

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXXIX.

CHICAGO, JANUARY 23, 1886.

No. 22

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

### CONTENTS.

- FIRST PAGE.—Good to be Read Twice or More.
- SECOND PAGE.—Remarkable Manifestations. An Eighty-three Years Old Veteran on the Temperance Question. "The End is Not Yet." A Curious Dream.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magnations for January Received, not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Inspiration—Wanted a Definition. The Priest and the French Election. The Youth of Jesus. Are We to Have a Revival Season? Remarkable Phenomena in the South. Slade in Virginia. A World's Sabbath. Still Gaining. How not to do it. General Items.
- FIFTH PAGE.—The Collapse of Koot Hoomi. Miscellaneous Advertisements.
- SIXTH PAGE.—Bated at Their Best. Sit Them Up. Primitive Christianity.—What—When—Where—Call for More Light. Professor Young in "Lamar Problems Now Under Debate." Strange Vision of Young Girls. Revolutions in a Language. Church of the New Spiritual Dispensation.—Geography with Slade. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Science Progressing. The Redeeming Power of Affection. Miscellaneous Advertisements.
- EIGHTH PAGE.—Both Sides of the Case.—Henry Slade at Weston, W. Va. Miscellaneous Advertisements.

### GOOD TO READ TWICE OR MORE.

[A few years bring a living and permanent weekly Journal a new class of readers, and even its older subscribers lose 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 exceptions to all rules, articles to be read over and over. In 1886 the Michigan State Spiritualist Association was organized at Battle Creek and sent out its Preamble, Constitution and Address, to the people, published in the RELIGIO PHILOSOPHICAL JOURNAL at the time. The Preamble 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 seasons.]

### PREAMBLE TO THE CONSTITUTION.

We, the Spiritualists and Friends of Progress 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 intercourse, as demonstrative of the spiritual entity 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 religion; the liberty and equality, before the law, of all humanity without distinction of sex or race; we seek to fully discover and 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 science 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 purposes, we do ordain and establish this Michigan State Spiritualist Association.  
Resolved.—That as a Spiritualist and Progressive 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 resolutions, declaring 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 democracy 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 is the first effort in the history of man to unite science, philosophy, and religion into organic form, under the auspices of associative action, such that all great reforms grow-

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 proportions of power, beauty, and harmony, all the inherent qualities of humanity—physical, intellectual, moral, social, and spiritual—exhausts 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 associative 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 spiritualists and friends of progress generally. We thought it possible to so organize the two together 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.

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 remoulding over and over her forms of inanimate and animate being; continual flux and reflux keep ocean, air and stars pure, life-giving, and beneficent. Can human societies do 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 resolution, 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—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 spirits 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. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, hom-

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

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 discordant degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritualism is the only possible 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 progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," leads us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul. We thus reason from the spiritual 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 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 believes 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 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 splendors of the Divine Reason. Great questions, which stagger the untrained reason, come down upon us with the whole gravity of suns. What is my friend, my wife, whose form I saw laid in 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 asserting 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 rationalism as if it meant only materialism, or 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, phenological, 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 in 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 forces and elements shading up into spirituality. No discreet degree breaks the chain; no class isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted 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 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 poorest 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 account 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—"He that believeth in me, the works that I do 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 attached 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 impostors. Mosheim tells us that most of the Bishops of the early church were guilty of licentiousness; that "false miracles were artfully proportioned 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 "nearly 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 importation of the dark ages of the human race. It is the nightmare 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 torism. 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 communed 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 American Church—the Church of free souls, the Spiritualist Republic of men to come—"which shall have heaven and earth for beams

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 Spiritual 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 Caesars, 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 penetrating the masses with its regenerating power. In America, slavery—our one political anomaly—has gone down in blood and flame. Many ancient despots have crumbled into ruins, 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 liberty; 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 pious 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 independence; reform, reform, rings through the English Parliament; while the seething 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 nations are touched by the fingers of immortals; fetters dissolve, thrones melt down, and ecclesiastical despots decay. Armies of angels hover over every nation of the earth, and facilitate the march of humanity toward liberty and equality. The "Providence" which guides justice and liberty 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 approach the Eternal Spirit?

Nor is it alone in the political world that the spirit of this Revolution exhibits itself. Spiritualist, 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 being actually destroyed. The leading intellects 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; ecclesiastical establishments are sinking out of the world's respect, and all the old religious institutions are being shaken to their foundations. The Pope has fallen into contempt; only a few French, Belgian, 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 world, dissolution must precede reformation. 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 hundred feet in width, which would be further widened by the action of the current. It appears that the estuary of the Oued 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 the driver's attention.



THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and special 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 sensitives. These accounts may concern persons of all ages, names, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action.

REMARKABLE 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 therewith. 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 judgments are imperfect there is always a probability of error in some degree, in all our conclusions; hence, "theory" is the correct term for any religious 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 manifesting 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. I 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 religious tendencies. From this time until the autumn of 1873, I do not think I had a thought upon the subject. One morning, Sunday I think it was, in September, 1873, 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 general terms demurred, and spoke of the improbability of finding a medium near. I said, "We don't want any medium; we don't need any mediums; we don't have any mediums." 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. 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 if her friend, Miss A. D., would come with her. I finally succeeded in making up a circle 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 ourselves 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 truthfulness of H. C.

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 answered 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 opportunity 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 circle, 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 accuracy 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 immediately done. A. D. soon after this felt a hand grasp her arm, and she began to move her hand as if in the act of writing. A pencil

was placed in her hand and immediately her hand began writing. She found that she could not tell a single word that was written. Sometime when a line was written over, and thus rendered illegible, she would be unable from her knowledge of what had been written to decipher it. At our request 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 request made of the spirits to play it. My father (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 drumming was heard upon the instrument unmistakably plain. This was repeated 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 present, that evening. We sang a song or two, and presently Mrs. B. called out, "Oh! he is kissing me!" At this moment we heard the sound of kissing, and Mrs. B. said, "He kissed me again!" The spirit next passed to H. C., and imparted a plainly felt kiss upon 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 presence 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 messages and tests of every variety from our spirit friends; some of them of the most conclusive character, but I dare not take space to mention any in particular.

THE TABLE TURNED ON ITS BACK.

One evening as we were leaving the room after a sitting, just as the last person had quitted the room, a heavy fall was heard within the room vacated. We returned at 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, unrolled, 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 tumbler 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 homoeopathic 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 indentation 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 fluttered down from mid-air, which when opened and read was found to be a written message to a jettier 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., around them. Once as B. 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 bedroom 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. After 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 350 pounds.

CURIOUS PLACE FOR MESSAGES.

At Christmas that year our family and the family of H. C. had a children's Christmas tree together. The "grown-up children" also hung their gifts for one another upon

the same tree. Among the tree ornaments were little bags made of white tulle, filled 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 set down and wrote a letter to a spirit friend—H. P. D. In that letter were thirty questions of all kinds, sizes and style. 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-penny 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 there I did not ring the door bell but 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 rested 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 dinner 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 the pantry was not visited by any one during my watch. I had been careful not to give by word or look the slightest hint of my experiment. About midway in the meal, the box tumbled off onto the floor. I appeared unconcerned, and Mr. C. opened the box and found a single envelope. I had placed two envelopes within that box two hours before. The solitary envelope was addressed to the writer hereof and sealed. The letter with all the questions; the large envelope, and all, had disappeared completely. Upon 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 the writing and signature beside letters in the possession of Miss A. D., written by her father, they were found to correspond accurately, even to a peculiar curl at the end of the signature. The spirit had dematerialized 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.

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 publication 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 Lewistown," 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 pioneer 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 and 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 equal in morals and intelligence, an odious law, controlling and depriving 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 accomplished, a national religion, with its evils, would follow. If forty thousand preachers

having the ears of people one day in seven, with aid from their churches, are unable or 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 independent 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.

Waterford, Me. P.

NO. II.—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 prohibitory to the hard-working men and women, who at times become exasperated 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 experience and common sense, they will inevitably in course of time become head-letters upon the statute books. "It is hard to kick against the pricks." People 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 and knowledge against blindness and superstition. Moreover, I venture the statement that an unfortunate sin-diseased person may be best cured by kindness. But if it is allowed 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 medicumistic gifts, as does, for instance, Prof. J. R. Buchanan, of Boston, who is doing a noble work in this direction.

Waterford, Me. P.

NO. III.—LICENSE AND PROHIBITION.

There is a right and a wrong method pursued 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 demonstrated. Instead of teaching total depravity, it should be an innate goodness as well as a proneness to self-gratification. Instead of sin being washed out by blood, it is eradicated only by self-knowledge gained by experiences of both good and evil as an educator producing repentance and good deeds. Instead of Christ's death being a display of God's wrath, according to creeds, it was the highest possible manifestation of his love. Instead of war with its horrors, it is peace and good will. Instead of the gallows it is forgiveness and charity, etc., etc. Hence we have found most of our public teachers of religion lagging 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 has been made to appear white and white black—the ignorant blinded and the knowing, independent and bold in speech, persecuted, boycotted, character assailed and life, 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 you ain't, judge; you have never forgiven me." "Well, well—I will try that. Go and sin no more." The tears rolled down his cheeks, 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 impracticable." 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 I 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?

Waterford, Me. P.

I heard nothing especially from these bombshells as Dr. W. predicted, till the Legislature 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 especially the effect of alcohol upon the human system. When the news came, Dr. S. (Esculapius) came across the street bareheaded to shake my hand. Other State Legislatures to the number of twelve or thirteen caught the inspiration and enacted the same 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 near while Ned Dow in his old age is apt to get exasperated—become belligerent toward first one political party then the other, and anon both. The popular religious el-

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 FORTER. Note. My age is nearly eighty-four. I was in trade fifty-six years; twenty-seven years been a 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.

"The End is Not Yet."

The Courier de l'Illinois quotes as applicable to the present year the following well-known lines:

Quand Georges Dieu crucifera Que Marc le resuscitera 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; 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 calendar 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 occurred 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 remembered 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 blunder would be far from being without a parallel. There is some reason to think that the little glass slipper of the story about Cinderella, instead of being a pantoufle de vair, was once spoken of as a pantoufle de vair, the latter word being the old French name of a particular kind of fur. As a second 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 the 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 a 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 vain—the 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 oil-bearing region of the Caucasus. The naphtha-bearing 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 naphtha 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 Caspian; and a depth 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 Horre 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 results."



Woman and the Household.

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 newer, sweeter love is known.

There is no higher motto 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.

The first and last influence about little children should be that of Love. It is the sunshine of the soul, in which the child-lips forth its feelers and takes root and grows simply and sweetly.

The first principle to be inculcated is justice. Robert Collyer says: "It was one of the secrets 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."

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.

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 ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: Sir Henry Thompson; The Poetry did it; Charles Lamb in Herfordshire; Witnessed by Two; A Month in Sicily; Aunt Rachel; A Hundred years ago; Gretta Green Revisited.

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 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.

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.

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 buttons, to make their own dresses. Teach them to make bread, and that a good kitchen lessens a doctor's account.

Magazines for January Received, 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.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The opening story of this attractive and well filled number, The Dumb Betty Lamp, will excite interest; The frontpiece is from an effective picture by Henry Bacon; Through the Heart of Paris has many graphic illustrations.

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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 Paths; 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, Philadelphia.) 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 month's contents.

BOOK REVIEWS. [All books noted under this head are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

CHILD HAROLD'S PILGRIMAGE. Boston: Ticknor & Co. In reviewing one of the latest publications of this enterprising firm Richard Henry Stoddard says:

"Messrs. Ticknor & Co. start off finely in the line of illustrated books with a beautiful edition of Child Harold's Pilgrimage, upon which nine of our most accomplished draughtsmen and seven of our most skillful wood engravers have expended the resources of their art.

A CAPTIVE OF LOVE. A Japanese Romance. By Edward Greay. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, \$1.50.

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 quiet style.

THE AUTHOR says in the preface that he selects this story "on account of its 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 RELATION to the lives of the hero and heroine, Bakin depicts the Buddhist belief of the masses, and ingeniously uses it in the development of his plot.

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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 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.

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.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: Sir Henry Thompson; The Poetry did it; Charles Lamb in Herfordshire; Witnessed by Two; A Month in Sicily; Aunt Rachel; A Hundred years ago; Gretta Green Revisited.

Rheumatism

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

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

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

4th. The remedies recommended are generally simple, efficient, and ordinarily such as are easily obtained.

5th. The work can be RELIED ON. 6th. Those who have it may economize; expenses may be avoided, and time and money saved.

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Questions Answered!!!

Ask the most eminent physician of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

CHAPTER I. "Almost dead or nearly dying" For years, and given up by physicians of Britain and other kidney diseases, liver complaint, severe cough, called consumption, have been cured.

CHAPTER II. "Patients" "Almost dead or nearly dying" For years, and given up by physicians of Britain and other kidney diseases, liver complaint, severe cough, called consumption, have been cured.

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. 6 months, \$1.25. SINGLE COPIES, 3 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

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All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

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

CHICAGO, ILL., Saturday, 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 ecclerasticals 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 organized 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:

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

The inspiring courage of one man 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 full 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 spiritual laws. Sometimes the plastic soul is made recipient of the fact or feeling in a positive mind, and the psychologized subject tells or feels what he knows not of in any external way. A strong and true soul "shuffles off this mortal coil" and begins the high-

er life. His power to inspire or influence others gains with the change. Distance is 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 humortals 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."

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 supernatural, 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 has married and made his home in France, writes an interesting letter to the New York Independent on the late elections in that country. He says that while other things doubtless helped the result of more than 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 union between the Republican State and the 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. Doubtless sometimes the radicals have been needlessly rude and severe—the reaction against an old priestly tyranny—some even demanding that athelms 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.

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, if told of the naturalness of these facts, and

of credible persons now on earth who had seen stars and angels (or celestial visitants), would repudiate all this as a spiritualistic delusion.

Manifestly, either these signs of the birth of the wonderful child Jesus did come as miracles, or they did not come at all; or they were spiritual facts, not miraculous but divinely natural. Our Unitarian friends must accept the first or the last of these three 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 interdenominational congress on city evangelization, 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 Brooklyn, N. Y., a great young men's meeting was held, under charge of Moody and Sankey. Episcopal missionary 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 sheol (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-blesing 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 able 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 with the eternal order of things. But our day needs something higher than these efforts to galvanize dying dogmas into stultif life. Such a revival as Moody cannot rouse up is wanted—a revival of spiritual insight, of faith and knowledge of the naturalness and 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 failure of an effort to put new wine into old bottles, which solves the weakness of their efforts. They are not in accord with the times.

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 injunction 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 God 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 with blindness January 13th, so he alleged

God had told him he would be. At five o'clock, just at the time he named, his sight was restored. 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 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, raised 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 signs 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 JOURNAL'S position, which is that each stance 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 improvable. 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, and indeed much more than was observed from under the door at the Weston hotel. At 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.

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 workmen of all denominations take measures to preserve a uniform day of rest they may lose it altogether. He desires the league to be untrammelled by any question of particular belief or unbelief, simply advocating that which he believes was the original and humane intent of Mosaicism—namely, 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 fully believes that when this measure is plausibly 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 unite 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 Popular Science Monthly.

Still Gaining.

Mr. Bundy continues to gain, though very slowly. The inclemency of the weather during this month has retarded his recovery by keeping him hoarse. 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 temperance, 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 Paine.

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 Anti-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. Mand 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.

Proteus, 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 circle, where it properly belongs, and where its best results will be obtained. Not until 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 séance 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 séance 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 genuine 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 25th 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. Allopathic 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 spirit in cases like that.



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. Swartz, of Chicago, has been changed to the Mental Science Magazine and the Mind-Cure Journal, and will hereafter be published by the Mental Science University at 161 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 experience. On Monday, while he and his wife were seated alone before the fire, a bucket of water 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 Sherrodsville met at the house of Mr. DeMain, 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. DeMain; Secretary, Mr. C. O. Oyston; Treasurer, Mr. G. W. Hittel; Executive Committee, Wm. W. Griffiths, Wm. James, Mrs. DeMain, 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 a Higher Power, but if it could be arranged that the elements of a 'family' of Shakers 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 establishment 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 giving in marriage.' The generative function is not exercised by them at all, the relations between the sexes being purely social and spiritual. The so-called 'Shakers,' led by Mrs. Girling, are not Shakers at all. The genuine Order does not recognize them."

The good citizens of Hartford, Conn., who 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 bogus 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 away—the tarlatan robe she wore, the box of luminous 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, denounced 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 rejoicing 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

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 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, are now numbered.

Mrs. E. L. Watson has been suffering from 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. McKinley lectured on Sunday morning, Jan. 3rd, and in the evening W. E. Coleman lectured on "Spiritualism and Science."

Publisher's Notice.

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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 Committee unanimously arrived at the following conclusions:

1. That of the letters put forward by Madame Comblomb, all those, at least, which the 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 long-continued combination with other persons to produce by ordinary means a series of apparent 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 her agents.

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 deliberate deception carried out by or at the instigation of Madame Blavatsky; or (b) to spontaneous 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 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 published 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 unscrupulous. 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 Committee "cannot discover sufficient evidence for the occurrence of any occult phenomena," whatever in connection with the Theosophical Society." We do not wonder 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 regard 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 power 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 Research," Part IX, December, 1885. Price 4s. 6d. London: Trubner & Co. May also be obtained of the Psychological Press, 16, Craven Street, Strand.

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MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 25th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 P. M. at Haverly's Theatre. The exercises will consist of a lecture, essay, short addresses and singing. DR. J. H. RANDALL, President.

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The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M. and at 2:30 and 7:30 P. M. at Miller's Arcadium Hall, 54 Union Square, New York. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall, also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. E. J. HULLING, Sec. M. J. BORN, Pres.

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Science Progressing.

To the Editor of the Religio-Philosophical Journal: The Popular Science Monthly (D. Appleton & Co., New York) for November contains many able articles, 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 Culture."

"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 it. This superiority is an inevitable result of the general laws of mental development by which successive 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 error of those who really do not know what science 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 revealing respecting the world that does not throw light through all its departments. It may seem to certain minds a matter of no great moment... to leave unaffected the loftier sphere of human nature, represented by the spiritual life. But this partial and partisan view must disappear."

"And so on through four columns. These words indicate the drift of the leading scientific minds of to-day and suggest to us, that science, has begun to perceive her error. It is to be hoped that she will henceforth atone for the past by paying a little (?) attention to the most important of all subjects, and no longer 'table' the question of Spiritualism, nor try to belittle those who have been brave enough to investigate it, and honest enough to publicly acknowledge their conviction of its 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 eaves. A 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 might creep back to bed. Before she heard it, nature seemed exhausted, and she fell into a troubled sleep, with rindrops patterring upon her. I tried to take her home with me, but, true as a martyr to his faith, she struggled from me, and returned to the now dark and silent cabin. Things went on thus for weeks and months, but at length 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 almost 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 has left me; why don't you go?' 'Do not go, father, 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 get away from that rum fiend some of these days, and then how happy you will be.' 'And he did get away from that rum fiend! The unflinching affection of his child, strengthened by the dying words of her mother, saved him, and restored to him again his manhood."

Sung Little Fortunes

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 \$20 in a single day. All ages; both sexes; no capital required; you are not bound by any particular time. 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 distillation, 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 lezar-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 Golden Medical Discovery."

A bill has been introduced into the French Chamber of Deputies to tax foreigners in France. It is proposed 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 proprietor, John L. Brown & Sons, on the wrapper. Price 25 cents.

Recent explorers in Alaska came upon a native village containing eleven males, five of whom were deaf 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 Eli'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.—LUTHS 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 nutritive, effectually allaying and curing those sickening sensations that affect the stomach and heart, through reflex action. The backache and "dragging down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

The Genio Medico-Quirurgico 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 suggesting sure means of cure. Address, World's Dispensary Medical Association, 665 Main Street, Buffalo, N. Y.

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. Roseman's combines every element of beauty and purity.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poisons of scrofula from his system by the use of Ayer's Sarsaparilla. Scrofula is one of the most terrible of all diseases. It is in the blood, corrupting and contaminating every tissue and fiber in the whole body. Patrick

Judge Lynch

of the feelings of Mrs. T. P. Cushing, 87 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American," Lafayette, Ind., writes: "For years I have been subject to chronic attacks of neuralgia, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

Wholesale Grocer, Lowell, Mass., says:

"Ayer's Sarsaparilla is the best." The following, from R. L. King, Richmond, Va., is corroborated by Purcell, Ladd & Co., druggists, of that city. Mr. K. writes (May 12, 1884): "My son Thomas, aged 12, has suffered horribly, for three years, with scrofula, in its worst form. His case was said to be incurable. One arm was useless; his right leg was paralyzed; a large piece of bone had cut through the skin at the shoulder-blade, and three large sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

Saved and Happy

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dalby, Watertown, Mass., has long been a sufferer from lumbago and rheumatism. So great has been his improvement since using

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered with the Sarsaparilla, yet having little hope of his recovery. To-day he can run as far as any other boy of his age. The sores on his arm, shoulder, and back, have nearly healed, his muscles are strengthening, and he is the picture of health." Equally important facts, concerning the use of Ayer's Sar-

Ayer's Sarsaparilla

saparilla that he has every reason to believe it will effect a permanent cure. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

Pillow Sham Holder. AGENTS

Advertisement for Pillow Sham Holder. Includes illustrations of the product and text: "Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, \$1.50. Secure territory at once." Price list: \$1.50, \$1.50, \$1.50.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois.

20 CTS. will buy AMES' MASTERY OF THE GOLF—former prize \$1. Stamps taken. Address F. A. MUNSEY, 11 Warren St., New York.

Advertisement for Taylor's Cherokee Remedy. Text: "FOR COUGHS, CROUP AND CONSUMPTION USE TAYLOR'S CHEROKEE REMEDY." Includes illustration of a person.

Advertisement for Sweet Gum and Mullein. Text: "OF SWEET GUM AND MULLEIN." Includes illustration of a plant.

Advertisement for Lung Protector. Text: "LUNG PROTECTOR. FOR LADIES, GENTLEMEN AND CHILDREN. PRICE, ONLY \$5.00." Includes illustration of a person.

A BIG OFFER. To introduce a new and improved... Give away 1,000 Self-Operating Washing Machines. If you want one send us four names, P. O. and express office at once. THE NATIONAL CO., 23 DEY ST., N. Y.

Advertisement for Got Corns. Text: "GOT CORNS. LIEBIC'S CORN CURE WILL CURE." Includes illustration of a foot.

Advertisement for Magnetic Protector. Text: "TO PRESERVE THE HEALTH USE THE MAGNETIC PROTECTOR."

Advertisement for Lung Protector. Text: "LUNG PROTECTOR. FOR LADIES, GENTLEMEN AND CHILDREN. PRICE, ONLY \$5.00." Includes illustration of a person.

Advertisement for Lung Protector. Text: "LUNG PROTECTOR. FOR LADIES, GENTLEMEN AND CHILDREN. PRICE, ONLY \$5.00." Includes illustration of a person.

Advertisement for Light. Text: "\$65 A MONTH & BOARD for 3 Live Young Men or Ladies, in each county. Address F. W. ZIEGLER & CO., Chicago, Ill.

Advertisement for Light for Thinkers. Text: "Light for Thinkers. Published Weekly at Atlanta, Ga. W. KATEN Editor. Price \$1.50 per Annum. A. C. LADD, Publisher."

Advertisement for Religio-Philosophical Journal. Text: "LONDON AGENCY OF THE Religio-Philosophical Journal, John S. Farmer, office of Light, 16 Crown St., Charles Cross, London, S. W. 400. Subscriptions, specimens copies supplied at three pence. All American Spiritual books supplied."

Advertisement for The Index. Text: "THE INDEX A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Editors: W. J. POTTER, H. F. UNDERWOOD. CONTRIBUTORS: Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. R. D. Cheney, Mrs. Anna Martin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hartaker."

Advertisement for Dr. Jos. Rodes Buchanan. Text: "DR. JOS. RODES BUCHANAN. 29 Fort Avenue, Boston. I am giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more elevated healthful and cosmopolitan location in Boston, and he can receive a few layables in his family for medical care. MISS BUCHANAN continues the practice of Psychometry—full written opinion three dollars."

Advertisement for Dr. Somers. Text: "DR. SOMERS' Turkish, Russian, Electric, sulphur, Met-curlar, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago. These baths are a great luxury and most potent curative agents. Nearly all forms of Rheumatism, Rapidly Disappears Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our diseased cases testify to their curative properties. Try them at once and judge for yourself. ELECTRICITY A SPECIALTY. The Electric Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12."

Advertisement for Sarah A. Danskin. Text: "SARAH A. DANSKIN, PHYSICIAN OF THE 'NEW SCHOOL' Pupils of Dr. Benjamin Rush. Office: 481 N. Gilmore St., Baltimore, Md. During fifteen years past Mrs. DANKIN has been the principal and medium for the spirit of Dr. Benj. Rush. Many cases of pronounced hoarseness have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance and Dr. Rush treated the case with a scientific skill which has been greatly enhanced by the 21st year's experience in the field of spiritism. Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention."

Advertisement for The American Lung Healer. Text: "THE AMERICAN LUNG HEALER Prepared and Magnetized by Mrs. Daniels. It is an unfailing remedy for all diseases of the Throat and Lungs. TERRELLIAN CONSUMPTION has been cured by it. Price 50 cents per bottle. Three bottles for \$1.50. Address: SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin."

Advertisement for All About Kansas. Text: "ALL ABOUT KANSAS! Its People, Crops, Weather, Lands, Schools, Legislature, Railroads, Markets, Its Politics, Its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMER'S JOURNAL, a 8-page, 56-column Paper, published at the capital of the State, sent six months for 50 CENTS, one year for \$1.00. Address, J. K. HUDSON, Topeka, Kansas. THE GREAT SPIRITUAL REMEDIES. MRS. SPENCER'S POSITIVE AND NEGATIVE POWDERS. 'Our family think there is nothing like the positive and Negative Powders'—as says J. H. Waggoner, of Beaver Dam, Wis., and also everywhere. Buy the Positive for Fever, Coughs, Colds, Bronchitis, Asthma, Typhoid, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases. Buy the Negative for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Children and Fevers. Price 50 cents per bottle. Send money at our risk by Registered Letter, or by Money Order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago."

Advertisement for Newspapers and Magazines. Text: "NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS. Banner of Light, Boston, weekly, 8 Medium and Daybreak, London, Eng., weekly, 8 Olive Branch, Utica, N. Y., monthly, 10 The Shaker Manifesto, Shakers, N. Y., monthly, 10 The Theosophist, Adyar, (Madras), India, month- 10 Light for Thinkers, Boston, Ill., monthly, 10 The Mind Cure, Monthly, Chicago, 10"

Advertisement for Northern Grown Seeds. Text: "BUY NORTHERN GROWN SEEDS. No Seeds produce finer Flowers, Vegetables and Crops. That our reliable tested Northern Grown Seeds, Splendid Farm Seeds, Increase your crops, and give you more profit. Buy by MAIL. Catalog free. JOHN A. SALZER, Le Centre, Wis. VIOLIN-OUTFITS. We have made arrangements with one of the largest Importers of VIOLINS in the United States, who have an immense stock they must turn into cash. They have allowed us to offer at a sacrifice a portion of this entire stock as soon as possible, and we offer to send a Complete Outfit, consisting of one Viola, Violin in Box, Bow & Teacher, such as usually sells for \$10.00 to any person sending us \$5.00. This includes crates for shipping and delivering to express office. Remittances can be made by Draft, P. O. or express Money Order. Address: PRAIRIE-CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill."

Advertisement for The Rising Sun Stove Polish. Text: "THE RISING SUN STOVE POLISH For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness. Unparalleled. MOORE BROS., Proprietors, Canton, Mass."

Advertisement for Ammonia Phone. Text: "30 DAYS' TRIAL Best Invention on earth; will locate and every trace of the most insidious and dangerous disease, the only perfect self-regulating Healer in the world, reliable and self-acting. The price is placed so low that anybody can afford to have out. Illustrated Catalogue sent free upon application. S. STAHL & SON, Manufacturers, Quincy, Ill. PRICE \$8, EXPRESS PAID. Ammonia Phone For VOICE CULTIVATION and PRESERVATION, and the CURE OF ASTHMA, CATARRH, HAY FEVER, BRONCHITIS, and all Pulmonary Affections. Madame ADELINA PATTI writes: 'I have used the AMMONIA PHONE and found it the most efficacious remedy.' 'It enables me to sing with much less trouble and fatigue.'—Rev. W. Hay M. H. Alford (Preached at the Advent Mission in New York.) 'It imparts strength and endurance to the voice.'—Rev. H. B. Hawley. (Hawley's Own Testimony.) 'A great help to me in my recital and often very hard work, as a public speaker.'—Rev. I. W. Thomas, D. D. (Chicago.) 'I was dreadfully afflicted. It was for several weeks, and I was unable to sing. I used the AMMONIA PHONE, and in a few days I was able to sing. It is a great blessing to me.'—W. E. Holcomb, M. D. (New Haven, Conn. Professor in the N. Y. Medical College.) 'The effects produced on the voice and on the respiratory organs (in general) are decidedly beneficial.'—Prof. E. Vicentino (N. Y. Conservatory of Music.) 'The AMMONIA PHONE is the indispensable friend of all who use their voices in public.'—Madame Patti. The AMMONIA PHONE is available in all PULMONARY AFFECTIONS, and may be regarded as a specific in cases of ASTHMA, CATARRH and BRONCHITIS. It is a safe and reliable remedy, consisting of a specially prepared non-corrosive metal, with handles having patent spring valves. It is charged with a chemical compound, combined so as to produce an effect similar to that of the SOFT BALMY OIL OF THE ITALIAN PENINSULA when inhaled into the lungs. The AMMONIA PHONE will be sent, express paid, to the customer in the United States, on receipt of \$1.00 or New York check for \$1.00, payable to E. V. VERMONT, 226 5th Ave., N. Y. Write for the HISTORY OF THE AMMONIA PHONE, mailed free.

Advertisement for La Man. Text: "LA MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE... CHICAGO, ROCK ISLAND & PACIFIC RAILWAY By reason of its central position and close relation to all principal lines East and West, initial and terminal points constitute the most important and convenient link in that system of through transportation which invites and facilitates travel and trade between cities of the Atlantic and Pacific Coasts. It is also the favorite route from the East to the West, Northeast and Southwest, and corresponding points West, Northwest and Southwest. The Great Rock Island Route Guarantees the promptest and most economical transportation afforded by a solid, thoroughly ballasted road, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock of superior perfection as human skill can make it, the safety appliances of recent scientific discovery, and the fact that exacting discipline which governs the practical operation of all its trains—whether operated by the people or transferred at all connecting points to Union Depots, and the other prescribed comforts and luxuries of its Passenger Equipment. The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of the finest Pullman Palace Cars, Pullman Buffet Cars, Pullman Dining Cars, Pullman Smoking Cars, Pullman Tourist Cars, Pullman Sleeper Cars, Pullman Day Cars, Pullman Parlor Cars, Pullman Dining Cars, Pullman Smoking Cars, Pullman Tourist Cars, Pullman Sleeper Cars, Pullman Day Cars, Pullman Parlor Cars. The Famous Albert Lea Route Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all of our lines to the British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and beautiful and fertile grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota. It will another DIRECT LINE, via St. Louis and Kansas City, has been opened between Chicago and St. Louis, and another between Chicago and St. Paul. For detailed information see Map and Pamphlet obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada, or by addressing R. R. CABLE, E. ST. JOHN, Freight & Gen'l. Off., Gen'l. Tl. & Pass. Agt., CHICAGO."



BOTH SIDES OF THE CASE. Henry Slade at Weston, W. Va.

STATEMENT BY S. E. BARRETT.

To the Editor of the Religio-Philosophical Journal:

About the first day of December, 1885, I addressed a letter to Dr. Henry Slade, 223 Shawmut Avenue, Boston, asking him if he would make arrangements to come to Weston, and give a number of sances 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 he would require to pay him, and how many sances he would give in a day and evening, and if he would 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 14th from Boston and would give us five days of his time after his arrival, and that we could rely upon from three to four sances each day and evening, and possibly would do more.

To this letter I replied that according to his propositions we could cost each person having a sance about \$10.00, and as it would require nearly \$300.00 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 us \$175 or \$200 as a sance, 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 the first sance, 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 inlegerdemain. The sances that followed greatly mystified 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 our spirits 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.

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 had been submitted to before the scientific men of the world, Zöllner and others, 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 reported to Slade in preparing messages purporting 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 sance 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 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 sance 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 horoscopes. The writing was obtained in the usual way by holding the slates 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 himself at the manifestations.

His instance 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 Slade 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 unsuspecting 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 imposture, and as a Spiritualist I believe in the principles so long advocated by the JOURNAL, of woeing out the frauds, of which I believe Dr. Henry Slade to be the chief. After reading the message, I proceeded to unmask this most successful impostor, and was followed by six gentlemen who gave a concise state-

ment of what they had witnessed of Dr. Slade's duplicitly. 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 it.

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 hotel 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 being ready for trial, they were granted a continuance until two o'clock the next day. 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 climate, 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 themselves. S. E. B. 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 answer 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 table with his hand, which he claimed was done by the spirits. I consider him one of the most dangerous frauds before the public. STOKES TUNSTALL.

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 myself 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. WHEELER, Deputy Shff. of Lewis Co.

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

This is to certify that on the 27th of Dec., 1885, I witnessed from the room adjoining that occupied by Dr. Henry Slade, through a crevice under the door, a sance given by him in the Bailey House, Weston, W. Va., and 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 MORROW, Droggist.

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

This is to certify that, on the 28th day of Dec., 1885, I witnessed from the room adjoining that occupied by Dr. Slade, through a crevice under the door, a sance given to a gentleman. 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 double-dyed scoundrel of the basest character. J. H. TODD.

STATEMENT BY J. SIMMONS.

[We omit that portion of Mr. Simmons's letter in relation to terms, as he agrees substantially with the statement previously made.]

To the Editor of the Religio-Philosophical Journal: With these assurances (terms, etc.), I felt that all was right, and immediately wrote to Mr. Barrett to say that owing to the precarious condition of Dr. Slade's health it would be necessary for me to accompany him, adding that we would leave Boston on Wednesday (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 serious 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 to walk 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. M. Taking Slade to a hotel, he went to bed, but was up in time to leave in the afternoon at three, and rode to Gratton, 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 Clarkburg, where we left the B. & O. and went down to Weston where we arrived about noon. Mr. Barrett met us and escorted us to the Bailey House where we were to stop. During the afternoon a table was brought in, and a sance provided. All things being in readiness, Mr. Barrett took the first sitting Saturday morning. He expressed himself as being exceedingly delighted. He found it not so easy as he had imagined to get persons to have sittings, so

we waited 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 amount, 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 appealingly, "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 consented, and 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 dollars. 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 having 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 fraud; 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 legs so as to perform all these things in that way. Just then I heard the magistrate 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 was just as sure that Slade was as innocent of what they charged him; as you are, wherever you may have been at that time. But I also realized that my theory would be of no 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 I 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 under 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, 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 Clarkburg, 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 bringing 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 fall 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 flashing 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 the under side of the table top. My thoughts were that at this distance, although any movement might be seen, there could be little, if any, of that force mentioned above going out from the eye. Dr. Davis and Owasso have both told me they knew parties were in there, and that they doubtlessly saw materialization and elongation, as both frequently occurred during the sittings. On the other hand they were liable to mistake some

of Slade's movements. He often calls the sitters' attention to the impossibility of his foot being able to reach a chair or some object 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 hands, movements we 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 something. I can feel it." Barrett replied, "No! I don't know as I am." Sitting down at the table the telegram was placed on the slate, when the pencil wrote: "Open it. No harm, they may come." This was read by 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 Owasso, 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 Maj. 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 question. 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. Bennett. 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 you see our trip to Weston was disastrous 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 until the 21st at 6 A. M. J. SIMMONS, Jan. 9th, 1886.

Bibb, Gagg, Dodd, and Rigg are the monosyllabic names of four lawyers in Gage County, Nebraska.—Kate Field considers Dickens the best novelist that ever existed, and says that he is to novel-writing what varnish is to 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 renounced his nationality 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 England, but then the Scotch keep the Sabbath better.—The farmers in the neighborhood of New London are excited over the supposed discovery of petroleum.

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