

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

NOTED TO  
AL PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XXXIX.

CHICAGO, JANUARY 30, 1886.

No. 23

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.—The Rostrum.—A Lecture Delivered by Simon De Maist. Hypnotism.
- SECOND PAGE.—Bled by His Spirit. Spiritualism in San Francisco, Cal. The Occult World. Other Signs of the Times. Haverhill and Vicinity.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for January Received, not before Mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—A Monument in Washington to John Calvin. The Spread of Cremation. Canon Farrar on the Church. A Crucial Test. He Can't Tell Why? Rapid Growth of Spiritualism. Trinity Church. Entirely Too Fervent. Religious Fanaticism. General Items.
- FIFTH PAGE.—Three Spectral Priests.—Materialization at Mott's. A Delicate Operation. Miscellaneous Advertisements.
- SIXTH PAGE.—The Soul's New Year. Many Thrilling Stories Told by Representative Citizens of Troy, N. Y. Church of the New Spiritual Dispensation. A Haunted Schooner. Mate-fallation. A Significant Query. Tropical Climate of the North Pole. A Burial Preceded by Spirits. A Divine Dream. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—A Dream Verified. Worth Trying. Miscellaneous Advertisements.
- EIGHTH PAGE.—Healing. Mind Cures. Mental Science of Disease and its Cure. Miscellaneous Advertisements.

### THE ROSTRUM.

A Lecture Delivered by Simon De Maist.  
From the Sphere of Harmony.

Reported for the Religio-Philosophical Journal by G. G. Oyston.  
Subject: What are the Conditions of Material Life that Militate Against a Perfect Expression of Power and Control?  
The conditions of material life are such as militate against a complete expression of spiritual power and perfection. From a material point of view it is impossible for perfection to be obtained, because the spirit is trammelled by the bonds of clay, hence it is not free. Oftentimes is the spirit thwarted in its designs, its intentions are perverted, and it commits deeds which it never intended to do. In the sphere of harmony every thought emanating from the dwellers therein, is harmonious with other thoughts unfolded, and when the inhabitants of that land essay to direct their operations to the material plane of existence, as that spiritual power nears the earth, gradually there becomes incorporated with the pure spiritual substance, an antagonistic influence or power with which it comes in contact as it descends to the grosser plane of being. Your perceptive faculties must be very sensitive, indeed, to take cognizance of this very etherealization, which is the outcome of efforts put forth by advanced spirits to promote the progress and welfare of humanity on earth. This subtle element comes in contact with low conditions in physical life. Being a centre of attraction, it attaches to itself denser thought substance with which the spiritual atmosphere is charged, and when it reaches the material world it is materialized, so to speak, and of course, becomes more of a physical than of a spiritual nature. You see the clothing or external covering of the spiritual ideas as they come floating down, but the inner essence is hidden from view. Only by deep spiritual culture can you trace the wisdom concealed, hence the conditions that militate against a perfect expression of power from the sphere of harmony, are somewhat similar to those that obtain with man as a spiritual being residing temporarily in a physical body. Here you have noble aspirations, but what prevents you from leading a pure spiritual life? It is the external expression of physical nature that hampers, fetters and binds you, and thus retards the legitimate unfolding of our spiritual desires. All the noble and philanthropic impulses of those august beings—those glorified souls who are all aglow with divine sympathy and loving regard for the benefit of the humanity of earth—all their fond yearnings for man's emancipation from the thralldom of the senses become incarcerated in physical habiliments which modify and pervert their benevolent purpose, even as man clothed with fleshly garments is thwarted in his designs of giving adequate expression to his aspirations and desires. It is a great mistake made by the inhabitants of earth, who imagine that there are no barriers or difficulties for spirits to surmount in expressing a direct impulse towards the dwellers on earth. Some people suppose that the inhabitants of spirit life can do whatever they choose, and make everything subservient their purpose in the promotion of the welfare of humanity, but you must never forget that every effort put forth by the Spirit-world to elevate, instruct and benefit the race, of necessity gathers around it antagonistic conditions, is clothed upon and rendered objective, and partakes more of the external than the spiritual when it reaches its destination.  
When spirits come down from spiritual life to communicate with their fellows on earth and wish to make their presence objective

they have to be clothed upon in order that they may become visible to the inhabitants of material life. They must lay hold of physical conditions, and utilize the grosser exhalations from earthly beings to make themselves tangible, for independent of these conditions their power is weak indeed. Thus they must enshroud their glory and appear like ordinary mortals because of the nature of the conditions supplied. This is one reason why Spiritualism is held in disrepute to-day; nevertheless spirits must manifest their presence through the instrumentality of conditions placed at their disposal, or an objective expression of their individuality would be impossible. True, some contend that communication, spiritual, can be made directly, independent of material means. They maintain that the direct spirit voice is a case in point, but we declare that no communication can be made to earth except by material means. There cannot possibly be any spiritual sound heard on the physical atmosphere, if you hear the spirit voice it is because the spiritual impulse is incorporated with the material elements constituting your atmosphere, and by the vibration on that physical atmosphere the sensation of sound is conveyed to your mind.  
The spirit must use a material vehicle to transmit its intelligence from the spiritual realm, and as soon as it depends on physical conditions it loses its spiritual significance, absolutely speaking. Thus it is not strange that the inhabitants of the sphere of harmony—no matter how far advanced—no matter how wise and pure they may be when they put their thoughts and desires into operation, if any impression is to be made on the dwellers in your world, it must be by physical agency, or it could not otherwise be accomplished. In the Spirit world you can converse with spirits directly without any intermediate agency; but when it comes to men on earth the spiritual being must lay hold of a material agency in order to carry out the necessary result. By way of illustration, suppose for a moment that this material globe is the spiritual plane of existence, and that the conditions and surroundings are spiritual. You have friends in a far off country with whom you wish to communicate. You could do so instantaneously by spiritual means, no matter how far off they might be; but in the material world you cannot do it directly, but you can do so indirectly. You can transmit your messages by means of the electric telegraph. Thus you must lay hold of some intermediate agency, and so is it with the dwellers in the sphere of harmony. They must utilize material means which may be fitly termed the cable by which the inhabitants of spirit life converse with the dwellers on earth. You know how difficult it is even by the most perfect means of communication to convey your message exactly according to your desire; generally something intervenes to prevent the perfect expression of your intelligence. Well, then, in thought, carry this illustration into the Spirit-world. Wrapt in the majesty of power, wisdom and truth, these lofty souls dispatch their thoughts to earth, but somehow the instrument employed is imperfect, and the interpretation of the message is something entirely different to that originally intended.  
As there can be no perfection in material life, those in the Spirit-world cannot possibly give perfect expression to their desires; but as man develops, as he overcomes the adverse conditions of physical life that affect his spiritual action here, so in proportion or in exact ratio will he receive a more perfect impression from the higher world. If a spirit from the supernal realm wishes to make his presence known, it is a sheer impossibility for him to assume an exact external representation of his true spiritual glory and beauty. You only observe an outward habilitment which is a very meagre semblance, indeed, of the transcendent loveliness of his true spiritual expression. As man improves his condition physically, when he learns the true science of material life, how to use without abusing everything of a physical nature, when he learns how to unfold the spiritual nature within, and make the grosser subservient the purpose of the superior principle, he will be less dense and material, and the manifestations from the other world will, of course, partake of a more spiritual character. Man must by dint of indefatigable endeavor so improve his external surroundings as to allow a more direct impulse from the sphere of harmony.  
What are the grand, sublime forces of nature before which man in the past has bowed in cringing, abject homage, because he supposed that they were so potent for good or ill? They are simply spiritual impulses or endeavors put forth from the Spirit-world; but as they come down from the supernal land they take upon themselves the imperfections of physical life, those very imperfections which they are designed to overcome. Eventually this great object will be accomplished, and it is man on earth who must supply the necessary conditions by virtue of a higher degree of spiritual culture and inner unfolding. You can see, touch, taste, smell and feel, and exercise all the senses of your body, but you are indebted to external conditions for your power to do so. You are dependent for your hearing upon the vibrations on the physical atmosphere, and without this there could be no sound conveyed to your mind. You must have an intermediate agency to manifest your intelligence—the physical body. You smell, and pray what is smell? What are those exquisite odors which cause such sensations of delight, and what are the obnoxious exhalations from poison-

ous and decayed vegetable substances? They are simply vibrations on the atmosphere also. They are simply atoms in motion. The infinitesimal particles of matter ascending from those flowers assail the material senses of man, and cause inexpressible delight to pass through his whole being, or the vibratory action of injurious emanations act upon the sensorium with reverse sensations. Now if you could transport the spiritual substance from the higher realm and bring it down here, carefully shielding it from all physical contact, how could it make its presence known? It would never make you cognizant of its presence directly. Immediately you released that ethereal element it would assimilate with the surrounding physical conditions, and the pure essence would become obscured by the grosser garb. Thus so long as man is imperfect in development will the spiritual beings be prevented from giving perfect expression to their power. The wonder is not that they accomplish so little, but that they accomplish so much. Strictly speaking, such conditions do not obtain in the Spirit-world—that is where matter and its attractions are eliminated, there are no jarring inharmonious operations. But you ask, why is it that inharmonious does prevail at all in the Spirit-world? Now this fact does not invalidate our argument, because it is by virtue of physical imperfections that such anomalous conditions exist. If these undeveloped spirits cannot take their physical bodies with them into spirit-life, so dense and material are the elements attached to their spirit bodies, that they cannot possibly ascend beyond the atmosphere of the earth. They are here by thousands walking the material globe, chained and bound to the grosser substance by reason of their depraved state of development. There is still adhering to them that which causes inharmonious and imperfect. Until they eliminate from their spiritual natures the adverse elements which make them too dense to rise on the spiritual atmosphere, they must of necessity produce inharmonious, but when they become freed from these galling chains of slavery, they will rise beyond earthly attraction and inharmonious will no longer prevail. Now, how is it that teachings which emanate from a higher source work such terrible havoc among the inhabitants of earth? They have a tendency to thrust man downward instead of elevating him upward and onward. It is because these pure thoughts have become incorporated with the undeveloped conditions obtaining on earth, and the spiritual power has become enshrouded, causing it to lose its effect. A love of self, the direct opposite of the original idea, becomes the predominating principle in some low, dark and sensual individual, producing results deplorable in the extreme. Thus you see it is possible for the highest and purest effort to become diverted from its original purpose, for every impulse put forth becomes contaminated in degree with the quality of adverse conditions that prevail upon the material world.  
As man advances and unfolds his latent powers his external surroundings will become more spiritualized and refined, all must progress together. The globe on which you dwell must unfold purer conditions in unison with man's continued advancement. As man proceeds forward the grand forces of nature will keep pace with him. He cannot develop by himself alone, but he must inevitably bring the material world up to a higher degree of refinement and beauty by virtue of the thought impulses evolved from his own being. Not one portion of animate being can progress by itself, alone, for all nature is in sympathy, and must be influenced in proportion to the impetus imparted by man. When man becomes forcibly apprised of his mighty power and his ultimate destiny, he will be more kindly disposed; and he will entertain more love for the vegetable and animal world when he becomes persuaded that the operations of nature are promoted by the same power that permeates his own breast; he will then love nature devoutly, for a more perfect sympathy will be established, and he will be happy in the contemplation of her external beauties. But at present the transcendent loveliness of man's external surroundings receives little attention from the generality of the sons of earth, because of the selfishness that pervades the unappreciative breast, notwithstanding all the sectarian preaching and so-called spiritual instruction disseminated, for along with this in exact ratio runs the mighty tide of corruption and sin, and vice in every form walks hand in hand with crime. How is it that these conditions prevail wherever the influence of that teaching exists? What is the grand secret of this? It is because they act upon the principle of selfishness, for their position is the very essence of selfishness, viz., "I am saved from the world to come myself, and I don't concern myself about others." Instead of extending their love to all their brethren, they endeavor to make every thing subservient their material needs. How often do you find that those the most religious externally speaking, are the most oblivious to feeling respecting the animal and vegetable kingdom? Do they not like to see nature wear a gloomy aspect, and are they not cruel indeed, towards the animal kingdom? Therefore cultivate a loving spirit towards nature. Kindly sympathize with her, and let your outward breathings towards her be laden with love divine. Then she will receive your attentions gladly, and return your friendly regards a thousandfold. When she is wishing in the throes of convulsion, let her feel that you tenderly regard her trouble and that her welfare and hap-

piness is part and parcel of your own. The time will come when man will look upon the various forces of nature, not as something opposed to him but as conditions absolutely necessary for the purpose of his spiritual unfoldment. To day man must wrest the treasures from her by force, but eventually she will not need force, but gently and kindly she will yield up her blessings. She will assist man and he will graciously return her favors; the Spirit-world will assist both, and thus harmoniously they will co-operate in loving regard to accomplish the great and sublime purpose of man's existence in the material world.  
**HYPNOTISM.**  
Wonderful Influences of One Mind Over Others.  
Old indictments alleged as an aggravation of the prisoner's guilt that he was instigated by the devil. If Mr. Frederick Myers be right, prisoners in future may defend themselves by saying that they were "hypnotized" into crime. In the *Fortnightly Review* for this month he writes a paper which tends to demolish personality, disestablish free will, and throw a doubt on moral responsibility. He seems, we must say, as sorry as a man ought to be who is about to upset everything all round, and he excuses himself by saying that he is not responsible for the facts. Of course not, especially if nobody is responsible for anything. He tries to reassure himself and his readers by saying, "I believe that I have a true and permanent self," but he adds, "if I have such a self I am certainly not conscious of him, and whatever he may be, he is at any rate not what I take him for." Here we get rather mixed. Mr. Myers takes "himself" to be something, but then he knows his view is wrong; so he does not "take" it. All this springs from a careful study of hypnotism in France. It is a land of very fierce and ruthless scientific research; in the physical as in the moral domain there is nothing sacred to a French physiologist; and to vivisection of the body they have added what they themselves call moral vivisection. They take susceptible and impressionable young people—generally girls—and, throwing them into a kind of trance, impose on them certain ideas, words, and actions. Dr. Liebeault made a lady fire at a gentleman with a revolver she thought was loaded, and another young lady fire at her mother. A dutiful nephew was compelled to give to his aunt a white powder which he believed to be arsenic—doing in his waking state what he was ordered to do in the trance. Another young lady was made to pick pockets with the greatest ease. For instance, according to these French gentlemen, an absent husband has only to hypnotize his wife, and he can make her fancy him by her side at home when in fact he is at the Palais Royal with a friend. The hypnotizers, however, can do good. M. Liebeault suggested to one of his entranced patients an inebriate to give up tobacco and beer. The man has hitherto carried out the suggestion. A doctor addicted to drink was also impressed in the same way for six months; but like the late Lord Darby, who preferred sherry and gout to claret without it, he regretted his lost delights, and after the influence had passed off would not come back to be hypnotized into sobriety again. The most amusing case is that of a depraved schoolboy. "An idle boy," says Mr. Myers, "was taken to M. Liebeault, and it was suggested to him that he should henceforth be a model of diligence. The boy did actually work hard for some months by an impulse which he could neither understand nor resist, and rose rapidly to the top of his class. But the suggestion wore off, and then he obstinately refused to be hypnotized again, having by no means relished his involuntary role." That boy, it seems to us, was not altogether a fool.  
On the eve of a general election this French philosopher, with his strange power over men's and women's wills, tastes, words, and actions, might be a useful ally to import. Turned loose in a Liberal constituency, he might make two-thirds of the electors inscribe Tory marks on their ballot papers. Mr. Myers himself, who is not as powerful an agent in this matter as Dr. Liebeault, compelled a young lady to paint some bricks blue when she ought to have colored them red. From this to inducing electors to change their colors, and "vote yellow" or "blue" as Mr. Myers might wish, is only a step. We have not the honor of knowing what politics the writer of this essay professes, or whether his work for the Society for Psychological Research engages all his attention; but we should advise the candidates for Cambridge to look after him very sharply toward the end of the month. He could be detected in using undue mental influence, the return might be vitiated under the Court Practice Act. A wider range of results, however, might be secured if he could make all good men hypnotizers, and all bad people susceptible to his power. We should not then require any Local Option Bill. A hypnotizer or two stationed in each county would suffice to sober down the whole county comitatus of toppers. Long ago the favorite panacea of English Professors for Irish crime was a short Act making each priest responsible for the murders in his parish. Under the regime suggested by this article the local hypnotizer would be held accountable for everything done by his subjects; if they went wrong he,

not they, must be doomed to penal servitude, or in extreme cases "accurately well hanged." It is claimed for these experiments that they "have a practical value, as showing that in the case of a person charged with some odd and motiveless offence it is worth while to find out by experiment whether the act may not have been performed in a somnambule state. In two cases already persons thus accused have been hypnotized on a physician's suggestion, and it has been proved to the satisfaction of the Judge that they were irresponsible for the acts ascribed to them, which had been performed without waking intention in a somnambule trance." This kind of exculpation is as old as Bellini's famous opera, in which Amina's innocence is so melodiously established. We should like, however, to see a case of the kind tried before an English jury. We all know how wonderfully ready Frenchmen are to acquit interesting criminals, or to find out extenuating circumstances. If, in addition to all the oratorical sentiment which French counsel drag in with such effect, they can now call in hypnotization and somnambulism, the difficulty will be to convict any one in France of any crime. If it be true that there are men so dominant in will, and others so weak, that the latter will obey all the suggestions of the former—as these French doctors assert—then the experiments seem to us exceedingly dangerous—worse, even, in some respects, than vivisection is represented to be by its opponents. Habitually to subdue the mind, the will, and the moral faculty of another person is as ruthless as the physical process by which some enthusiastic experimenter destroys one by one the nervous system of the brutes beneath his knife. In the world as it is there is already too much of the subjection of the weak to the strong, of the feeble and well-meaning to the resolute and wicked. We do not need to organize and systematize what is already around us in an irregular and unfashioned way, and we gravely doubt the morality of hypnotic experiments carried on by man of science on weak and impressionable people. Mr. Myers says that the French subjects were "the picked specimens of a sensitive nation, and that, among thousands of English men and women, perhaps not one case of similar susceptibility would be found." We hope not, and we should deprecate extended experiments. Human personality is not a toy for men of science to play with, nor is hysterical impressionability something that ought to be developed in any patient, however humble or however willing to be impressed.  
It will be seen that, to a certain extent, latter-day hypnotism is mesmerism revived under a new name. The physical effects of the older treatment were illustrated over and over again, some years ago, in private life and also in a public hospital. Cures of nervous and in some cases of other diseases were reported on what seemed excellent testimony, and in Calcutta severe operations were performed under the anæsthetic effects of mesmeric passes. Yet, strange to say, this initial success has not led to the permanent inclusion of the system amongst established remedies. There was a time when orthodox doctors classed homeopathy and mesmerism together; but the one still flourishes, and finds adherents even in high places—Lord Beaconsfield's physician was a homeopathist—while the other has died down. There are, we believe, still some mesmerists in London who are called in occasionally by patients tired of doctors and of drugs, and who, either through the imagination of the sufferers or in some other way, do occasionally cure, or at least appear to cure for a time, undefined ailments. Compared, however, with the growing hopes held out by Elliotson and his friends, this is a poor result. There is no mesmeric hospital, no trained staff of mesmerizers, no periodical advocating the cause. The fashion seems to have passed away. We find it difficult to account for these tides in the affairs of physiology. It is not only on the outskirts of the science that we have flow and ebb, a rush forward, and then a reaction. Remedies which were all in all fifty years ago are now never used. Alcohol has been decried, applauded, and denounced again two or three times in the last half-century. Heroic treatment of certain diseases comes in and goes out like changes in the style of men's hats. For a few years a certain drug will be given profusely; in ten years a doubt as to its efficacy is whispered in the hospitals, and makes itself felt by bedside. A short time ago it was dangerous for a doctor not to believe in "germs," while Pasteur and Koch insinuated their impression that they could guard all men from all diseases by universal inoculation. Now that the "comma bacillus" has been disestablished, and that Pasteur finds men to question his conclusions, the lay world is thrown back again in its usual helpless condition—"when doctors disagree." One explanation and apology is often given by the profession—"the type of disease changes." But why? Why should our forefathers have had ills that yielded to certain medicines, while our ailments, called by the same name, require distinct treatment and different drugs? If this query seems to suggest dark doubts, there are two considerations that carry consolation. Preventive medicine has made magnificent advances. Doctors rely more on temperance, exercise, and fresh air, and in the region of sanitary science they have done much to render our streets and homes healthy. In addition, operative surgery, aided by anaesthetics and antiseptics, has made greater progress in the last fifty years than in the five hundred preceding. These are clear

(Continued on Eighth Page.)

RULED BY HIS SPIRIT.

Strange Mesmeric Experiences While Asleep.

A Level-Headed Specter—Chiefly Concerned About the Unknown Fortune He Left—Benefiting Widow and Sister.

[New York Exchange.]

The following narrative of extraordinary events will tax the credulity of most readers, although the facts are vouched for by a lawyer in this city, and are known in a general way to at least six grown-up and responsible persons. The lady in the case was a Miss Jane Joyce before marriage, and is a native of Sunderland, England. Strange to relate, her great grandmother was that Mrs. Elizabeth Hobson, of Sunderland, of whose remarkable spiritual visitations the Rev. John Wesley, the founder of Methodism, gave a minute and circumstantial chronicle in his journal. The experiences of the great-granddaughter, however, far

SURPASS THOSE OF HER ANCESTRESS. About 1855 or 1856 a young man, working as a ship-carpenter on the wharf at Sunderland, had his attention directed to the phenomena of mesmerism, then a live and interesting topic. The success of the young carpenter's experiments with his fellow-workmen and acquaintances led him to give up his trade, and to seek his living on the platform as a lecturer. His name was Anthony J. Oliver, the son of poor parents, both dead, and his education was of the highly inadequate kind. He was a very good-looking young fellow of twenty-five. He spoke with a strong provincial accent, and was more elegant in gesture than in utterance. But he possessed the chief requisite in a conspicuous and unmistakable degree. He was

A POWERFUL MESMERISER, as thousands in the North of England are still living to testify. He lectured in every town in the six northern counties to crowded and amazed audiences, and raked in a big harvest of shakels, which he did not dissipate in riotous living. He was a young man with a wildish imagination full of fervor and enthusiasm, and he fell wildly in love with Miss Joyce, the daughter of a well-to-do ship-owner, who attended one of his lectures, sunk into the mesmeric trance under the spell of his glances and "passes." Oliver's influence over this young lady, as well as over scores of others, was complete; but, whereas, in the case of some other females he grossly abused his power, in her case he was restrained by an approach to the principle of honor—more, perhaps, from the fact that her father possessed money and influence than for any tender consideration for the young lady herself. She was a charming brunette, with a statuesque figure, large black eyes and a sweet, musical voice—characteristics which she retains in an eminent degree to this day. Something like a wedding ceremony took place between Oliver and Miss Joyce, but it was quite irregular, and merely to satisfy the young lady's conscience. Their communion was clandestine and carefully

CONCEALED FROM HER FAMILY. As "Professor Oliver," as he was termed, accumulated money his ambition soared. He was conscious of his educational defects, and entered the College of Medicine at Newcastle-on-Tyne, from which, in due time, he graduated a full bloomed M. D. Then he gave a still wider course of lectures, and finally, about 1867 or 1868, left England for this country, visiting New York and finally taking up his abode in Virginia, and avowing his intention of founding an English colony, as Thomas Hughes afterward did at Rugby, Tenn. Introduced to the home of a respectable physician in Virginia, with a lovely daughter just verging on womanhood, Oliver's amorous proclivities came into action. He ruined the young lady, and was summarily

PISTOLED TO DEATH BY HER FATHER. Before leaving England Dr. Oliver had bade a tender farewell to Miss Joyce, whom he always addressed in his letters as "my dearest wife," and he had promised to send for her as soon as his colonization scheme was fairly under way. A few months after his departure the lady found herself in an interesting situation, and it became necessary in her own justification to announce that she was Dr. Oliver's wife. She wrote several letters to the Professor in this country conveying tidings of misfortune, but they were either miscarried or he purposely refrained from replying to them. The baby was prematurely born and died, and before tidings of Oliver's death had reached Sunderland there was an ardent suitor in the form of a sea captain already strongly advising her to forget Oliver; that the marriage ceremony read in a private hotel by a young college student of divinity amounted to nothing in law, and urging her to marry him. While matters were in this condition, and before tidings of Oliver's untimely taking off reached Sunderland,

JANE JOYCE HAD HER FIRST VISION. She woke in the night and saw Oliver standing at her bedside. He spoke as plainly as ever he had spoken in his life, telling her that he was dead, and that as he had wronged her, he wished to make amends. He told her she must not marry the sea captain, as she was his widow and entitled to her dower. He said that he had money in the consols which would be divided between his only sister and herself. She states that the appearance of the apparition did not alarm her. As it turned to go out of the door she spoke and said: "Anthony, come back and let me feel you, so that I may know you have been here." The specter came back and laid its cold hand upon her left ear. In the morning it was as dead as a stone, and remained so for several days. When Captain George came into port she told him of her experience. He laughed at her, and told her that she had caught cold and dreamed it. The news of Oliver's shooting arrived about this time, and, convinced by the captain's arguments and moved by his importunities,

SHE BECAME HIS WIFE. The marriage of Captain G. and Jane took place in the summer time. Shipping business was brisk and freights were high. Great expedition was used in getting ships laden and unladen. He was trading to the Baltic, and sailed the second day after his wedding, taking his wife with him. They made port at Dantzic, and two nights while the barque lay there discharging and taking cargo the young wife wandered on shore away from the ship, leaving her husband in the cabin asleep. The captain himself was unconscious of her absence the first night, but the man on deck on the lookout told him, and was rudely told he lied. The second night, however, he saw her enter, undress and come quietly to bed beside him without a word. When spoken to she seemed to awake as if from sleep, and told him "she believed she had been dreaming." That was all the explanation she had to offer. When the pair

reached Sunderland on the return voyage a coyness had arisen between them. The husband

WAS WATCHFUL AND SUSPICIOUS. The lady was moody, silent and thoughtful. He told some of his friends in port that he had been disappointed in his wife, and he asked them to keep an eye on her movements during his absence. When he returned from his next voyage they had nothing to report; but he discovered while with her that she had a habit of walking about the house and talking. Moreover, he distinctly heard two voices, and thereupon grew dreadfully jealous, and charged his wife with unfaithfulness, when she made an extraordinary confession. She said that Oliver's spirit had the same control over her when asleep as he used to have mesmerically when alive. She was compelled to arise and accompany him when he chose to exercise the power. She was neither a somnambulist nor yet awake, but in a trance state in which she knew what she was doing and saying, and she said that the dead man's shade was reconciled to her marriage, but constantly talked to her about money.

RELUCTANTLY THE CAPTAIN gave up his position as master of his ship. He had some money, and in order to afford his wife a change of scene and surroundings, he came over to this city eight years ago, and is now connected with a ship-broker's office on South street. The change, however, wrought no alleviation of the lady's condition. She still got up at night at intervals, and her husband has frequently followed her to Union Square at midnight, where she would take a seat for a few minutes, and then come straight back home and to bed.

ABOUT A YEAR SINCE all the circumstances of the case became known to an elderly gentleman who has been twenty years a Spiritualist and Swedenborgian. He accepted the literal interpretation. "The spirit," he said, "is troubled about that money in the English Consolidated Funds, and it wants you and his sister to get it. Why don't you go over to England and see his sister, make an arrangement, and divide it between you?" The lady replied that she didn't believe that there was any money in the consols belonging to Oliver. He had never mentioned any such money to her while living. The venerable Spiritualist said that the spirit would not err. To make the story short, the lady visited England last June, saw the sister of Oliver, a working dressmaker in a small village near Sunderland, and told her the story. The sister had NEVER HEARD OF ANY SUCH INVESTMENT, but mentioned the name of a lawyer who was her brother's friend and would certainly know. A visit to his office disclosed the fact that he had advertised in newspapers for relatives of Oliver, and wasn't even aware that he had a sister. There was £3,000 in the three per cent. consols, and this sum the two women divided, receiving in addition the accrued interest, less the expenses of the executor. And with this money the Captain and his wife have lately bought a house on Long Island, near Jamaica. Surely the age of wonders will never cease!

Spiritualism in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal: Mrs. Elizabeth Lowe Watson is now in the sixth year of her public work in San Francisco. This work consists principally in building up the good, by proclaiming truths necessary to our advancement, while avoiding mere negations usually, though, whenever a clearing and cleansing is needed, the work is done thoroughly and fearlessly.

The mere wonder-seeker cannot find much in Mrs. Watson's discourses to gratify his love of the sensational, but the philosophical investigator can learn from them a good rule of life. They treat of the importance of our present life and experiences; of the necessity of making the most of our advantages now, however trivial they may seem; of the fact that the great powers latent within us can be highly developed, while we are still in the flesh, by moral living and high spiritual aspiration; of the desirability of keeping ourselves ever susceptible to the influences of the higher spheres; and of the importance of bringing every thing, whether from the seen or from the unseen, before the bar of reason, so that each individual shall be guided by the light within.

The lectures of many speakers seem as good when read as when heard, but Mrs. Watson imbues her speech with so much of her own personality, which is very inspiring, that much is lost by those who merely read her discourses.

At Christmas Mrs. Watson was presented with a well-filled purse, as a slight testimonial of the esteem of her friends. Owing to a severe cold she was absent on the two following Sundays, when lectures were delivered by Mr. J. J. Owen, editor of the Golden Gate, whose entertaining discourse was a collection of wise thoughts upon various subjects relating to spiritual growth; by Mrs. E. F. McKinley, who always imparts to her hearers some of her own personal hopefulness; and by Mr. William Emmette Coleman, who treated the subject of "Spiritualism and Science" in an able and convincing manner, citing many of the conflicting and absurd conclusions of prominent men, who have not investigated the spiritual phenomena in a scientific manner, and mentioning positive proofs of spirit communion, which he and others, including noted scientists, had received.

Metropolitan Temple, in which Mrs. Watson's meetings are held, is one of the finest halls in the United States. It contains nearly fifteen hundred seats, which are so placed that the entire audience can see and hear well. The organ, which is the largest on the Pacific coast, is skillfully played by Prof. Alexis Eckmann; and the congregation is led in singing by a good quartet, consisting of Mr. Charles H. Wadsworth, leader, Mrs. Mary J. Irvin, Mrs. Nellie M. Parkhurst and Mr. Frank M. Brown. Mr. Wadsworth also presides at the meetings; and he does so in a very creditable manner. He is a very pleasing singer; and, if he would favor us with a solo occasionally, he would gratify many persons.

The ladies of the Temple recently organized the "Ladies Aid Society" to help the needy. The fine floral display, which we enjoy every Sunday throughout the year, is a labor of love by Mrs. Sarah Nowell, who is an artistic and indefatigable worker for the cause. She and her daughter, besides their work of adornment, furnish most of the flowers.

Dr. Albert Morton, after years of devoted and gratuitous service as Business Manager of the Temple meetings, resigned last summer, and was succeeded by Mr. M. B. Dodge, who is equally zealous in his devotion to the good work, in which he is ably assisted by

three of his sons, Mortimer, Alfred and Albert. Few persons realize the amount of hard labor and self-sacrifice that these gentlemen have to undergo, on week-days as well as on Sundays, in order to keep things working smoothly and successfully. They will receive their reward. The Executive Committee, of which Mr. Frank H. Woods is chairman, gives efficient support to these spiritual meetings; and it is done in an unostentatious manner.

The Children's Progressive Lyceum recently celebrated its fourteenth anniversary. Its success is due principally to the labors of its conductor, Mrs. Laverna Mathews, and of Mr. J. M. Mathews, treasurer, the founders of this school. There are usually about seventy children in attendance, many of whom are remarkably bright. Their musical and literary entertainments are very good, but their Christmas festival is the crowning joy of the year, for then every child receives a nice present, besides an abundance of sweetmeats.

Mr. E. Whipple gives a true account of the state of affairs here in his "Notes on California" in the JOURNAL of Jan. 2. Because of the peculiar conditions existing here, San Francisco promises to be one of the most active centres of the rapidly-ripening revolution, which will probably result in the establishment of a true democracy.

I rejoice to learn that Mr. Bundy's health is improving; and I would rejoice still more if he would come to our wonderful climate in order to complete his convalescence, which would be much more rapid here. I think the RELIGIO-PHILOSOPHICAL JOURNAL is and will be one of the most important agencies in the institution of the higher social order, which, after many years of travail, will bless the human race. JOHN B. CUMMINGS. San Francisco, Cal., Jan. 9, 1886.

THE OCCULT WORLD.

BY R. W. SHUFELDT. (Mind in Nature)

The Weekly Star, of Washington, D. C., under date of the 20th inst., announces the fact that Prof. Elliott Coues, of that city, has visited him, Baba Gopal Vinayak Joshee, the Brahmin pundit and fellow of the Theosophical Society of Bombay, India.

It seems from the account given in the above paper that one of its reporters was permitted to interview these gentlemen, and derive the following from Dr. Coues, which I quote just as the Star gives it to us: "I cannot tell you what Theosophy is," said the doctor, "and worse than that, I cannot give you my reasons for my secrecy. I am conscious that this must be very unsatisfactory and seem silly, yet if you understood Theosophy you would appreciate my position."

"I have made a scientific study of the soul, and have absolutely proven its existence. I am not at liberty to tell you anything about Theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific. You ask me why this secrecy? There are many reasons for it; but this alone is enough. If everybody knew what Mr. Joshee and I do, the social organism of the world would be thrown into chaos. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this account I seem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear mysterious. I wish I could speak more freely with you."

This whole matter is of such an extraordinary nature—especially when taken in connection with what Dr. Coues has already given us in his "Biogen Series"; his statement in the New York Nation (Dec. 25, 1884), and in the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, (March 7 and 21, 1884); his championship of the Theosophists in the United States, and finally, the appearance of this notable Brahmin amongst us—that I believe a few passing remarks will hardly be out of place. Let us introduce these, by a friendly comment upon Dr. Coues' initial statement to the Star reporter, to whom he is made to say, "I cannot tell you what Theosophy is." May we ask is this necessary? Mr. Webster's definition in his unabridged lexicon gives this very concisely, and seems to be supported by all that has been brought to light either by the Indians themselves, or by the scrutiny of generations of learned historians living among them. It is not very deep, or beyond the comprehension of the ordinary American scientific mind.

Farther on, Dr. Coues tells the reporter, "The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific." During the past eighteen months, Dr. Coues has invented and published or what he considers "mind" and "soul-stuff" to be, some seventeen titles, and has, moreover as the Star reporter or anybody else may see defined precisely how the veridical, phantasmic, biogenic, psychic, semi-material astralized substance is to be investigated (see N. Y. Nation, Dec. 25th, 1884). Of these titles, I think they can one and all, without any particular violence, be assigned to the old time worn kaman of Indian mythology, and its derivatives.

Several years ago I witnessed what I take to be an example of the "projection of the double"; moreover, a year or more previous to it, I held a room full of people of all grades of intelligence, night after night, witnessing my operations with planchette—naturalists, officers, lawyers, antiquarians, authors and all, until the majority believed that the apartment actually teemed with "veridical phantoms," and then, months afterward, I demonstrated all I knew about it and offered my explanation of the whole matter. I have the power of mesmerizing certain people, and when agitated, have had both electric spark and report follow my handling small objects; finally I have seen two or three such cases into which the societies for Psychological Research are now making such diligent investigation. And yet, in face of all this, I do not believe, were it possible for Kapila, himself, and all the Theosophists of Bombay, to scream from the house tops of Washington all they know of their philosophy, that there would be the slightest danger of throwing "the social organism of the world into chaos." Further, as a kind of knowledge, I cannot conceive of its being a whit more dangerous a weapon in the hands of bad men, than electricity would be, which, I believe, also has the power of "killing at a distance." Now, no one holds Dr. Coues' scientific attainments in higher esteem than the writer; nor has any one a greater respect for his opinion in certain lines of scientific investigation, yet I must say, with all candor, and purely through a spirit in search of anything which will benefit man's condition, that if the positive knowledge of the

existence of the soul is to be a dangerous thing in the hands of bad men, then Dr. Coues' discovery will prove to be but little more than a terrible disappointment to the yearning millions who for ages have craved this knowledge above all others! For pity's sake let it out upon us—the world has always risen superior to any of her convulsions, wiser, better and purer, whether they have been social or physical ones.

If the Bombay pundit comes to us with a knowledge he is not permitted to impart, the question naturally arises in one's mind, in what particular are we the gainers for his coming. He has brought nothing new with him, except his sneers at our western philosophy; he may, however, if he keeps his eyes open, take back with him to India some wholesome lessons from the vigorous young nation in whose midst he now is.

America in her civilization, has passed the point wherein she can appreciate the necessity of shrouding any kind of knowledge in the cloak of mystery.—Fort Wingate, New Mexico, Nov. 25, '85.

For the Religio-Philosophical Journal.

OTHER SIGNS OF THE TIMES.

BY JOHN ALLYN.

In your issue of January 2d, there appeared an article headed "The Signs of the Times," so full of misrepresentations and so slanderous of a generous people, that I make no apology in asking a space in your columns to set forth the other side. Having lived on the Pacific coast twenty-five years, I know the people and the country, and desire that nothing should be told but the plain truth in its entirety. The first complaint is that the bulk of the land is in large holdings and held at prices ruinous to purchasers. When California was acquired from Mexico, it was held mostly in large cattle ranches. We did not think it just to rob the owners of it, or force them to sell sooner than they desired. As a matter of fact the process of segregation has gone on as fast as the demands of agriculture require. The price is regulated by the law of supply and demand, just as pork and wheat are in Chicago. We have a provision in our constitution that uncultivated lands shall be taxed the same as cultivated of a similar soil and situation. Any one can see that this will force large holders to sell as fast as they can find purchasers. There is still considerable good government land to be had for the taking, some requiring irrigation and some not; but it requires industry, pluck and perseverance to make pleasant homes out of this.

The next complaint is that small farms are mortgaged and the money lender is inexorable. Banking is done here on as fair and liberal principles as in any other part of the world. Much is loaned out as low as four per cent. clear of taxes. True, the banker wants security, but never in a single instance have I known a foreclosure except to save loss, and then every chance is given the borrower to re-mortgage or sell, and save all he can. Some ten years ago the farmers who had made their money by industry and frugality, instituted the Grainger's Bank, which has a large capital, and the stock owned and managed by farmers.

The next complaint is that "thousands come to this city from various parts of the east, animated with the desire to become suddenly rich without labor, and invest their all in mining stocks," and lose it. It is the misfortune, and not the fault of California, if the East sends us men so destitute of morality and intelligence as to think of making a fortune, or a living by the worst kind of gambling. If they plunge into vice and get ruined, they should take their punishment like men and brothers. Stock gambling cuts a small figure here now. Ten years ago, during the Bonanza excitement, when millions were poured into our cities monthly, and preacher and parson, teachers and pupils, employers and employes, all took a hand, many were ruined, others crippled, and the prosperity of the State checked. It is otherwise now.

The crowded state of our asylums is also criticized. Now statistics show that insanity is decreasing in proportion to the population; but we are generous toward the unfortunate, and hundreds are treated there who, years ago, would have been treated at home. As an illustration, I can give a case that has come under my personal observation: Mr. Blank was afflicted with epilepsy. During the paroxysm, being troublesome to neighbors, although having a comfortable living from rents of real estate, he was sent to the asylum. Occasionally he comes home to spend a few days with his family, and then goes back where he will be treated by an expert physician. A few years ago in the east such cases would never be sent to an asylum, but be treated at home. Such cases swell the numbers to frighten people but partially acquainted with the facts.

Our rich men give liberally to charitable objects. Space prevents giving but two illustrations. Some years ago James Lick made a fortune in real estate, by shrewdness and frugality. As he approached the end of life, he gave his millions back to the people; Old Ladies' Home, Free Baths, An Observatory on Mount Hamilton, with the largest glass in the world, and other benefactions. Leland Stanford made a large fortune in building the first railroad across the Sierras. He has lately, in the prime of manhood, given several millions to endow a college making it richer than old Harvard.

I know some of our well-to-do citizens who send thousands to their less prosperous relatives east of the mountains. "Much is said of starving millions." I live in a small town, but within the range of my observation there is no destitution or suffering, except in those rare cases where parties are too proud to let their circumstances be known. I know of widows, and grass widows, too, being left without adequate means, but they are amply provided for, partly by the county, but more by the voluntary contributions of the charitable.

Then comes the tramp evil. It is true we are afflicted with it, but not worse than some other States. We have not, as some other States have, rid ourselves of it by driving them to neighboring States. I am prepared to say that in nineteen cases out of twenty, these destitute people have brought this evil on themselves by dissipation, vice, or falling to practice that industry and frugality necessary to procure a comfortable living. Experience has taught the farmers to be afraid to employ them as they will leave when their services are most needed. Had I space it would be easy to trace this evil to its origin, but to remedy it is not so easy. I do not think that casting the horoscope of the future, joining the Sand Lot cry against the prosperous, and preaching nihilism in a diluted form is calculated to remedy the evil; on the contrary, I think it is calculated to make this class more discontented, and less

willing to practice industry, and so enter on a career of self regeneration. The statement in that article in regard to tramps and unemployed is a gross exaggeration. I know that men or women, able to work, who will practice ordinary industry, can make a good living, and, as a rule, have a surplus at the end of the year to improve their condition. The Hiberna Bank has deposits to the amount of twenty millions, nearly all made up of the savings of servant girls and wage workers.

The writer of that article utters the cheap stale complaint, that even the working people entertain those rare prejudices against the Chinese, inconsistent with the principles of universal brotherhood. When a writer from this coast sends east ideas indicating such gross ignorance of a problem of vital importance, it is fit that he should be replied to more at length than I can within the limits of this article. When a man has opened a farm and built a house for his family, the principles of the golden rule do not require that he should give a part of his house to an unthrifty tramp. Nations are but larger families and have the same right to their territory that a man has to his farm and house. How long it will take the leaders of opinion in the east to see this obvious truth we cannot say. This obvious principle of international law is slowly gaining recognition. Ignorant, indeed, must be the writer who does not know that the salvation of our country requires that the Chinese should be kept in their own country. Garfield and Blaine came here and studied the problem, and comprehended it. We entertain no high estimate of preachers and politicians who take the lazy and easy method of solving this problem with a few maxims outwrought in the early period of the anti-slavery agitation, which have no more application to the Chinese problem than they have to the people of some other planet. St. Helena, Cal.

HAVERHILL AND VICINITY.

To the Editor of the Religio-Philosophical Journal:

The meetings of the First Spiritualist Society in Good Templar's Hall continue to increase in interest, and the cause of Spiritualism is being advanced by good, substantial workmen upon our platform, backed by a band of honest workers who mean business. On Sunday, January 3rd, phenomenal work was done by Edgar W. Emerson, of Manchester, N. H., who, as a platform test medium, has few equals. A large number of our spirit friends reported their full names and place of earthly residence; also many incidents of their earthly life by which they were fully recognized. Good and appreciative audiences greeted Mr. Emerson at both sessions at two o'clock and seven o'clock P. M., and we bid him good speed in his field of labor for the cause of humanity.

Sunday, January 10th, we had the pleasure of listening for the first time in our city to Mr. J. W. Mahoney, of England. He spent a few weeks at Onset last summer where he did some excellent work. He is a good elocutionist. The subject at 2 P. M. was, "Civilization under the new Spiritual Dispensation." The lecturer gave a candid statement of ancient civilization under the rule of the few as compared with the competitive civilization of the present day, where every person can make a bold and determined effort for knowledge with a reasonable expectation of success.

At 7 P. M. Mr. Mahoney took for his subject, "Is Life Worth Living? A Spiritual Reply." Good and appreciative audiences greeted him at both sessions, and with regrets bade him goodbye, but with a hearty wish that he may at no distant day return to this country and carry forward the good work for the better condition of humanity, that he is so well prepared to do.

ANNUAL MEETING.

The annual meeting of the Onset Bay Grove Association was held in Eagle Hall, Boston, Wednesday, January 13th, making choice of the following Board of Management for the ensuing year: President, William D. Crockett; Vice-President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, Walter W. Currier and Mrs. J. P. Ricker.

The Treasurer's report shows the condensed financial statement of the Association for 1885 as follows: Jan. 15th, cash on hand, \$2,317.01; gross receipts for the year ending Dec. 31st, 1885, \$21,848.16. Gross expenditures for year ending Dec. 31st, 1885, \$23,542.43; cash on hand, \$522.69.

COTTAGES.

There has been seventy-four cottages built by lot owners during the past year.

CHILDREN'S PROGRESSIVE LYCEUM.

The Children's Lyceum at Onset is meeting with fine success; new subscribers are coming in and the interest is increasing from week to week, all having a common interest and all at work for the success of the Lyceum. W. W. CURRIER. Haverhill, Mass., Jan. 14th, 1886.

Dot your I's and Cross your T's.

What the compositor asks (but at present cannot obtain) is, not that the *n* and *w* be made alike, but that each have its distinctive shape; not that the *t* be made similar to *l*, but that it be crossed, or else formed after the fashion much in vogue, namely, a stroke more or less sloping, with a loop in the center on the side farthest from the letter following it; and lastly, that the *t* be dotted, an omission which seems to meet with great favor among authors, though it is very tantalizing to the compositor, since in bad manuscript the undotted *t* may be taken to represent either *c*, *e*, or *r*, or even be supposed to form part of what in reality is the letter *m*. But if the *t*'s were dotted and the *t*'s crossed, few complaints would emanate from printing offices, or, indeed, ever be heard, so great an aid is the due placing of these letter belongings in the task of deciphering.—Scientific American.

A writer in the Therapeutic Gazette recommends soups made of lentil flour, mixed with one-eighth part of ground malt, for the use of invalids. In warming, the diastase of the malt converts the flour into soluble and easily digested substances. The soup was flavored with beef tea. The writer says that lentil flour contains more inorganic salts and twice as much nitrogenous material as wheat or oat flour.

About 22,000 dogs were sheltered last year in the London Home for Lost Dogs.

Horsford's Acid Phosphate.

Beware of Imitations. Imitations and counterfeits have again appeared. Beware that the word "HORSFORD'S" is on the wrapper. None genuine without it.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
 " " 6 months, \$1.25.

SINGLE COPIES, 5 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.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

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

Advertising Rates, 20 cents per Apage 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.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, January 30, 1886.

## A Monument in Washington to John Calvin.

The Presbyterian General Assembly makes a strange proposal. They would erect a monument in Washington to John Calvin, an old-time persecutor and religious bigot, an illogical theological logician, whose stern dogmas are on the wane, a man whose memory is ignobly associated with the burning of Servetus—that noble martyr guilty of crime, but a heretic punished for honorable disbelief in Calvin's gloomy creed.

The Interior, the leading Presbyterian newspaper in Chicago and in the West, makes strong and fearless protest against this miserable project. In its issue of December 3rd it suppresses the monument erected after "persistent begging," and this conversation held about it:

"What monument is that?"  
 "That is a monument to John Calvin."  
 "John Calvin—Calvin—wasn't he the man that burnt Servetus?"

"Yes."  
 "Who in the world erected that pile to the heretic roaster?"

"The Presbyterian General Assembly."  
 "And do the Presbyterians believe in burning people alive who differ with them in theology?"

The monument will mean Michael Servetus to a large majority of those who see it. And there is no use or good putting in denials. Calvin put it down with his own hand when he wrote, long before the martyrdom of Servetus, that if Servetus fell into his Calvin's hands he should not escape alive.

In its issue of December 17th it again takes up the matter and says:

We have before us the "Letters of John Calvin, from the original manuscripts," published by the Presbyterian Board of Publication, Philadelphia. On page 33 of volume II, in letter 154, under date Geneva, 13 February, 1546, we find John Calvin writing to Farel concerning Servetus: "He takes it upon him to come hither. If it be agreeable to me, but I am unwilling to pledge my word for his safety, for if he shall come I shall never permit him to depart alive, provided my authority be of any avail." Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written, but was caught at the instigation of Calvin, and burned October 27, 1553. The purpose to kill him was therefore cherished by Calvin for a period of six years.

Other like evidence is given, and the Interior editor bravely declares that they "positively decline to whitewash the crimes of any historical character." All honor to the manly courage shown in this refusal.

It is significant of the waning power of Calvinism that such a journal can speak out so bravely and be sustained in its noble stand, as doubtless it will be, by many members of Presbyterian churches.

Michael Servetus was born in Arragon, Spain, in 1509, and was a highly educated physician, a man of stainless character and high moral courage and fidelity to his own convictions. Born a Catholic, he became interested in the Reformation, studied the Bible, and gave its teaching a different interpretation from John Calvin's. He wrote "Seven books on the errors about a Trinity," and was of like views with the more conservative Unitarians of our day. The Catholic church persecuted him, and Calvin was anxious that the "dog," as he styled him, should be brought to trial for heresy. Escaped from prison at Vienna, Servetus stopped in Geneva on his way to Naples, where he aimed to spend his life as a physician. Calvin's word was law at Geneva; he went before the judges as attorney against the prisoner; perverted his words to prejudices the case; and, lest he might possibly escape, sent word to the Vienna Romanists to be ready to seize their victim. He was condemned and burned at the stake, chained to the post amidst the flames with his heretical book bound to his thigh; green wood was used to burn him that the torture might be longer; and it is affirmed by some that Calvin stood at his window and smiled as he saw his victim led to this awful doom. In vain was Servetus urged to recant; his life on earth ended with his heroic proclamation of faith in the unity of God, as he called out with his last breath: "Jesus, Son of the Eternal God, have mercy

on me!" and his martyred body was consumed by fire while his true soul went to supernal realms of peace and growth and larger work. Thus ended the earthly life of Servetus, in the prime of his days at forty-four years of age, brilliant, learned, deeply pious in the best sense, greatly wronged; the fire that tortured his body kindled at the instigation of John Calvin. Let the protests against this wretched proposal to build a monument to Calvin in Washington save us from that shame.

It is said that Calvinism is at a low ebb in Geneva, and that the Unitarian faith, for which his victim Servetus died is more widely accepted there than in any European city of its size. Well did the poet tell us of Truth on the scaffold to-day and on the throne to-morrow.

## The Spread of Cremation.

The Chicago Tribune favors cremation as the best method of disposing of the dead, and furnishes the following points of history, and cogent reasons why it should be adopted, setting forth that just ten years have elapsed since the formation of a cremation society in Milan. During that time thirty other societies have been formed in Italy, which, with their pioneer, have cremated about four hundred bodies—the first being that of Albert Keller, Jan. 22, 1876. The principal crematories are located at Milan, Lodi, Brescia, and Rome. The rules of the first named if not of all, provide efficiently for meeting the only valid objection that has ever been urged against cremation—namely: the possible concealment of crime. They provide that if the cause of death is uncertain, unforeseen, suspicious, or violent, the act of cremation must be preceded by an autopsy. We note that an act was passed by the State of Massachusetts last year authorizing the formation of societies for cremating the dead which contains a similar provision for preventing the concealment of crime.

A pamphlet has recently been published by the Worcester (Mass.) Cremation Society, written by Dr. Marble, on the dangers of earth burial. It cites many instances to prove that the graveyard is a very objectionable institution from a sanitary point of view, and especially as a polluter of the water supply. The Tribune, about two months ago, cited this and other serious objections to the cemetery in a populous city like Chicago. The danger here is perhaps less than in most other cities of the same size, on account of our position on the shore of a great lake from which we draw our water supply, without allowing any of our cemeteries to abut directly upon it since we abolished the one which for many years occupied the present site of Lincoln Park. But the planting of not far from a thousand corpses every month in a cordon of graves around the city, with the knowledge that the number is constantly increasing may well excite alarm as well as wonder as to the result of the present method of disposing of our dead. The city has already invaded the province of two cemeteries—the one on Twenty-third street and that above named. Not many years will elapse at the present rate of expansion before it takes in the one at Graceland with those adjacent, and yet a little longer those at Rosehill and Calvary. We are not yet reduced to the straits witnessed in the larger cities of Europe, where the big cemeteries are in the heart of the populous centers, as St. Paul's Churchyard—nor have we yet the revolting scenes witnessed at interments in Milan or New Orleans. But nearly as bad conditions are fast crowding toward us, and it behooves our philanthropists to prepare against them, so that a few more years shall not constitute the dead a perpetual and imminent peril to the health of the living. The disposal of bodies by cremation is the only present method of obviating this danger, and a due regard for the welfare of posterity should lead us to encourage its extension before a pestilence demonstrates its absolute necessity to the survivors.

The (Paris) Prefecture of the Seine has just recognized the sanitary importance of cremation as a relief for the capital of France by an appropriation of forty thousand dollars to pay for the erection of a crematory in the great cemetery of Pere-la-Chaise. We do not need appropriations in this country, but it is a public duty to encourage the formation of companies to employ private capital in providing for the disposal of the dead by fire instead of by burial. And those who do not recognize cremation as a sanitary necessity may yet see it to be a duty to encourage it as a relief from the extravagant cost of the ordinary funeral, which too often sadly impoverishes the family of the deceased.

## Canon Farrar on the Church.

Canon Farrar writes in the North American Review on the "Work of the Church in America," and includes in it not only his own Episcopal Church, which is exclusive and uses a capital C in describing itself, but "all the churches in America, whether Papal, Methodist, Baptist, Presbyterian, Congregationalist or Episcopalian,—all far less separated by differences of organization and opinion, than they are united by common fealty to the Gospel of Christ, and common allegiance to the two ancient creeds of universal Christendom."

This is breaking down the barriers. What will Episcopallians say? Before they all know it they will be recognizing Spiritualists as seekers for light and truth. Steady and true we win!

Mrs. Mary Ahrens and others addressed the Cook County Woman Suffrage Society, at their regular monthly meeting, Jan. 19th.

## A Crucial Test.

The Golden Gate, of San Francisco, Cal., is doing excellent service for Spiritualism, by carefully sifting the wheat from the chaff. It appears from an article lately published in that journal, that Mr. Fred Evans, the independent slate-writer, regarding himself as being especially referred to by the editor in an item which had been previously published, and wishing to vindicate himself, he offered to visit the Golden Gate office, and upon the editor's own slates, prepared in his own way, subject his mediumistic powers to such crucial test as might be directed. He could promise nothing, but he was willing to try. His proposition was accepted. Two gentlemen, friends of the editor, having casually dropped in, were present. The editor took the slates, and after carefully washing and drying them, placed two or three bits of pencil upon one of the slates, covering it with the other. Mr. Evans then placed his hands upon the slates, the other gentlemen present doing likewise, thus holding the slates in the grasp of four pair of hands. After a few minutes tiny raps were heard upon the slates, and the pencils were also heard to be moving. Upon opening the slates, which the editor was careful to do himself, he found a number of pencil marks, with the letters "J. O." The marks were effaced and the slates were again held as before, when the writing was more distinctly heard. This time an intelligible message appeared, the words being somewhat scrawled and scattered over the inner surface of the slates. They were as follows: "It is true; this cannot be a trick. Your Father." In concluding the report of the séance the Golden Gate says:

"Of the genuineness of this writing we have no more doubt than we have of our own existence. There was no table used; everything was fair and above board, and the light was that of noonday. Both the gentlemen present, one of whom, Mr. Harrison, of Gilroy, was a stranger to Mr. Evans, are alike positive with us that no fraud was possible under the conditions imposed. We really expected to get no writing, as Mr. Evans was very nervous, evidently keenly feeling the suspicion of dishonesty of which he suspected he had been accused. It is well understood by those familiar with psychical phenomena, that absolute test conditions impose a barrier of positive magnetism between the mediums and the manifestations, difficult for the spirits to overcome; hence the manifestations are never as complete, under such conditions, as where the medium is left free and untrammelled; but to the skeptic they are vastly more satisfactory. We will add that Mr. Evans is a young man, being about twenty-two years of age. He has been a medium for independent slate-writing only since February last. That he possesses remarkable mediumistic powers, is, with us, henceforth beyond question. His wife (née Miss Hance), to whom he was recently married, is also a remarkable trance and test medium."

## He Can't Tell Why!

It appears from a New Haven telegram that Willis Bunnell is one of the most remarkable characters in the State of Connecticut. He is in his 70th year, but only a few days ago he won a race, in which his opponent was a professional bicyclist. He was 69 years old last October. He was born and reared in Fairhaven, and has always taken a great interest in track athletics. In 1879, when he was 63 years old, he took part in a six days' race. He was on the track seventy-two hours, and scored over 308 miles. He is locally famous as a sleight-of-hand performer, and has one curious act which greatly puzzles everybody who knows him. By taking a coin in his hand he is able to tell its date. He does this blindfolded with perfect ease and unerring certainty. Although skeptics have tested his power with all kinds of coins, he has never failed. He knows that he can always tell the year the piece of money left the mint, but he is utterly unable to give any reason for his queer accomplishment. He calls it "guessing," but his neighbors look upon his powers with awe. He has a memory which treasures up all the dates which ornament the history of Fair Haven since he was a child, and he is the infallible authority which decides controversies about events which have happened in this town for the past fifty or sixty years.

## Rapid Growth of Spiritualism.

A St. Louis clergyman says: "Don't put my name in the paper, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked—and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other; but they manage to do it—at least they hold to their Catholic faith openly and to their spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists, and Episcopallians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism."

Dr. H. H. Jackson of Cincinnati writes: "Mrs. Dole is doing fine work here, as usual, and which is always hers to do wherever she is. I believe the progress of mental unfoldment was never greater in our midst, though not largely exhibited in public manifestations. Plenty of room for candid, intelligent mediums. We recently had a call from Dr. and Mrs. Martin of Columbus, Ohio, both good mediums. Mrs. Eleanor Martin is a success in answering sealed letters."

## Trinity Church.

Trinity Church in New York is the richest church in America, its city property, worth millions, being in charge of its Episcopal Board of Trustees. A committee of citizens to look into the state of poor tenement houses make verbal reports by the chairman, Mr. Gunn, which shows plainly that the more wealth in religious corporations, the more money in stone walls, tall steeples and costly ornaments—all untaxed and adding to the taxes of others—the less human brotherhood and true religion. Here is Mr. Gunn's fearful charge against Trinity Church. Strange things these for professed followers of the carpenter's son in Judea, the weak and lowly Jesus:

"I have learned that Trinity Church is the owner of the worst tenement houses in the city. Trinity Church has the universal reputation. I find, among the wretched people who are forced to live in such places of being the hardest and meanest landlords in New York. The policy of the Trinity Church corporation is to never make repairs on a tenement it owns, but to let it actually fall to pieces until no one, however wretched, can live in it. Then the corporation tears it down and builds a store, or ware house, or a comparatively inexpensive flat house. It never spends its money to improve the condition of the poor. I may seem to be making sweeping accusations, but I know whereof I speak. Let any one who wishes to verify my statement go to the building at No. 34 Laight street, which is owned by Trinity Church, and is inhabited by 200 persons. On the ground floor on the Laight street side is a liquor store, although Trinity Church professes never to rent to liquor dealers. The building is in the most terrible condition imaginable. The floors of the halls are covered with filth from overflowed sinks and closets. The halls are so dark that it is impossible to see one's hand before one's face. The stairways are broken, the sky-lights on the top floor are kept fastened, and how any human beings can live in such a den it is difficult to imagine. No. 63 Watts street is another tenement house owned by Trinity Church, and rented to its occupants directly from Trinity Church office. My attention was called to it by an outbreak of scarlet fever some months ago. The father of the sick children went to Trinity's office and complained of the defective plumbing. He was told that if he didn't like it he could get out. The cellar was filled a foot deep with sewage that had leaked from the broken pipes. The floors of the halls were so covered with filth that it deadened the sound of one's footsteps. The board of health was notified, and was forced to order Trinity to make some repairs, as scarlet fever was a contagious disease."

## Entirely too Fervent.

The daily papers chronicle another case of insanity caused by religious cranks. For several nights the Salvation Army barracks in Wooster, O., has been the scene of the antics of a young woman whose frantic actions have caused much comment. The person in question is about eighteen years of age, and left her parents' house in the eastern part of the county, and came to Wooster, and for several nights has been forward at the "penitent form," as the mourners' bench is designated by the army. Her parents are Catholics, and when she left home she was given to understand that if she joined the Salvation Army she would be disowned by her family. Since January 15th, she has been attending the meetings of the army, and attracted much attention by her loud shouting and seemingly hysterical actions. She was the last to leave the church at night, and kept the faithful there until midnight. One night she was present at the meeting and manifested unusual interest and acted like one demented. The army added to the noise by loud singing. The young woman shouted and screamed until after midnight, when it was necessary to remove her from the church by force, as she refused to quit the church. Three persons were necessary to force her down stairs, while she continued to shout. Residents in the neighborhood of the barracks, rushed to their doors and windows to ascertain the cause of the commotion at that time of the night. The young woman was apparently in a trance, and some who witnessed the scene thought she had become a raving maniac, and quickly left the place, fearing injury.

## Religious Fanaticism.

Thomas Green, a Free Methodist at Palmyra, Wisconsin, began to fast December 26th, and kept it up at last reports, praying and attending revival meetings. He is usually carried to and from the meetings, but sometimes walks, and is haggard and emaciated to a fearful degree. This all comes from a religious monomania; so say the reports of the pitiful affair.

Sad things occur in revival excitements. Occasionally a person goes crazy on Spiritualism. As Sojourner Truth wittily said of such, "Dey haint got far to go to git dere." A small class of unbalanced people lose their reason under any strong excitement or exaltation. The number who become insane in hell fire revivals is far larger than from Spiritualism, as statistics clearly show; and there is a still larger number not made insane, but their souls filled with gloom, their hearts hardened into bigotry and they converted to self-righteous Pharisees of the "I am holier than thou" sort by these unwholesome seasons.

The Rev. Charles J. Young, the eloquent pastor of the First Presbyterian Church, said in his sermon last Sunday morning that the room was full of spirits, but he added, "We can not see them." This is a somewhat strange assertion for a Presbyterian clergyman to make; but if he wished to strengthen his statement he should invite Dr. W. B. Mills into the pulpit to supplement such serious giving names and descriptions of spirits present.—Saratoga, N. Y., Eagle.

## GENERAL ITEMS.

William Richards of Knoxville, Ill., has our thanks for a photograph of himself at the age of seventy-five.

William Skinner, a prominent Spiritualist, and a subscriber for the JOURNAL for a long time, passed to spirit life at Clinton, Iowa, Jan. 28th.

The twenty-first annual meeting of the Illinois Press Association will be held at Centuria, February 23rd, 24th, and 25th, next. Programme and other announcements will be issued shortly.

After February 1st, Dr. J. Rodes Buchanan will be located on Franklin Square, No. 6 James St., Boston, where he and Mrs. Buchanan will be pleased to see all desirous of calling, professionally or otherwise.

According to the Progrès Médical, a method of treating rabies by inoculation was discussed in a Lapsic medical journal as long ago as 1859, and the doctor recommending it was stated to be Constantin Herring of Philadelphia.

"The Record of a Ministering Angel," by Miss Mary J. Clark of Utica, U. S. A., is the name of a beautiful volume of nearly three hundred pages, just published. It is a cheerful, sunny book, full of the religion of Spiritualism.—Light, London.

A young man named J. S. Courier, from Stella, Neb., arrived at Wyandotte, Kansas, January 23rd, to take a position as telegraph operator at the Missouri Pacific Depot. He was found dead in his bed at Ryan's Hotel the next morning. He had blown out the gas and suffocated. A letter was found in his pocket from his mother saying that she had dreamed he was dead.

George Knowles writes as follows from Delphos, Kansas: "The First Society of Spiritualists of Delphos, Kansas, are prospering finely. The outlook for its future is full of promise. Officers elected at the annual meeting: President, A. D. Ballou; vice-president, J. N. Blanchard; secretary, George Knowles. Our present membership is 69. We hold regular circles twice a week, in which we get undoubted evidence of spirit return, and much to strengthen us in the work."

Johnson, just before the train left Birmingham, Ala., January 9th, told Ellis Cooper, the engineer for whom he was firing, that he dreamed the night before that their engine, No. 140, went through bridge No. 19, killing all on board. Cooper believed in dreams, and when Johnson told him the dream, he declined to go out on that train, claiming to be sick. Nearly all the engineers here believe strongly that Johnson's dream was a clear presentiment of the fate which overtook him.

Daniel G. Sperry, a prominent tobacco-grower and hotel keeper of South Windsor, Conn., predicted early in December, that he would die in three weeks. He settled his affairs and bought his coffin. At the end of the allotted period he was alive and in the usual health of a man of his advanced years. Although he said nothing further regarding his presentiment, his friends knew that he had not abandoned it. He had been in depressed spirits much of the time since, and January 17th he died, within a month of the time he had predicted his death would be.

The North Western Christian Advocate says: "Whenever there is one single soul converted, Satan has one less soldier, and even the kingdom of heaven is recruited as never before. Pray and labor that thus God's kingdom may come!" This Chicago organ of Methodism in the West seems to hold that all the unconverted are soldiers of Satan. A mighty host are under Satanic leadership, if this be true, and the army of the Lord is small in comparison. Poor talk this. Everybody knows that some of our best and noblest men and women are outside the churches and unconverted. It is an insult to call these Satan's soldiers. Recognize goodness and hope for growth, in and out of the sects, but away with such Evangelical nonsense as this.

Dr. C. F. Harrington, a clairvoyant physician, residing at Madison, Wis., has been convicted of practicing medicine without a diploma and fined twenty-five dollars. The case will be appealed, and will doubtless reach the Supreme Court. It is attracting much interest, as it is expected that its final decision will determine the privileges of clairvoyants. Dr. Harrington has a large practice, and has accumulated a large property. He is well known in Chicago, and is highly esteemed for his many excellent qualities. He has had patients in various parts of the country, who will testify to his remarkable skill as a physician and healer. He should certainly be allowed to practice his heaven-born gifts.

Light, London, says: "Once for all it should be understood that good medium does not necessarily mean good man or good woman, any more than good actor, good singer, good runner, or cricketer does. The organization which gives the peculiar condition of mediumship, does not necessarily make its possessor honest or wise any more than does a musical ear, or an eye for form or color. Men of the highest genius in literature and art have been dishonest and immoral. Religion, or its profession, is no guarantee of honesty or morality. Some of the most eminent 'divines' on both sides of the Atlantic have managed to make great scandals—but there is nothing new in that. Abraham, Lot, David, Solomon; priests, bishops, and popes, have done far worse things than have ever been attributed to spiritual mediums, who, if sinners at all, have been very mild ones in comparison."



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Soul's New Year.

BY ELIZABETH LOWE WATSON.

My soul, awake, that thou mayst see
What Heaven kindly proffers thee
A bright New Year which thou art free
To make Joy's own eternally!

Why shouldst thou let the buried Past
Its spectral gloom o'er the New Year cast?
Dead joys all resurrected be,
Like souls when from the flesh set free,

If thou hast suffered mighty wrongs
Which silenced life's melodious songs;
If Hate hath thrust its poisoned dart
Fiercely within thy inmost heart,

Forget thy wrongs in eagerness.
The wrongs of others to address.
The wrongs of life's own sinners outpour
Clearer and sweeter than before.

Be generous; let envy's sneer
Call forth from thee sweet pity's tear;
Rejoice that thy flowers look so fair
And breathe sweetness for the common air.

And, oh! what power can lay true love?
Each stroke, each trial can but prove
Its deathlessness; a light divine
That doth e'en through the grave's gloom shine!

Then, soul, be strong and bravely write
Upon the New Year's page so white,
Thoughts that shall glow like living light!
Oh! clothe each word with earnest thought,

Many Thrilling Stories Told by Representative Citizens of Troy, N. Y.

In one of the most fashionable neighborhoods in Troy, N. Y., and in the midst of some of the finest residences, stands an imposing three-story mansion. Until three or four days ago it was tenanted by a family of some social position.

About three weeks ago the three masted schooner William H. Jordan, Captain Thrasher, arrived at Southport laden with coal. During the trip the Jordan damaged one of her bowers and the captain sent it away for repairs.

G. W. Antislone writes: I will tell you how I came to be a Spiritualist after training my children in the Methodist Sunday School for about twenty years.

It is said that a New York scientist is devoting himself exclusively to the discovery of some means of making the shells of eggs transparent without injury to their membranous lining.

Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal.

A real Manitoba blizzard reached the city of Chicago Saturday, Jan. 24th, and the fair weather Spiritualists who were in their doors and felt the keen bracing air from the north-west Sunday morning, concluded they would stay at home during the day.

"In a future world and in another life the fallacies and mistakes of this life can be rounded out and perfected. This feeling is born with all humanity; that man is co-eternal with God, and hence a part of the infinite.

"Here and there a soul has had a clear vision, glimpse or foreshadowing of this. These past works have aided the world to grasp the thought that all created things have an immortal origin, and hence will continue to exist. You find this evidence in the change of the primal rocks of the world, in the grass that grows at your feet, all proclaiming a new life, new creative forces, and all crying for change and higher attainment.

Mrs. Lull gives full and clear descriptions of spirits after each lecture; sometimes full names are given. At our conference meeting, Mrs. Emily J. Pike gave the opening address. She said that her thoughts had been turned to the subject of prayer, by a lady calling upon her in great distress.

A HAUNTED SCHOONER.

A Vessel at Fall River for which a Deck Watch Can Not Be Secured.

[Fall River (Mass.) Cor. New York Times.]

About three weeks ago the three masted schooner William H. Jordan, Captain Thrasher, arrived at Southport laden with coal. During the trip the Jordan damaged one of her bowers and the captain sent it away for repairs.

The Burmese capital, Mandalay, is said to be infested by hordes of small black pigs, which are prosecuted by the Government's rangers.

MATERIALIZATIONS.

To the Editor of the Religio-Philosophical Journal.

Some Spiritualists and nearly all Christians disbelieve in spirit materialization, but there is a large number of people who do believe it, and that belief is founded on personal experience by and through the senses.

There are hundreds of thousands of as intelligent and well meaning people as this country can boast of, who have witnessed spirit materializations, while at every sitting, and with different mediums and different conditions the manifestations have been, more or less, different.

In witnessing the appearance of spirit materialization, we have to judge as best we can by our senses; and what mortal is wise enough to inform us how the apparitions we see are so suddenly created?

The whole Christian world for nineteen hundred years has been laboring under a fatal error, the resurrection of the physical body from the example of Jesus of Nazareth, who, they claim, rose from the dead, in his natural or crucified body; but that is not so, as proven by modern materialization.

Christians last stress on the saying of Jesus, "For a spirit hath not flesh and bones, as ye see me have." It was no time for Jesus to enter into a philosophical disquisition about a spiritual materialization.

There are tens of thousands of people who have witnessed a great deal more wonderful things in spirit materializations than I have, yet I rest on solid ground for myself in the grand truth of spirit materializations, just as it occurred in the case of Jesus, and all along by my senses, as to me of any value.

I presume each individual sees through his own glasses, and because certain persons have not experienced and observed what others claim to have witnessed, it is no evidence that those who assert the affirmative, are upset by the negative testimony which is no evidence at all.

A Significant Query.

To the Editor of the Religio-Philosophical Journal.

I am inclined to believe there are not many readers of the original Book of Mormon, Palmyra edition, printed in 1830, either inside or outside of the church organization, based upon the declaration of that book.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Whosoever doeth this, he shall have his name written down in the book of the Lord, and shall have his name written down in the book of the Lord, and shall have his name written down in the book of the Lord."

For the Religio-Philosophical Journal. Tropical Climate at the North Pole.

BY B. R. ANDERSON.

A correspondent in the JOURNAL of the 29th of December writes: "I have been so much interested and extremely unscientific that I can hardly refrain from noticing it. To be as brief as possible, the writer rests chiefly on the fact of the inferior or polar diameter of the earth being (with some qualification) proof of a tropical climate at that point!

1. It is unscientific to take as the initial point of computation, a distance of thirteen miles below the surface of the earth, at the equator, and compare that with the pole, and then proceed to consider the effect of adding the thirteen miles to the equatorial region; for, if we are to consider the heat as emanating from the mathematical centre of our spheroid, then we are simply to square these distances and place them in inverse proportion, which will show that there would be (under his assumption even) only six one-thousandths more heat at the pole than at the equator.

2. What reason has he to compute from the centre? In finding the force of a heated body we should proceed from its surface, not from its centre.

3. My third objection is to his considering the heated space as near to the poles as it is to the equator. Witness the following experiment tried by the writer in his youth: Take a tin globe, say six inches in diameter, fill it with cotton saturated with alcohol and turpentine; place this in the centre of a twenty inch globe. When ready, ignite the combustible, close the outer globe, and turn upon artificial axis; the heat will be found greatest on each side of equatorial region. Let it stand still and burn. Result, heat but little inferior at poles from equatorial region.

4. The greatest number of volcanoes is nearest the equator, a fact of great scientific significance. 5. Would not reason lead us to suspect that since the temperature falls as we travel northward, it will continue to fall until it reaches the pole?

A Burglary Prevented by Spirits. (Medium and Daybreak.) "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Last Tuesday, just before retiring for the night, one of our spirit friends came to our medium and said: "The house will be tried to-night; don't be frightened; you see to the doors and windows being fastened, and we will do the rest. Sleep in peace."

On going into the garden the gate leading from back to front was opened by two blue gnomes. This gate had been carefully secured over night, and at once told of a foreign presence. Going into the front room to undo shutters, we found that the window catch had been forced back, in the usual way, probably by the introduction of a knife, the window had been opened and shut again, but not closed.

Well, we must ask them about that! They say the men were in the garden at night, and they had watched them, and heard of their designs. When they tried the front room, and had opened the window, our spirit friends spoke in an audible voice, and said: "Beware! someone is sleeping in the room, which they went around to the back. When trying that window, our active invisible helpers rang one of the bells, which my wife heard and wondered at. When they went to the hall door, the invisible helpers moved about the boots in the hall, which were there waiting to be cleaned! Baffled on all sides, they departed, finding to their discomfiture that

More servants wait on man Than he'll take notice of." But what's the use of it all? Well, we feel more safely as we think of the "angels of the Lord encamping round about us," and thank them for the old services now being rendered anew.

A Divine Dream.

As glories to this night, being o'er my head, As is a winged messenger of heaven, When he bestrides the lazy pacing clouds, And sails upon the bosom of the air.

[This is one of those dreams which, whether born of the emotions, or of fine, rare, unconscious faculty, or of the impression of the spirits, leave behind the feeling that something mysterious and divine has occurred, that another world has touched us.] I had spent much time in my investigation of Spiritualism, and although I had had no trustworthy evidence of my own departed friends, yet the mediums always avoided me or rather they had any information to give me respecting my peculiar adaptability for any phase, nor any information respecting my physical or spiritual guides. This preliminary is necessary to explain my dream. If you will have them, I shall give you all attendant circumstances, so that you can better account for them. I must also point out that I have taken up Spiritualism from a purely religious standpoint, it being the only system which has given me thorough satisfaction. My nature is very religious, I mean as regards faith in my Creator, and when in my difficulty or perplexity it is my custom to lay the matter before Him; hence, in this case, not hearing anything of my "guides," I desired that one might be shown me in a dream. Nothing occurred for three nights, nor had any preconcerted notion of what any of my guides were like. I thought perfect passivity would be the best.

I had been awakened four times by my child, and on sleeping again I thought I was in the air upon clouds, when suddenly I fell upon my face, and a most brilliant light, like a number of first-rate electric lights, met my sight, so that I could not raise my head; the light being so powerful that it hurt my eyes when I raised my head. This light gradually subsided until I felt I could raise my head, when I saw a white rock, and from under the rock the rays of light projected outward; upon the rock was the most beautiful female I have ever seen or could ever imagine. She was draped in white, had long golden hair, which hung in masses down to her feet. She did not speak, but looked at me with a smile, and giving me one hand, which I held

reverently, she pointed upward with the other. The light then increased until it was unbearable; and she vanished. I suddenly found myself in a church, where upon the windows were written "Faith." I thought a number of people were offering me the plan of this church, and congratulating me, but I pointed to the windows, and said: "Not faith, but works; love to the neighbor." Whereupon they declined to have anything to do with me. That is the end of that dream, which I dreamt between 4 and 5 A. M. W. S. P.

Notes and Extracts on Miscellaneous Subjects.

John W. Mackay, the California millionaire, is a grandfather. His daughter, the Princess Galatro-Conlon, has just been delivered of a son.

A Meriden, Conn., church society took a liberal view of their watch meeting on New Year's Eve by presenting their pastor with a gold timepiece.

Paper rails are made in Russia. They are longer than ordinary rails, and said to have a greater adhesion in contact with locomotive wheels.

Mr. Sutro, of California, is about to build an aquarium 120 feet in diameter in the bay of San Francisco. It will contain every sort of sea anemone, moose, and shell fish.

Paul de Saint-Victor, the late famous literary critic, had a superstitious fancy that he could write only by using an inkstand which he had purchased in Switzerland.

Sir Joseph Hooker has resigned the directorship of the New Botanical Gardens, near London, which he has held since the death of his distinguished father, Sir William Hooker, in 1855.

The English language consists of about 35,000 words, yet when a man is pulling on a tight boot or waiting for his wife to dress he nearly always invents a few extra words to express his feelings.

A platinum wire too fine to be seen with the naked eye is said to have been made by Mr. H. T. Read of Brooklyn. It is to be used in telescopes as a substitute for the spider's web usually employed.

In a recent inquest in London a physician testified that the practice to which young mothers are addicted of lying over their infants at night caused the death of about fifteen a year in London alone.

In the American Journal of Insanity Dr. P. H. Earle says, so far as statistics are an indication, the recoveries in British asylums, exceed those in American institutions by between eight and nine per cent.

The Government arsenal at Osaka, Japan, is now turning out steel rails as good as the imported; and it is said that before long full railway equipments will be made at home for their rapidly extending lines.

A lunatic who escaped from the hospital for the insane at Buffalo two years ago, and has since been wandering for his wife and aristocratic circle, on account of his home in this State the other day perfectly cured, it is reported.

It is said that glycerine in its pure state should not be used for chapped hands, as it absorbs moisture from the skin, thus leaving it dry and liable to crack. When moderately diluted with water, however, glycerine is an excellent application.

The hunting accident which caused the Earl of Guilford's death a few days ago was a singular one. While hunting in the Vale of Buckland he was taking a flying loan, when his horse turned a complete somersault, and then rolled over heavily on its rider.

The Canadian Pharmaceutical Journal describes a novel form of stimulant, consisting of cocoa, tea, coffee, and cinchona, put up in plugs like tobacco. The wise users of this compound are more considerate than tobacco chewers; they swallow the juice.

The telegraph system of the British Islands, under control of the Post Office, now amounts to 156,000 miles, and employs 17,000 instruments. The standard rate is twelve words for a sixpence, address included. Press messages alone now average a million words a day.

All sorts of ingenious questions are asked concerning Pasteur's remedy for rabies. "Suppose," inquires a doctor, "that one of the Newark children is attacked with hydrophobia, how are we to know whether the disease was caused by the dog bite or by Pasteur's inoculating virus?"

Miss DeLouch, the young American lady who has been in the British royal and aristocratic circles, on account of her beauty and exceptional talent, says the London Court Journal, is in Paris, where she is assured of an equally amicable and flattering reception in the salons of the French nobility.

Several physicians having reported to the British Medical Journal cases of children whose weight at birth was only three pounds or thereabout, a practitioner with a long memory refers them back to the Digest, where it is shown that infants of one pound and upward have been born and reared.

The persons who invested in the diving speculation to obtain £100,000 worth of gold which was sunk years ago in the ship Alfonso XII., off the west coast of Africa, have been instructed by a harvest of gold from the Grand Sand fields. The divers have got up nearly all the gold, and have sent it to England.

A Berlin woman lately attempted to kill herself by drinking five ounces of kerosene. She became unconscious, but was fully restored to health in three or four days. The Deutsche Wochenchrift tells of a man who drank habitually an ordinary liquor glass of petroleum several times weekly without any disagreeable consequences.

The principal weather stations of the signal service have been furnished with the whirling psychrometer, instead of the wet and dry bulb now in use. In connection with this instrument, thermometers are being used, and new pyrometric tables for computing are being prepared.

Mexico is said to possess only about 100 factories of all kinds, owing to the paucity of water and the high cost of fuel. These factories employ about 13,000 hands, and those devoted to weaving contain 9,500 looms and 250,000 spindles. The largest cotton mill is at Queretaro, employs 1,400 hands, and manufactures the unbleached cloth worn by all Indians.

A Montreal man lately sent a druggist for damages from having been deprived of work for several weeks in consequence of taking a poison sold him by mistake. The error was caused by the wholesaler, who had labelled the package wrongly before selling it to the druggist. The Court held, however, that the druggist should have verified the contents of the package, and gave judgment for \$200 and costs.

Sixty thousand muskets of the old Springfield pattern have lately been sent from Western arsenals to the United States Army at Springfield, Mass., to be made over. These were bought by the Government near the close of the war, but were never used, and by auction they would bring only a trifle, but the Government saves three-fourths or more of their cost by rebuilding them into the present style of arm.

A woman applied at the railroad office in Bangor, Me., on Monday, for tickets for herself and child to Montana. She was unable to tell to what particular point in the Territory she desired to go, but informed the ticket agent that she was on route to join her husband and had forgotten his exact address, although sure it was Montana. The agent then named all the cities and towns in the Territory that he could possibly think of, but it was no use. She was unable to designate the right one, but was determined to start for Montana, and she accordingly received a ticket for Helena.

The wonderful stories told of grain which had been made to grow after having lain dormant for thousands of years in the hands of a peasant and his heirs, are not new. Mr. H. K. Parks states in the Journal of Science that he has investigated all the cases he can find, and shows that there is not a single authenticated instance of corn found in a mummy having been germinated. Some of the seeds found in mummies have germinated, but as they produced plants—oats, for instance—not known to the Arabs of 3,000 years ago, it seems evident that they were sown by them, and not in the hands of the mummies by the avaricious Arabs of modern days.

The German Emperor William and the Imperial Russian Emperor Nicholas have agreed to build an international railway, whether it be for single tracks or for special trains, with the exception of the line between Cassel and Frankfurt, on which the Emperor and the Emperor travel free of charge. Prince Bismarck paid for all his railway tickets until 1870 when the Society of German Railway Administrations presented him with a salon carriage, in which he travels free on all lines belonging to the society, as well as on all Government railway lines.

A Dream Verified.

I had a dream thirty-two years ago. I was then about fifteen years of age, full of life and passionately fond of my family, and more especially of a dear sister, who was married to the French consul residing in Gibraltar. One night in the month of January, at about 2 P. M., I was aroused by the noise of my father (who had died four years previous to this). "Emma, my child," he said, "Look and see what I have to cry in three months from this. I looked and saw distinctly by my dear sister before my eyes. She was very pale. She said to me "I am very bad with fever. Tell mamma to put me to bed and in nine days I shall be dead." The apparition then disappeared, and one second after that, I saw and felt a monstrous hurricane begin on the east and approach our house. Much sooner than I can describe it, I felt the bed under me shake and the house spin round, and in the shock the whole of the flat where I slept was reduced into one great barn; every wall which divided it into rooms was shaken down, and turning myself towards the window I saw all the papers and light objects blown out of it into the middle of the square. I saw a child blown from his house down and dashed against a carriage. A new panorama showed me as clear as reality, my dear sister breathing her last, giving up her soul with a loud cry, "I see my father, I see he heavens." "Oh! what lovely stars." This dream was realized three months and eleven days after I had it. It was exactly as I saw it. Now, how can the mind see occurrences before they take place? Are we then to believe in destiny? E. C.

WORTH TRYING.

Dr. D. D. Toal's Remedy for the Cure of Hydrophobia.

Wound to be cauterized with strong nitric acid, and then dressed with one-half drachm of belladonna ointment and seven and one-half drachms of resin. In the case of an adult the following internal remedy is to be taken: Kalli Iodid. . . . . Three drachms Tinct. Cinchona. . . . . Two drachms Syrup Simplex. . . . . Four drachms One tablespoonful after each meal. For children from one to seven years old half a teaspoonful a sufficient dose, and for children from seven to twelve years old, from one to two teaspoonfuls. Putting it in other words, two to five for a child under seven, and five grains for one under twelve years. This treatment is to be followed for one week even when the dog is not mad, as the virus of an angry dog produces hydrophobia. When rabies is manifest, the treatment is to be continued for three weeks. In such a case the fluid can be injected with good effect in doses of from fifteen to thirty grains every two hours.—N. Y. Sun.

It Astonished the Public

to hear of the resignation of Dr. Pierce as a Congressman to devote himself solely to his labors as a physician. It was because his true constituents were the sick and afflicted. They will find Dr. Pierce's "Golden Medical Discovery" a beneficial use of his scientific knowledge in their behalf. Consumption, bronchitis, cough, heart disease, fever and ague, intermittent fever, droupey, neuralgia, gottle or thick neck, and all diseases of the blood, are cured by this world-renowned medicine. Its properties are wonderful, its action magical. By druggists.

An English sportsman, shooting on the north shore of Long Island, was invited to dinner at a farm house, and was so astonished that he writes to a London newspaper about it. "I wonder how often in merrie England," he says, "a farmer, with his family and two men servants, sits round a table, chucking pie, with four or five vegetables, and cranberry pie, to say nothing of both whisky and beer to drink?"

Deserving of Confidence.

No article so richly deserves the entire confidence of the community as "Brown's Bronchial Troches," the well-known remedy for coughs and throat troubles. Flattering commendations have been received from many prominent men, who speak from personal experience. "I recommend their use to public speakers."—Rev. E. H. CHAPIN. "A simple and elegant combination for Coughs, etc."—Dr. G. F. BIGELOW, Boston. "Too well and favorably known to need commendation."—Hon. CHAS. A. FRIELPS, Pres. Mass. Senate.

Money Makers

don't let golden opportunities pass unimproved; there are times in the lives of men when more money can be made rapidly and easily than otherwise can be earned by years of labor. Write Hallett & Co., Portland, Maine, who will send you, free, full particulars about work that you can do, and live at home, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are started free. Capital not required. Either sex; all ages.

The Smithsonian Institution no longer gives away its publications, but offers them for sale at about cost price. The principal place of sale is Brentano's new publication stand in the rotunda of the National Museum.

I have been a severe sufferer from Catarrh for the past fifteen years, with distressing pain over my eyes. Gradually the disease worked down upon my lungs. About a year and a half ago I commenced using Ely's Cream Balm, with most gratifying results, and am to-day apparently cured.—Z. C. WARRER, Rutland, Vt. My daughter and myself, great sufferers from Catarrh, have been cured by Ely's Cream Balm. My sense of smell restored and health greatly improved.—C. M. STANLEY, Merchant, Ithaca, N. Y. Easy to use. Price 50 cents.

There is an ex-Vice-President alive, it seems, whom everybody has forgotten for many years—David R. Atchinson of Missouri, who in 1853 was chosen by the Senate to fill the place of Vice-President William R. King.

Say, why is everything

Either at sixes or at sevens? Probably, my dear nervous sister, because you are suffering from some of the diseases peculiar to your sex. You have a "dragging-down" feeling, the back-ache, you are debilitated, you have pains of various kinds. Take Dr. R. V. Pierce's "Favorite Prescription" and be cured. Price reduced to one dollar. By druggists.

The famous portrait of Goethe, by Heinrich Kolbe, which was recently discovered after it had been lost for half a century, is about to be placed in the National Museum at Berlin.

The only Complexion Powder in the world that is without vulgarity, without injury to the user, and without doubt a beautifier, is PIZZONI'S.

Danbury makes one-fourth of all the hats worn in the United States. It turns out hourly, on an average, 1,843 hats.

Pierce's "Pleasant Purgative Pills" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

"She told me that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in 'Middlemarch' between Dorothea and Rosamond, saying that although she always knew they had, sooner or later, to come together, she kept the idea resolutely out of her mind until Dorothea was in Rosamond's drawing-room; then abandoning herself to the inspiration of the moment, she wrote the whole scene exactly as it stands, without alteration or reserve, in an intense state of excitement and agitation, feeling herself entirely possessed by the feelings of the two women."—Extract from the "Life of George Eliot," by her husband.

Ayer's Cherry Pectoral,

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

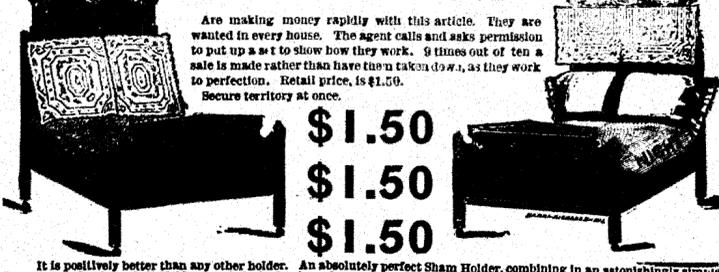
Cures Incipient Consumption.

Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their inmates. If, however, the disease is taken in time, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral. Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., writes: "Medical science has produced no other anodyne expectorant so good as Ayer's Cherry Pectoral. It is invaluable for diseases of the throat and lungs." George E. Wilson, Battle Creek, Mich., writes: "Twenty-nine years have been added to my life by Ayer's Cherry Pectoral. I had been given up to die, with what my physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral, and before it was all taken, I was about my business. I have been a strong and healthy man ever since." Mrs. S. H. Jackson, Far Rockaway, L. I., writes: "Ayer's Cherry Pectoral saved me from Consumption, many years ago." A. C. Bell, New Glasgow, N. S., writes: "More than twenty years since, when a young man, I had a terrible cough, for a long time. My system was run down, and my friends thought I was going into a decline. By the use of Ayer's Cherry Pectoral, the alarming symptoms disappeared, and I speedily recovered my health."

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

PILLOW SHAM HOLDER. AGENTS



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.

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the best points of none. Its crowning virtue is that it attaches to the back of the TOCAVIN, NO BARBED NAILS TO RUIN YOUR SHAMS. It is shipped to you in a neat, easily packed box. Perfectly adjustable to any bed and any pair of shams, the frame may be raised or lowered by simply pulling the top. It is shipped to you in a neat, easily packed box. Perfectly adjustable to any bed and any pair of shams, the frame may be raised or lowered by simply pulling the top. It is shipped to you in a neat, easily packed box. Perfectly adjustable to any bed and any pair of shams, the frame may be raised or lowered by simply pulling the top.

Agents' Cards with full particulars will be sent to any reliable person who will give us the name and date of paper you saw this in. Prairie City Novelty Co, 69 Dearborn St., Chicago, Illinois.

PRICE \$8, EXPRESS PAID. Ammoniphone

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 AMMONIPHONE and found the effects most beneficial." "It enables me to get through my work with much less trouble and fatigue."—Rev. Wm. Hay, M. H. Aiken (Preached at the Advent Mission in New York). "It imparts strength and endurance to the voice."—Rev. H. E. Hawley. (Lecturing through the States). "A great help to me in my regular and often very hard work as a public speaker."—Rev. H. W. Thomas, D. D. (Chicago). "I cordially recommend its use for throat irritation and catarrhal affections of the throat, larynx and lungs."—W. F. Holcomb, M. D. (For fifteen years 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 AMMONIPHONE is the indispensable friend of all who use their voices in public."—J. H. Jodanis.

The AMMONIPHONE is invaluable in all PULMONARY AFFECTIONS, and may be regarded as a specific in all cases of ASTHMA, CATARRH and BRONCHITIS. It is a tube about 25 inches in length, constructed of a specially prepared non-corrosive metal, with handles having patent spring valves. It is charged with a chemical compound, combined so as to resemble in effect that which is produced by the SOFT BALMY AIR of the ITALIAN PENINSULA when inhaled into the lungs.

The AMMONIPHONE will be sent, express paid, to any part of the United States or Canada, on receipt of \$8.00 or New York check for \$10.00, payable to E. V. VERMONT, 226 5th Ave., N. Y.

Write for the HISTORY OF THE AMMONIPHONE, mailed free.

FREE GIFT! I feel Common sense speak will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hay Fever, or Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cent postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. R. P. WILLIAMS, Chas. O. D. Address: 251-42.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc. Send stamp for the "Manual" of 25 pages, Four Colored Plates. Address DR. PEIRO, Chicago Opera House, (Clark and Washington Sts., Chicago, Ill.)

FROM the immense stock of Optical Goods at our disposal we have selected the following, which we guarantee in every respect, and offer them to our customers knowing they will give perfect satisfaction.



First quality Steel Spectacles with best Paris Lenses. \$1.50 Silver Frames. 2.00 Solid Gold Frames. 5.00 Nose Glasses at same prices.

Test types for trying the sight from which we can tell the number of glasses required, will be supplied on application. Old glasses exactly matched. Correct fit guaranteed or money refunded. This enables parties living in any part of the country at lowest possible prices for goods and services as they can be made. We deliver these goods, charges paid, on receipt of above prices. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

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 out. They have allowed us to offer at a terrible sacrifice (and we do not mention their name in the magazine) the entire stock as soon as possible, and we offer to you the following Complete Outfit, consisting of one Italia Violin in Box, Bow & Teacher.

Pianos and Organs

The VERY BEST in the market, including the Celebrated DECKER BROS., Mathushek and Estey Pianos, the incomparable ESTEY ORGAN, and choice Tabor and Organ at lowest possible prices for cash or on time. Call and see us, or write for terms and catalogue before buying. Tuning and repairing done. Pianos and Organs for rent. ESTEY & CAMP, 203 N. Broadway, St. Louis. 188 & 190 State St., Chicago.

A BIG OFFER. To introduce

THE CARRIER DOVE. A 10 page Monthly Journal devoted to SPIRITUALISM AND REFORM. Edited and Published by MRS. J. SCHLESINGER at No. 854 1/2 Broadway, Oakland, Cal. Subscription Price, \$1.00 per year

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swartz, Editor and Publisher, 425 Madison St. Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Disease and on Psychic Laws, as also upon the Divine method of Healing. We care through Truth, Justice and Love. Per. year, \$1; 6 months, 50c. Single copies 10c.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston. I am now giving attention to the treatment of chronic diseases, aided by psychical diagnosis and the use of new remedies discovered by him, and his residence is in the elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Psychometry—full written opinion three dollars.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicate Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle, Chicago. These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL"

Office: 481 N. Gilmore St, Baltimore, Md. During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Knub. Many cases of chronic diseases 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. Knub treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

THE AMERICAN LUNG HEALER

Prepared and Magnetized by Mrs. Danikin. Is an unaltered remedy for all diseases of the Throat and Lungs. Transcendentalism has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address: SARAH A. DANSKIN, Baltimore, Md. Post-Office Money Order and remittances by express payable to the order of Sarah A. Danikin.

ALL ABOUT KANSAS!

Its People, Crops, Weather, Lands, Schools, Legislation, Railroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMERS' JOURNAL, an 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. HUBBON, Topeka, Kansas.

NEWSPAPERS AND MAGAZINES.

- For Sale at the Office of this Paper. 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, monthly. 10 Light for Thinkers, Atlanta, Ga. 15 The Mind Cure, Monthly, Chicago. 10

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pain Incurred.

When I say cure I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have the disease of OPIS, PHLEGGES, and all other troubles are caused from this unfortunate habit, and all these troubles are aggravated by it. Can the habit be broken? Yes, at once. With the assistance of a few drops of my life-long remedy, I warrant you to cure the worst case. Because others have failed in no reason for not now receiving a cure. Send us care for a bottle and a free bottle of my life-long remedy, five Express and Post Office. It costs you nothing for this, and I will ship you. Address, DR. H. G. ROOT, 133 East St., New York.

FISHER'S MOUTH-BREATHING INHIBITOR.



Sleeping with the mouth open is the cause of all the principal diseases of the throat and lungs. A very large number of these troubles are caused from this unfortunate habit, and all these troubles are aggravated by it. Can the habit be broken? Yes, at once. With the assistance of a few drops of my life-long remedy, I warrant you to cure the worst case. Because others have failed in no reason for not now receiving a cure. Send us care for a bottle and a free bottle of my life-long remedy, five Express and Post Office. It costs you nothing for this, and I will ship you. Address, DR. H. G. ROOT, 133 East St., New York.

Do You Snore?

The snorer not only suffers personally, but becomes a general disturber, a mouth-breather, and snoring during the month during sleep, and forcing into the nasal breathing organs, will reduce him and choke the muscles. With the assistance of a few drops of my life-long remedy, I warrant you to cure the worst case. Because others have failed in no reason for not now receiving a cure. Send us care for a bottle and a free bottle of my life-long remedy, five Express and Post Office. It costs you nothing for this, and I will ship you. Address, DR. H. G. ROOT, 133 East St., New York.

THE GREAT ROCK ISLAND ROUTE

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly constructed road, built upon smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock of superior perfection as human skill can make it, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

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

The Famous Albert Lea Route

The direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and States. Over this route are run the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of low and Minnesota. It is also the most desirable route to the rich wheat lands and pastoral lands of interior Dakota. Still another DIRECT LINE, via Seneca and Kanaboa, has been opened between Cincinnati, Indianapolis and St. Paul, and Union Depots are made in Minneapolis and St. Paul and intermediate points. For detailed information see maps and folders, obtainable, as well as tickets, at all principal ticket offices in the United States and Canada; or by addressing: F. R. CABLE, Gen'l Trk & Pass. Ag't, CHICAGO.

NEWSPAPERS AND MAGAZINES.

- For Sale at the Office of this Paper. 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, monthly. 10 Light for Thinkers, Atlanta, Ga. 15 The Mind Cure, Monthly, Chicago. 10

gains. As to mesmerism and hypnotism, the underlying truth no doubt is that there are susceptible persons who can be influenced mentally and bodily by men of strong will and special physique, but that such patients and such operators are one in a hundred thousand—perhaps rarer still. The rest must continue to rely—more is the pity—on doctors and on drugs.—London Daily Telegraph.

HEALING.

BY F. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal: I desire to give some thoughts to the public through your valuable journal, on this topic, Healing: healing by any means—by the practice of medicine, allopathic, homoeopathic, eclectic, any and all those schools and varieties; healing in a more spiritual way—magnetic-healing, spirit-healing, spirito-magnetic healing; and these other pretended ways: faith-healing, mind, or metaphysical healing, Christian science healing, and the like. I probably cannot name all, for what a craze there is in these last!

Should we notice them, and what shall we say? I guess many cures are effected. Wonderful stories come to us, who carelessly range on the outside, and I do not doubt they have tenfold more within their charmed circle, in that all goes there unchallenged, and multiplies as it goes.

You perceive, Mr. Editor, that I admit that cures are effected under these last—faith cure, mind cure, etc. I have no disposition to deny. I even rejoice at it. Let cures be effected in any way and by any means possible, and that aid the sick. And these methods, if successful, are surely better than the old medical ways. And now as to the medical ways, I want to say right here I do not deride them altogether, as the manner of some of the Spiritualists is, especially that which has got into the way of hand and spirit treatment. Let none be alarmed or offended, if I say that I believe in the usefulness of the whole Pharmacopoeia. Every thing in it has been proved valuable, else it would not have been placed there. Knowledge, though great, is imperfect; fools rush into the practice, mistakes are made, and sometimes injury done; but that these medicines are in the main useful for those who want them, I must believe, and better be used now by some who are lazily lopping around and seeking to trouble magnetic healers and stealing strength from them. Nevertheless I say, let us have something better, if we can, and less liable to abuse, and I assert my belief that our magnetic way is often better, and seldom injurious.

Now, Mr. Editor, what I want especially to say and bring to the attention of readers and thinkers is this, that this new fangled method (for I class them all as one and the same) for all the various names) is in fact (so far as it is any thing) with our spirito-magnetic healing, or rather a subdivision under it. And my assertion is, therefore, that, in so far as it assumes to be any thing else, and flouts a new name and claims distinctiveness and originality, it is a fraud; and further, that when it denies Spiritualism and wars upon it (and this is done) it is a flagrant fraud in fact; but I do not wish to say that these new devotees know it.

I say, Mr. Editor, what they effect in healing is spiritualistic; what they pretend as a philosophy, what they hold out as a cause and a method, is far otherwise. Herein is a great curiosity indeed. Most is old and threadbare, and some is very remote. To be healed by faith in the Son of God, is, of course, but a revival of that which once existed, but went under many centuries ago. I believe the Christian Scientist is one name, and here is some recent invention, some new reading of the Bible, and so much at variance with prevailing Christianity as to be held utterly heretic by it. The mind-cureist adopts as true the theory attributed to Berkeley, that all in the universe is mind and there is no matter, also old and very remote, and without any respectable support as a philosophy.

At the first glance, Mr. Editor, we would be justified in stepping back with wonder at the revival of these old pretences, and then at the rapidity of this new movement. It is commonly said that great things move slow, and new truths come hard. But this Mrs. Eddy, of Boston, is a kind of queen bee that can hatch out almost in a day all over the country full swarms (millions are they not?) of fully fledged scientists and philosophers; and all these, too, are something like the bee—they are born at once to their full capacities; at least if they pay something like \$300, and they enter at once into the great field of humanity, full of learning, full of genius, full of power, have received at once into their capacious souls a new philosophy with no trouble, though it has baffled the wisest of the world before; and they go forth healing (or pretend to). And these in their turn (wonderful to tell) swarm, too, and philosophers and healers are made in an hour (at least for \$25 or so), and these, too, as well can cope with any thing in the shape of philosophy or disease.

I say we would be justified in the common course of affairs, in having doubts as to the solidity of this thing from the rapidity of its growth. A toadstool grows in a night, but then it is only a toadstool. I wonder if philosophers, metaphysicians, scientists and propagandists of a God-like faith, and hence healers and teachers of healing, can be made in a night as well, and still be really wise and valuable!

And then, again, they, or some of them, take so easily to the very hardest nubs of philosophy. That the cure of disease may be made by the mind, it is a clear thing to say, that the disease is of the mind alone, and that with they say that there is no matter—all is mind; and they say it so easily, they clothe themselves as with a mantle, and sit down to rest asking no questions. But who is it that hath said this, if any body, who thinks or thought? It is attributed to Bishop Berkeley, and he only said it because of the difficulty of asserting any thing of knowledge except our mental states which we know from consciousness. Even he did not assert that there was no matter, but only that, that we could not prove it, in that that we could not tell how such mental states were produced. But the whole world has laughed at the proposition and such a theory has had no following. Always excepting in the present instance; now it is drawn in easily—there is no matter. All disease is of thought; therefore thought can remove the thought of disease. No proof is vouchsafed—no reasoning—and never crack a smile; but those outside in their better senses must crack a smile as they see a stalwart professed mind-cureist walk the street, step to a restaurant, take a square meal of all good things, and then go to his patient who has the gout (supposed), and explain that he has no toe, he has no gout, he has no pain, only a thought, and so on. But even our healer

after he has got a big fee (I guess), and has turned the first corner, will not only crack a smile, but burst with laughter at the credulity and gullibility of a certain portion of the world; I mean if he got his fee; but suppose the patient got quite out of patience at such folly and said, "If there is no matter, it is no matter about the fee."

Some of these make a special point to deny Spiritualism. At one of the institutions where I called (for their card was out) there was a lady and two gentlemen. The lady was boss; two years ago she became a Spiritualist, and was a medium and greatly abused, now knew that all was of the devil, and in quite an over-enthusiastic way denounced all Spiritualism. But as I stated that I had been a Spiritualist for over thirty years, and presented some reasons calmly, she turned me over to the gentlemen. But I put questions to them about their views on healing, some that reached inwardly; they said I had better ask those more learned, for they commenced to learn about two months ago. They looked fat and happy, and on this point I did not disturb them more. I did not even send any patients there as I had intended. If the outlook was right. But yet I guess and I will admit that healing is effected in a certain class of cases, by each and all these methods, treating them as many, or by this method, treating them as one, and the method is the spiritualistic one; and all this gibberish and professional jargon which none can understand (that is why they can learn it in a night because they can't learn any more), which is used professionally as an explanation, and yet is no explanation, is the "presto change"; "now you see it and now you don't"; the cabalistic language, the charm words, for the show of some reason on their side to conceal the real cause, and give character and individuality to their claim.

Here are some of their statements of their methods: that it is not necessary for the healer to touch the patient; not necessary to look at, nor concentrate the mind on, may sit back to back, etc., etc., items named, and I do not doubt they are done to distinguish their work from the work of the Spiritualists.

For brevity, I must pass by these other glittering generalities that they have woven into their garments for a covering, such as this: there is but one spirit and that is God (how will they prove it?); the new method of reading the Bible, that is broached, and faith in the Son of God; and let the above remarks as to their philosophical principle that "there is no matter, all is mind," stand for a sample of my remarks as to them, and come to my statement how it is that their instances of healing are identically the same as by the Spiritualists, by spirito-magnetic healing.

How is healing effected? I cannot go into this in detail, but only to state what they do and effect is only what we do, or may be resolved by what we do. The matter of magnetic and spirit healing we know, or we know something of; and knowing this, it is not good philosophy to bring in another power until compelled. The mind-cureist says, as an evidence of another and superior power, it is not necessary for the healer to touch the patient, and the like. Very well, who says it is? But when he says it is no advantage to touch, and therefore the rule is not to do it, I wonder if there is any one that can believe it? Can any mere mental power alone affect the cold foot, as well as the warm hand in conjunction, or that can bring down the rigidity of the muscles in the cramps of rheumatism, or the cholera? I guess not.

But healing can be effected without touching. Those things, or influences, which bring health are almost infinite, and as many unseen as seen. It is being revealed more and more every day about the unseen influences. Every body and every thing gives off and takes on health or disease; health-giving influences, or deteriorating influences (for disease is not an affirmative thing only the absence of health). Two ladies may treat house plants the same, all conditions the same, except themselves; one will have bright plants, the other dull. And so of birds. A member of a family dies; say a pet child, and there are instances where her pet flowers and her bird droop and die too. Spirits have a great power of healing through mediums. We must believe they may do something without, or at least without external demonstrations. A lady told me in this city that, having dislocated the hip, it was replaced by spirit power alone, and that requires great strength. A spirito-magnetic healer in this city told me lately he had healed, or had been instrumental in healing a patient many years bedridden, and she about 300 miles away. Many of our healers, and one close by that I could name, are constantly treating and healing those that are absent. So it is possible and even probable, that a healer may visit a patient and talk of mind and matter, of a new reading of the Bible, of one spirit and only one, or about faith, and the spirit forces may use the combinations, the adaptations of the two, or more, for the restoration of the sick. And the same also if they talked of Adam, Jehoshaphat, Tom Paine, or any other fellow, and the effect would be the same, or might be. I say might be, but I wish to pay deference to the power of faith. Faith is not strictly a power, but it gives the better chance for the real power to operate. Faith opens the door and concentrates all favorable tendencies, or influences, and want of faith closes the door and stops the flow of all such influences. Faith in the healer, and that he can perform, often depends greatly on what he is supposed to be, and what influences he brings with him. If the patient believes in Jesus, and that his disciples alone can heal, while others cannot, he must also know or believe that his proposed healer is a disciple of Jesus. So, also, if the patient has faith in a mind-cure, or a Christian Scientist, there is a corresponding philosophy, and corresponding effects. "This is the milk in the cocoanut." How did it get in? From people's prejudices, from want of knowledge. Spirit healing is new; people do not yet understand it, and they distrust, but believe in some other power (supposed) but it is the same. The spirits desire to heal and alleviate sorrow, and will do it, if conditions are offered, irrespective of what name they are called. Hence it is that healing is performed by, or through, or by the aid of, different thinkers. I have some sympathy for them all, as for those struggling for light, but yet in the shadows. I prefer that they should come to the full light and acknowledge the true gods. But I sympathize in different degrees—very little with those, if any there be, who know the true source of power, but who strive to differentiate and so hobble themselves, and thereby gain notoriety and pelf, and pretend to healing which is not done, or if it is done, that knowingly refer to the wrong cause and appeal to false philosophy, especially that which is ridiculous and absurd. Among our gods, let us have Wisdom, Truth and Honor.

I had thought, Mr. Editor, to speak out and attempt to describe the true Healer, the one that dispenses all the materia-medica right-

ly; that causes health and happiness wherever he goes, to both body and spirit; that gains the confidence and faith of every one, etc., etc., and especially how every one should be his own physician, be well, keep well, and die because he wants to, the good spirits aiding and comforting all, etc., etc., but I see there is no more space for me now. Chicago, Ill.

MIND CURES.

Within the last comparatively few months, the possibility and practicability of curing diseases of all forms without the use of medicines or any other physical agencies have been pressed upon public attention with very great zeal and earnestness. There is nothing new in the idea; it is as old as the most ancient of all records, and has assumed various features in various ages, according to the environment. The present form is apparently the result, and a very natural one, of the importance which studies in psychology have been gradually assuming. At present, the idea of "mind cures" is the dominant one, which will doubtless live out its day and disappear; but it is worth while to consider briefly its claims, for it is surely doing no small amount of injury in many cases, some of them being those in which remarkable cures have been claimed. The stronghold of the "mind cure" is yet in Boston.

It is quite manifest that the claims which are put forth depend for the possibility of their fulfillment on two things: 1. The actuality and potentiality of "thought transference"; and 2. The limit of the power which can be exerted by mental energy, not only on bodily functions, but on the living tissues and organic changes.

If the first point—"transference of thought"—cannot be thoroughly established, we have nothing whatever on which to base a belief that "mind cure" is any more than a delusion. The one who is to act the part of "healer" simply turns his own mental power and attention in upon himself, concentrating his energy upon the idea that the patient is free from disease. This he does while sitting by the patient's side, though it is claimed by some that it can be done without even coming into the patient's presence or entering his house. In proportion as his vital force, that is, his nerve force, becomes absorbed in this one thing, it is transferred to the mind of the patient, who is thus brought into physical relation with him, and is under his control to such a degree that what he believes, the patient necessarily believes. The patient thus believes that he is well, and, as the result, he is well, either immediately or speedily. This is the theory and the action, according to their own statements.

It is but fair to say that the evidence in favor of "mind transference" is exceedingly small. Very careful experiments have been made, both in Europe and in this country, and no fair-minded person can say that the proofs of transference of an idea from one mind to another without external agency go any further than what would be obtained from the doctrine of chances by means of accidental coincidence.

But now, in order to give every possible advantage to the advocates of "mind cures," let us admit for the occasion all that is claimed by any one of the reality and extent of thought transference, and see how far it can carry us. No one professes to deny that the influence of the mind over the sanitary condition of the body is exceedingly great, though it has in medical practice been sadly disregarded, in times past. We know well that in every form of disease the patient can be very largely benefited by those attendant circumstances which give tone and hopefulness to the mind, and especially by the efforts of his own will. We have no reason to question that in many instances the balance between life and death can be held and determined by the patient's actual will power.

We know also that multitudes of cases are daily occurring, involving very great exhaustion and distress, with not unfrequently most acute pain, in which the disease is purely and solely functional, that is, there is no organic change of any tissue, so far as we can ascertain. These patients, as a rule, are in no danger whatever, notwithstanding the frightful symptoms which they exhibit. Their case can terminate rapidly, and even instantly, in recovery, of which perfectly unnumbered instances can be given. Many who have been "bedridden" for years recover in this manner. And one point in addition ought to be mentioned—every possible symptom of organic disease is continually simulated by these functional forms so completely as to deceive the friends of the patient and not unfrequently the physician himself. These cases can be largely controlled by the mind; they are within the reach of the "mind cure."

In many of them, the machinery is in sufficiently good order for running; it lacks only steam. In them, a mind healer may make not only a complete cure, but one that is permanent. In others, the muscles have been so long without use that they have become sadly weakened; and while the stimulus of hope under the influence of the mind healer springs them into energy, so that the one who is fearfully crippled can and does move at will, thus putting on record another "cure," yet the reaction is as sure, though not quite so rapid. Within one, or perhaps two days, the new-found strength begins to sink away, and presently the patient has become much worse than before, and commonly is permanently injured, and hopelessly so, whereas different treatment might have made a slow but a steady and complete recovery. These cases are more common than those first mentioned.

The advocates of the "mind cure" claim, it is true, that the view here given does not represent the case fairly. They state continually that organic diseases are healed as promptly and as readily as those which are only functional. In regard to this, we must remember two things: First, that functional diseases, as already shown, simulate the organic completely, and are constantly mistaken for them; and that the practice of every physician shows him that their proportionate number is by many fold the greater. But the main difficulty is in the second point, which is that an instantaneous cure of a serious organic disease is impossible through any natural agency. This point, though sure and certain, is taken but seldom into the account.

An organic disease necessarily involves a change of tissue. There is in the affected organ an increase, or a diminution of the natural tissue itself, or otherwise a tissue of distinct nature is substituted for it. Referring to one organ merely—the heart. It is laboring, we will say, with pericardiac effusion—"water on the heart"—and can continue in life and action only with a hard struggle. Even if the diseased pericardium could be instantaneously made perfectly sound, what could remove the fluid already present and choking out the life of the patient? It passes belief that any agent, either mental or physical, could cause it to disap-

pear. The same difficulty exists as in every form of disease to which the valves are liable. To allow recovery, a physical removal or supply of tissue becomes necessary; and, as our minds are constituted, and in the present state of our knowledge, this is plainly to us an impossibility.—Scientific American.

Mental Science of Disease and Its Cure.

In treating a patient by the mental method, it is desirable to learn the particular mental disturbance which lies back of the disease, for that is the real malady. We need to aim at something, and not merely to project our mental force into blank space. We consider it a fundamental maxim in the phrenopathic system, that all morbid conditions of the body are effects, of which some mental inharmony, some aberration from a perfectly sound mental condition is the cause. Disease in the body has a pre-existence in some antecedent abnormality of the mind. To cure it implies the removal of the cause of it. We can sometimes ascertain what the mental cause of a malady is from the statement of the source of his unhappiness by the patient, which he is oftentimes only too willing to give. It will always be found to be some illusion of the sensuous mind, some wrong way of thinking, which has generated a wrong way of feeling and acting. This fallacy must be corrected, for it sustains a causal relation to his malady. On the development of the intuition in us, we can perceive at a glance, and with well nigh unerring certainty, the mental cause of the disease—the keystone of the arch. The practice of the phrenopathic method of cure will serve to quicken the intuitive perception in us, so that the least hint from the patient will open up the whole mental history of the case. It is one of the most interesting and important inquiries in mental therapeutics to study the relation of particular diseases, as consumption, dyspepsia, rheumatism, dropsy, and other maladies, to special mental causes. We know that certain abnormal mental states translate themselves with instantaneous clarity into an organic expression. Take the feeling of fear, when it exists in any degree of intensity, as an illustration. It quickens, and at the same time weakens, the action of the heart, and instead of the regular systolic and diastolic movement, we have a quick and irregular action, a spasmodic flutter. If the fear becomes permanent, in the form of a mental habit, the corresponding bodily condition becomes chronic. Palpitation of the heart, as Swedenborg affirmed more than a century ago, signifies fear. As the action of the heart is a fundamental or primary movement, on which others depend, whatever modifies its action must affect the vital condition of every organ and tissue of the corporeal structure. All physiological movements and functions depend on a mental energy acting consciously or unconsciously. The mind and the body, like the spiritual and natural worlds, are connected by a fixed law of correspondence, which is as uniform and invariable in its operation as any of the laws of nature. This law has a deep practical value other than its use in the interpretation of the Scriptures. It has its use in mental therapeutics. Correspondence has been defined to be "the appearance of the internal in the external, and its representation therein."—(Arcana Cœlestia, 5423.) All external things, as the varying conditions of nature, and of the human body, are in reality only modifications of the mind. External things signify and represent things next interior to them. The body of man corresponds to what Paul denominates the psychical body (badly translated the natural body), and this to the animal soul. Speech corresponds to thought, for it is the outward expression of thought. Correspondence is the law of creation, and all the objects of nature are but the echo of spiritual things. It expresses the relation of cause and effect, and a knowledge of this ancient science must be of great value in a system of phrenopathy or mental cure. Swedenborg asserts that "correspondences have all force, inasmuch that what is done on earth, according to correspondence, avails in heaven, for correspondence is from the Divine. All the miracles recorded in the Word were done by correspondence."—(Arcana Cœlestia, 8615.) All the marvels of the magic were effected in the same way; for magic, which signifies wisdom, is the knowledge of spiritual things. "All conjunction of natural things with spiritual, and in general of inferior things with superior (or the external with the internal, as the body with the soul) is effected by it. For correspondence is not given unless inferior things (by which is meant all material objects) by subordination are subjected to superior things, and when they are subjected the superior things act in the inferior altogether as a cause in an effect."—(Arcana Cœlestia, 8778.)

According to this universal law, every diseased condition of the body must have its cause in some wrong mental state, for there is nothing in the body that is not first in the mind. The movement of the arm in raising it to the head, is first a mental act—a desire intensified into a volition. As a word is the outward correspondent and expression of a thought or idea, so every disease is, as it were, a word that means some abnormal mental state. In order that the mind-cure system may become a mental science, we must ascertain the relation of the various diseases to particular disturbances of the mental harmony. It is to be hoped that some one will give us something in mental physiology that will meet this want. In regard to some diseases, there are already certain well-established principles as to their connection with the mind. We may be able to give a few of them. But it is entering a territory that has not been explored by medical science, and our knowledge is fragmentary.—Dr. W. F. Evans in Mental Science Magazine.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.—THE CLERGY, Their Sermons, THE STUDENT, His Lessons, THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test: The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Times-News. We cordially recommend it to all persons of failing memory as the best book obtainable on that subject.—Interior. Most ingenious; enables any one who familiarizes himself with the system, to aash an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources and been moved by them to wonder.—Advance. The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times. This work, with written instructions by the author, will by sent postpaid to any address on receipt of Price, \$1.00. Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago, Ill.

IMMORTALITY INHERENT IN NATURE. BY WARREN SUMNER BARLOW. Author of "The Voice," and Other Poems. The subjects treated are: The Source of Thought; Is Eternal All Effects are Eternal; Reformation in Harmony with Force Agency; Design versus Chance; Hope of the Soul. Handsomely printed on tinted paper, full gilt, beveled boards, pp. 25, cloth. Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MANUAL OF PRACTICAL RULES AND DESCRIPTIVE PLATES, Extracted from Therapeutic Sarcoscopy a Scientific Exposition of Soul, Brain and Body. BY JOSEPH ROBERT BUCHANAN, M. D. Pamphlet form, price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE WONDERFUL LUBORG CHAIR. LUBORG'S NERVE CHAIR. NERVOUS DEBILITATED MEN. You are allowed a free trial of thirty days of the use of Dr. Dyre's Celebrated Voltaic Belt with Electric Sundry Appliances for a speedy relief and permanent cure of Nervous Debility, Loss of Memory and Power, and all kindred troubles. For many other diseases. Complete directions to Health, Youth, and Manhood furnished. No risk is incurred. A full treated pamphlet in English, French, Italian, Spanish, and German, sent free. Write to LUBORG'S NERVE CHAIR CO., Marshall, Mass.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & Co. Nos. 204 and 205 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. A. REED & SONS, Sole Agents, 136 State St., Chicago.

A SUPERB OFFER.

A First-Class Sewing-Machine, In connection with A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop-leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for.....\$10.00. The same Machine, but with half cabinet case of black walnut, eight drawers and drop-leaf, and the CHICAGO WEEKLY JOURNAL one year for.....\$20.00.

EVERY MACHINE WARRANTED FOR 5 YEARS. Full particulars given in the

Chicago Weekly Journal

Send postal card for SAMPLE COPY which will cost you nothing.

Address JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

THE WESTERN WORLD

GUIDE AND HANDBOOK of useful information, a cloth-bound book, 1 x 7 inches. CONTAINS COLORED MAPS AND HISTORIES of all the States and Territories, including Alaska, from earliest times, descriptive of their Topography, Soil, Climate, Rivers, Lakes, Forests, and Natural Wealth; Population, Language, Religion, and Customs; and the various Industries, Agriculture, and Commerce. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities, and Villages. It also contains a full and complete list of the names of all the States and Territories, with their respective Capitals, and a full and complete list of the names of all the Counties, and a full and complete list of the names of all the Towns, Cities,