't doubt the honesty of his statement, but not until it can be shown me how a human leg and foot can accommodate itself to the motions necessary to accomplish the feat will I believe it. You can't fail to see what I mean. One word more in this direction before I leave it. It is well known that the pencil is hidden from view while independent writing is being produced. Dr. Slade's guides have often told me, there is a force going out from the human eye that interfered with the subtle conditions to such an extent that so far they have been unable to overcome it-although persons have seen the bit of pencil as it was finishing the last words. Mr. Lewis's room, from which the view was obtained, joined ours. I went into it on Tuesday after we were arrested, lay down on the floor, put my eye to the crack, and could see Slade's feet and limbs, and all under the table up to feet and limbs, and all under the table up to the under side of the table top. My thoughts were that at this distance, although any movement might be seen, there could be lit-tile, if any, of that force mentioned above go-ing out from the eye. Dr. Davis and Owas-so have both told me they knew parties were in there, and that they doubtlessly saw mate-ticitation as both frequents. rialization and elongation, as both frequently occurred during the stitings. On the borhood of New London are exci-other hand they were liable to mistake some supposed discovery of petroleum.

of Slade's movements. He often calls the sitter's attention to the impossibility of his foot being able to reach a chair or some ob-ject that has been moved. To do that he will extend his leg as far under the table as it is possible for him to do. In addition to that, this trouble he has been having, seems to affect his right side, the leg and foot being the most troublesome, consequently he was, and still is, in the habit of slipping that foot out of the slipper and working his toes, often pressing and bending them with his hand when not otherwise engaged. These movements would also look suspicious to persons looking for frauds. Now, to go back to where Slade and I had retired. He soon appeared to fall asleep. Instead of that he turned over so his face was toward me. when I discovered he was entranced by Owasso, who spoke in a whisper, saying:

Keep a stiff upper lip; you will come out all right; will tell you more to-morrow. By that time the people will have had time to think of it, and you will have public opinion in your favor.

'I said, "Will we go home Wednesday morning?" He said, "Yes. Good-by," and turned over, when Slade was himself again.

The two officers on guard sat up all night, so neither Slade nor myself got any sleep, for they kept up a conversation that made it impossible. Sure enough, when morning came, and people were stirring about, it was very evident that public opinion was in our favor. Later on we sent for Mr. W. G. Bennett, an attorney, of whom every one spoke well. It must have been eleven o'clock when he came in. I stated the facts as I understood them to him; told him we had no money, but would be glad to have him undertake the defense. He said he would; went out; talked with a number who had had sittings; said he was sure he could win the case on its merits if it ever went to trial in the county court. What we wanted, which he readily saw, was to have the matter brought to an end then and there. He with others set about to accomplish that, and succeeded by having us bound over in our own recognizance.

Under the statutes of the State of West Virginia the crime we were charged with is a felony. Our attorney and others said it was the first case on record of that character. where persons were allowed to go as we did. Had the authorities believed us guilty, it would doubtlessly have been different with us. Tuesday evening after this arrangement had been effected congratulations came thick and fast-some from.persons we had not met before. One gentleman, a lawyer, said he had been figuring on the length of Slade's leg; that to do what these parties who had been looking under the door said, the leg would have to be over twenty feet long. (The gentleman is a Catholic.)

During our stay there not a word of complaint or of the slightest suspicion was spoken, to my knowledge; nearly every one brought their slates on which they received personal messages. Taking the entire number, I said to Mr. Barrett and others, that in all my experience I had never known so many obtained consecutively.

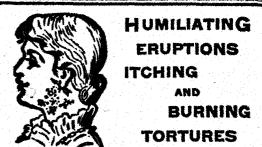
One morning Mr. Barrett called me to one side, when he said he had just received a telegram that he had not opened, and wanted to know whether I thought Slade's influences could tell its contents. I said I thought they could, but did not know whether they would or not, adding you might try it. In answer to his question how. I said either submit it to the influences to answer through Slade, or put it on the slate. When I next saw him he said he put it on the slate and regarded the answer as the most conclusive test that he had ever witnessed. He said when he went into Slade's presence, that he (Slade) remarked to him, "You seem to be in trouble about

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and would not submit to any further tests here. Mr. J. Simmons soon made acquaintance with many of our people from whom he rapidly gathered information that was useful to Slade in preparing messages purport-ing to come from the so-called spirit friends.

Every thing went on quietly with Slade until Sunday, the 27th, when Mr. Stokes Tunstill and myself had a scance which proved a failure. Slade said the spirits directed that we should come one at a time, and named three and four o'clock as the time. I proposed to Mr. Tunstill that I would go at three, and suggested that he should go into the room adjoining the one Dr. Slade occupied, and look under the door and see if he could detect anything while I was sitting with Slade. There are large double doors dividing the two rooms. The distance from the door to the chair occupied by Slade was found to be twelve feet and six inches. Three large windows afforded all the light that could be desired for the most skeptical investigator.

The table used was a common falling-leaf breakfast table procured in a furniture shop here. At the appointed hour I sat down at the table with Dr. Slade, while Mr. Tunstill took his position in the adjoining room. The scance was almost a failure. The messages received at this sitting were claimed to be from his spirit guide, Wm. Clark, giving me directions how to form and conduct home circles. The writing was obtained in the usual way by holding the slate with one hand under the table, while he placed his left hand on my hands, which he would draw near the center of the table. In this position Slade had all the advantage so far as observing what might be done by him under the table with his well trained foot. It was an easy matter to rap on his chair, or on the under side of the table, or reach under and touch the party sitting with him on the knee or other parts of his person. This I saw him do, having first slipped his foot out of his soft-toed slipper, and at the same time he would engage the party's attention with some other wonderful and startling manifestations, such as kicking over a chair, which he always had within convenient reach, and then appear to be greatly excited him-self at the manifestations.

His lastscance was given about four o'clock Monday, the 28th, and according to previous announcement he gave a free lecture at the Town Hall in the evening, to a large audience; subject, "Independent Slate Writing." The lecture was listened to very attentively. His remarks were such as to reveal his true character to at least eight persons who had witnessed the imposition practiced by him during the last two days, on his unsuspect-ing seekers after truth. Announcement was made by Dr. Slade that at the close of his lecture some spirit messages would be read which had been received by friends here. And I assure you, Mr. Editor, that my heart almost ceased to pulsate when I was asked to read the beautiful spirit messages (so-called) well knowing as I did what was to follow; but I felt it to be my duty to expose this hyp-ocrite, and as a Spiritualist I believe in the principles so long advocated by the JOURNAL, of weeding out the frauds, of which I believe Dr. Henry Slade to be the chief. After readthe messages I proceeded to unmask this a successful impostor, and was followed ing the mo by six gentlemen who gave a concise state-

I saw him write with his own hand on a slate supported by his knee under the table. He claimed that the messages came from departed spirits. I also saw him lift a chair on the opposite of the table from him with his foot, which he claimed was done by spirits. He also made the spirit raps with his foot by kicking the chair occupied by his subject.

JOHN MORBOW, Druggist.

WESTON, W. VA., Jan. 2nd, 1886.

This is, to certify that, on the 28th day of Dec., 1885, I witnessed from the room adjointhat occupied by Dr. Slade, through a crevice under the door, a scance given to a gentle-man. I saw Dr. Slade with his foot produce the spirit raps; saw him turning the slate in order to read the question; saw him pinion the slate fast under the side of the table with his knee, and write with his own hand; saw him jump and feign surprise at the phenomena.as he calls it. I believe him to be a doubledyed scoundrel of the basest character. J. H. TODD.

STATEMENT BY J. SIMMONS.

[We omit that portion of Mr. Simmons's letter in re-lation to terms, as he agrees substantially with the statement previously made.] To the Editor of the Religio-Philoso phical Journal:

With these assurances [terms, etc.,] I felt that all was right, and immediately wrote to Mr. Barrett to say that owing to the precari-ous condition of Dr. Slade's health it would be necessary for me to accompany him, adding that we would leave Boston on Wednes-day (I forget the day of the month); it may have been the 15th of December. For days Slade had been obliged to remain in bed much of the time, but got up and started, though I had serions misgivings about his ever getting to Weston. Between New Haven and New York he had one of those fearful nervous attacks from which he recovered sufficiently to enable him with assistance to walk from the train to a carriage that took us to the Jersey ferry. Having secured a section in a sleeper by telegraph, we hastened over to the Penn. depot, where, owing to his condition I was allowed to pass the door as soon as the sleeper was run into the depot. We had scarcely got into the car when he was again attacked with the second nervous spell. When he was so far over it as to be able to lie down, he retired to his berth where he remained until we found ourselves in Washington, Thursday morning. Getting out of the depot we were driven over to the B. & O., where I found we would be obliged to wait until three o'clock P. H. Taking Slade to a hotel, he went to bed, but was up in time to leave in the afternoon at three, and rode to Grafton, where we arrived about eleven at night, stopped off and went to bed. Friday morning we went on by the seven o'clock train to Clarkeeburg, where we left the B. & O. and went down to Weston where we ar-rived about noon. Mr. Barrett met us and escorted us to the Balley House where we were to stop. During the afternoon a table was brought in, and a few slates provided. All things being in readiness, Mr. Barrett took the first sitting Saturday morning. He expressed himself as being exceedingly de-lighted. He found it not so easy as he had imagined to get persons to have sittings, so

The second second second

Slade, when Mr. Barrett opened it, to find it was from parties coming for sittings. It said, "Will arrive at noon; engage two o'clock for us." That may not be the exact language. but near enough. Mr. Barrett said that Slade was immediately controlled by Owas-so, who said, "Medium did not read it right; it was, they are coming, instead of may come."

Mr. Barrett said he feared to open the telegram, because he thought it was to inform him of the death of a brother who was lying ill in another part of the State; that he was feeling very bad when he went into Slade's presence.

Two gentlemen, Mr. P. M. Hale and Mai, Saunders, drew their money from Mr. Barrett, and paid it over to me after the case was settled Tuesday. Mr. Hale did this in our room in the presence of Mr. Barrett, remarking as he handed me fifteen dollars, that money belongs to you two gentlemen. Maj. Saunders sent his five dollars to our room by a son of the proprietor of the Bailey House. Mr. Hale said he was sure that other subscribers to the fund, some of whom he mentioned, would do as he had, were they present. To get home was the next ques-tion. Our attorney let us have \$75, for which we left collaterals (diamonds). These have been redeemed, having arrived to-day. After obtaining the money, the cashier's certificate of deposit was endorsed over to our attorney, Mr. Bennet. We also gave him an order on Mr. Barrett for the amount received in admission fees at the lectures. Mr. Bennett thought he would be able to collect both, and no doubt will if he pushes it.

So yon see our trip to Weston was disas-trous financially, but it, or something else, worked a great change in Slade's physical condition, for he seemed to improve-slowly at first, but more rapidly later on, being better to-day than I have seen him in years.

We came over from Boston Wednesday to get ready for the trip to Bohemia. The steamer by which we are to go don't sail un-J. SIMMONS. til the 21st at 6 A. M. Jan. 9th, 1886.

Bibb, Gagg, Dodd, and Rigg are the monosyllabic names of four lawyers in Gage Coun-, Nebraska.—Kate Field considers Dickens the best novelist that ever existed, and says that he is to novel-writing what varnish is to an oil-painting.—A memorial of the late Bishop Clarkson is being laid in the floor of Trinity Cathedral at Omaha, in the shape of a mosaic, ten feet by six, and costing \$2,500. -Johann Strauss, the composer of so many charming melodies, has renonneed his na-tionality as Austrian and become naturalized in Saxony. Family reasons have occasioned this step .- A passage from the will of Napoleon Bonaparte is in a St. Louis museum. It is dated at St. Helena, April 13, 1821, and reads: "I die in the holy Roman Catholic faith, in the bosom of which I was born more than fifty years ago."—The consumption per head of spirits in Scotland is fivefold what it is in Kngland, but then the Scotch keep the Schlath but then the Scotch keep the Sabbath better.-The farmers in the neigh-borhood of New London are excited over the

DANIEL AMBROSE, Publisher, 60 Dearborn'St., Chicago.

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