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 sena 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 Simo De Main. Hypnotism.

SECOND PAGE -Ruled by His Spirit. Spiritualism in San Francisco, Cat. 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 Cal-

vin. 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. Miscellaucous Advertise.

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 lalization. A Significant Query. Tropical Climate of the North Pole. A Burglary Prevented by Spirits. A Divine Dream. Notes and Extracts on Miscellaneous

SEVENTH PAGE.-A Dream Verified. Worth Trying. Miscellaneous Advertisements.

RIGHTH PAGE .- Heating, Mind Cures, Mental Science of Disease and its Cure. Miscellaneous Advertisements.

THE ROSTRUM.

A Lecture Delivered by Simon De Main.

From the Sphere of Harmony.

Reported for the Religio-Philosophical Journal by C. G. Oyston. Subject: What are the Conditions of Material Life that Militate Against a Perfect Expression of Power

The conditions of material life are such as to 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 trammeled with 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 be-comes 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 ethereal element, 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 unfoldment 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 habilimenta 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 subserve their purpose in the promotion of the welfare of humanity. but you must never forget that every effort

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 are the obnoxious exhalations from poison-

put forth by the Spirit-world to elevate, in-struct and benefit the race, of necessity gath-

ers around it antagonistic conditions is cloth-

ed upon and rendered objective, and partakes

more of the external than the spiritual when

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 ordienshroud 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 mass. 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 impulsion 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 ual. 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 the inhabit. 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 developes, 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 habil-iment which is a very meagre semblance, indeed, of the transcendent leveliness 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 sub-serve 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 impulsion from the sphere of harmony. What are the grand, sublime forces of na-ture before which man in the past has bowed in cringing, abject homage, because he sup-posed that they were so potent for good or ill? They are simply spiritual impulsions 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 imperfec-tions 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 in-ner unfoldment. 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 sgency to manifest your intelligence—the hysical body. You smell, and pray what is

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 inharif you could transport the spiritual substance are eliminated, there are no jarring inharmonious operations. But you ask, Why is it that inharmony 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 hodies that they grant possibly against her bodies, that they cannot possibly ascend be-yond the atmosphere of the earth. They are here by thousands walking the material globe, chained and bound to the grosser sub stance by reason of their deprayed state of development. There is still adhering to them that which causes inharmony and im-perfection. 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 inharmony, but when they become freed from these galling chains of slavery, they will rise 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 ipon 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 impulsions 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 devotedly, 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 salidabness that norwades the because of the selfishness that pervades the unappreciative breast, notwithstanding all the sectarian preaching and so-called spirit-ual 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 subserve 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 spir-it 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 writhing in the thross of convulsion, let her feel that you tenderly regard has trankly and that her walfare and her.

her troub'e and that her welfare and hap-

ous and decayed vegetable substances? They 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 existence, and as practical factors in his spiritual unfoldment. To day man must wast the transfoldment. To day man must wrest the treas ures from her by force, but eventually she will not need force, but gently and kindly she will yield up her blessings. She will as-sist 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, 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 salf I am certainly he adds, "if I have such a self I am certainly ne adds, "it I have such a seir 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 year faves and ruthless getentific research. of very fierce and ruthless scientific research: n 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 impres sionable 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, while imaginary interviews are suggested with the greatest ease. For instance, according to these French gentlemen, an absent hysband has only to hymnetize his wife sent 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 Derby, 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 deprayed 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 impulsion which he could neither understand nor resist, and rose rapidly to the top of his class. But the suggestion were 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 Psychical 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. If he could be detected in using undue mental influence, the return might be vitiated under the Corrupt Practice A wider range of results, however, might be secured if we could make all good men hypnotizers, and all bad people susceptible to their 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 posse comitatus of to-pers. Long ago the favorite panacea of English Protestants 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 hypnetizer 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 hang-ed." It is claimed for these experiments that they "have a practical value, as show-ing 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 som-nambulic state. In two cases already per-sons thus accused have been bypnotized 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 to them, which had been performed without waking intention in a somnambulic 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 connthe oratorical sentiment which French counsel drag in with such effect, they can now sel 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. Habitagily to subdue 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 systematics what is already around us in an systematize what is already around us in an irregular and unfashioned way, and we gravely doubt the morality of hypnotic experiments carried on by men 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 sus-ceptibility would be found." We hope not, and we should deprecate extended experi-ments. 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 homoeopathy and mesmerism together; but the one still flourishes, and inds adherents even in high places-Lord Beaconsfield's physician was a homosopathist -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 bedsides. 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 draws? If this tinct 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 ansesthetics 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 re-markable 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 weir 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 el egant in gesture than in utterance. But he possessed the chief perquisite in a conspicu-ous 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 shekels, 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 Newcastleon-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 takhis intention of founding an English colony, as Thomas Hughes afterward did at Rugby, Tenn. Introduced to the home of a respecta ble 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 summa-

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 pre maturely 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 ap pearance 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 deaf 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 por at Dantzig, 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 radely 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 ing been dreaming." That was all the ex-

reached Sunderland on the return voyage a coolness had arisen between them. The hus-

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

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 iressmaker 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 Journa:

Mrs. Elizabeth Lowe Watson is now in the sixth year of her public work in San Franing mere negations usually, though, whenever a clearing and cleansing is needed, the work is done thoroughly and fearlessly,-

Not encouraging impostors By condoning their offence, But displaying truest kindness By arousing moral sense.

The mere wonder-seeker cannot find much in Mrs. Watson's discourses to gratify his love of the sensational, but the philosophical investigator can lear n 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 our-selves 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. M'Kinley, who always imparts to her hearers some of her own perennial 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 re-

Metropolitan Temple, in which Mrs. Wat-son'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

The ladies of the Temple recently organized the "Ladies' Aid Society" to help the

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 sum-mer, 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 sens, 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 ere 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 revolu-tion, which will probably result in the estab-

lishment 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 visiting 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 Theo sophy you would appreciate my position."

"I have made a scientific study of the soul and have absolutely proven its existence. 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 cisco. This work consists principally in building up the good, by proclaiming truths necessary to our advancement, while avoid-On this account I seem to be talking in rid-SUPPART 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 Theosophs 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. tific." 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 atman 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 pre-vious to it, I held a room full of people of all grades of intelligence, night after night, witnessing my operations with planchettenaturalists, 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 Psychical 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 Theosophs 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. Cones' 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 Bombayan 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. OTRER 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 faxed 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 loaner 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

Some ten years ago the farmers who had made their money by industry and frugality, instituted the Granger's Bank, which has a large capital, and the stock owned and man-

aged 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 parishoner, 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

criticised. 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 charit-

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 failing to practice that industry and frugality necsary 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 easting the horoscope of the future, joining the Sand Lot cry against the prosperous, and preaching nihilism in a di-luted form is calculated to remedy the evil; on the contrary, I think it is exiculated to make this class more discontented, and less

willing to practice industry, and so enter on a career of self regeneration. The state-ment 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 iving, 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 recogni-tion. 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, "Civllization 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

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. Crock-ett; Vice-President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, Walter W. Currier and Mrs.

The Treasurer's report shows the condensed financial statement of the Association for 1885 as follows: Jan. 15th, cash on hand. \$2.-217.01; gross receipts for the year ending Dec. 31st, 1885, \$21,848.16. Gross expenditures for year ending Dec. 31st, 1885, \$23,542.48; 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 W. W. CURRIER. Lyceum.

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

Haverhill, Mass., Jan. 14th, 1886.

What the compositor asks (but at present cannot obtain) is, not that the n and u 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 fol-

lowing it; and lastly, that the i 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 i 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 i'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 may be 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. Becure that the word "Horsrond's' is on the wrapper. None genuine without

Woman and the Mousehold.

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

A KISS FOR MAMMA.

The car was already, the aeronaut saying A few last words ere he sailed away To the far blue sky, where the sunbeams straying Made glorious the perfect Summer day; While thousands and thousands were gathering

To wish him good journey and bid him good-bye.

A wee little mald, with her sunny hair falling Back from her beautiful childish brow, Sprang away from her nurse, her baby voice calling: "An' p'ease, Mr. Man, may I do now? I want to do up wiv 'oo in 'e sky, 'To find my own mamma an' tise 'er dood-bye.''

He kissed the sweet face, while the tear-drons were shining On many a cheek hardened with care;

He unclasped the arms round his neck fondly twining
And sailed from the little one standing there;
But a sweet voice rose to him, clear and free,
"Tell mamma I's dood dirl, an' tiss her fo' me."
—Rosa H. Thorpe.

CHILDHOOD. A healthy child is always an object of at traction. It has lately come from the great Divine fountain of life and brings with it fresh gleams of mysterious beauty. The vilest criminal is melted at sight of the prattling innocent, which recalls the days of his child-

But how are little Tom and Jennie to grow up? What influence will they exert in society when they, too, become fathers and

How much character depends upon heredity and how much upon environment, is a hard thing to say. Even statisticians, who weigh and measure every thing, can not exactly tell. There is something which eludes the final analysis. A thousand subtle influ-ences shape the unfolding intelligence, from

sources both visible and invisible.

The eweetest things of childhood are those which should be carried forward into maturity. The trust and honesty, confidence and love, the directness and simplicity, these are the things which after life rudely brushes away, or which we conceal as unholy things. We learn that it is unsafe to wear "the heart upon the sleeve for daws to peck at," and grow cold, grave and suspicious.

That is inevitable, to a degree, in the present condition of society. For it is a fact that mankind are divided into two great classes, -speaking in a large way,—the devourers or the devoured. But all efforts of the genuine progressive or spiritual-minded person, are tending to render people self-contained, strong and sweet. We are neither to give nor to get, all we can. Life should be a fair exchange.

GRAVE FAULTS.

The modern tendency is to let the crude propensities of the little one have full sway. The last century was an era of repression, the present of expression. Whatever the child wants, it must have. Few lessons of self-restraint, are given. The results are well known. Selfish, opinionated, arrogant young people are alarmingly on the increase. They grow up reveling in their sensuous faculties hapt on baying a "good time" at all ulties, bent on having a "good time" at all cost. The mental faculties are sharpened and directed toward the securing of indulgence, and the spiritual nature remains undeveloped. Is there not a great mistake made in delaying to recognize the moral nature from the very first?

True, children are first of all little animals. The natural comes before the spiritual. For a few years, physical development and health are paramount. Yet even then, they can not be too early taught respect for their elders, consideration for the rights of others, order, neatness and the lesson of service to father and mother, brother and sister. Sensibility toward suffering in animals or human beings and helpful kindness, is very much a matter of thoughtfulness, brought about by pointing out to the little one, suffering which it can help alleviate.

PHYSICAL TRAINING. It is a pity that girls should be trained so differently from boys. In that respect there is gain as the years go by. Croquet, walking parties, gardening and rambles are more in vogue. Harriet Hosmer, one of our best sculptors, was a very feeble child. Her fath. er, a physician, who had lost a wife and several children by consumption, determined to strengthen the constitution of the youngest and only remaining girl. So he brought her up as a boy, teaching her all sorts of athletic pursuits, till she became a woman of fine persenal presence and magnificent health. She walks, rides, rows and skates as well as any of her male relations. Her round, superb figure, has a spring and elasticity which recalls the forms of the classic Venus.

Is not such a rich, rounded life, capable of fulfilling all womanly duties better than she who faints, has hysteria or weak nerves on every provocation. Life is had at a bitter cost, when health is wanting. Feeble ladies can ill nourish noble mental and spiritual faculties. As for spiritual faculties, they are not the result of sickly and fragile bodies. We want a glowing life here on this earth. Out of it the spiritual unfolding should be natural; serene, buoyant, wholesome. And she who obeys every earthly law, to the best of her power, is calculated to have a natural and cheerful religion, not one of Calvinistic horrors, on the one hand, nor sickly phantasms on the other. With a good organiza-tion and tolerable heredity, the child-heart, under favorable circumstances, may be kept far into life. Peter Cooper had all that was noble and true until he went to his new youth. So did Lydia Maria Child, and many an undistinguished man and woman whose names are cherished beyond price, by the few who

loved them tenderly.

Charles Dickene's daughter says of her father: "In bringing up his children, Charles Dickens was always most anxious to impress upon them that as long as they were honest and truthful so would they always be sure of having justice done to them. To show how strongly he felt about this, and what a horror he had of their being frightened or in any way unnecessarily intimidated, his own words shall be quoted: In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt as injustice. It may be only small injustice, that the child can be exposed to; but the child is small, and its rocking horse stands as many hands high, according to scale, as a big-boned Irish hunter.' And again: 'It would be dif-ficult to overstate the intensity and accuracy of an intelligent child's observation. At that impressible time of life it must sometimes produce a fixed impression. If the fixed impression be of an object terrible to the child, it will be (for want of reasoning upon) inseparable from great fear. Force the child at such a time, be Spartan with it, send it into the dark against its will, and you had better murder it."

Magazines for January Received, not before mentioned.

THE FREETHINKERS MAGAZINE. (H.A.L. THE FREETHINKERS MAGAZINE. (H.A.L. Green, Salamanca. N. Y.) Contents: An address, by A. B. Bradford; The Church, by J. J. McCabe; Spiritualism, by William Henry; A Plea for Anarchy, by John A. Broadbeck; Christmas, an original poem by J. J. McCabe; A Modern Queen of Reason, by Uncle Lute; Extracts from Letters; This Magazine, by the Editor: Elizar Wright, Dead. editorial: Con-Editor; Elizur Wright Dead, editorial; Consolation, editorial; Book Review, by the Editor; All Sorts, by the Editor; Freethought Directory. This magazine is to be published hereafter as a monthly. Price, \$2.00 per year; single numbers, 25 cents.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents: The Way—From Goethe; The Finite and Infinite, the Temporal and Eternal; Zoroastrism: An Afterword; The Chinese Philosophy; Selected Aphorsims; The American Akademe.

THE JOURNAL OF SPECULATIVE PHILOSOPHY (D. Appleton & Co., New York). Contents for July, 1885: The Dial; Hegel's Introduction to the Philosophy of Religion; Leibnitz's Critique of Locke; Goeschell on the Immortality of the Soul; Notes and Discussions. Etc.

THE PANSY. (D. Lothrop & Co., Boston.) The short stories and illustrations will attract the young readers, this month.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) Articles upon various subjects are found in this issue.

THE SHORTHAND WRITER. (D. Kimball Chicago.) A monthly journal devoted to the interests of Takigrafy and its writers.

Magazines for February, Received.

THE QUIVER. (Cassell & Co., New York.) This attractive number opens with an illustrated poem, and is followed by much and varied reading matter.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The February number is ushered in by an illustrated poem. This is followed by an article, Buckingham Palace, vividly described by pen and pencil. David Neal's Struggles and Successes, is accompanied by some examples of his work. In the paper of the Romance of Art, we have the story of a Faith Healing Academician, while in a more practical line we are given a chapter on Tables and Table Customs. The Ancient city of Chester is described, and The age of Louis the XIV is discussed. The art Chronicle of the month is particularly full.

Cassell's Family Magazine. (Cassell & Co. New York.) The opening story this month is a serial which grows in interest. A Typical New Yorker will be found good, as the writer seems to understand his subject. There are several poems and other serials, short stories and illustrations in this issue.

THE PHRENOLOGICAL MAGAZINE, (L. N. FOWler, London, Eng.) Contents: John Morley; The Eye Physiognomically Considered; The Correlation of Psychology and Physiology Phrenology for Child en; Mind; The Old Corner Shop; Facts and Gossip, Etc.

BOOK REVIEWS.

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

THE DELSARTE SYSTEM OF DRAMATIC EX-PRESSION. By Genevieve Stebbins. New York: Edgar S. Werner. Original illustrations. Price, \$2.00, postpaid.

This is the first attempt of an American to give an exposition of the philosophy and system founded by Francois Delsarte, whose fame has become worldwide. It is hardly necessary to say that he devoted his life to accertaining and formulating the laws governing expression as applied to all arts; hence this book is of equal value to the elecutionist, orator, actor, public reader, preacher, lawyer, painter, sculp-tor, and to all others who wish to give expression to tor, and to all others who wish to give expression to their bodies or to their work. Persons of refinement and culture will find valuable hints as to the deportment and attitudes which should prevail in good society. By a happy, judicious mingling of philosophy and drill-exercises, the author has avoided making the book either too metaphysical or too mechanical. Both the reasoning student and the practical student will be satisfied. Every gymnastic has its philosophical explanation, every principle its physiphilosophical explanation, every principle its physical application. Delsarte's gymnastics differ from others in that they are not mechanical. Each has a mental, emotional, sesthetic value and intent. No exercise is practised simply for the physical result, but for the purpose of developing body, mind and soul, and harmonizing their reciprocal relations, influences and effects. The writings and teachings of Delaumosne, Arnaud and Mackaye (pupils of Del-sarte), the author has supplemented with years of study under other masters—in different capitals, at the Paris Conservatoire, etc.—and has drawn from various additional sources, ancient and modern. She has taken all they had to give, pruning, analyzing, comparing, adapting, formulating, constructing and testing theories, principles, rules and methods by years of personal, practical experience as teacher, elocutionist, public reader and actrees. Every exercise has been subjected to repeated personal test and great care given to the description of attitude and movement. There are sixteen charts, nineteen sets of æsthetic gymnastics, divisions and lessons, with headings, sub-headings, numbered paragraphs, etc., all arranged and classified with type of various sizes and differently displayed, an order of exercises for systematic practice, and blank pages for explanations and remarks, an exhaustive index, so that teachers will find it excellently suited for class work. Author and publisher have spared neither labor nor expense in the endeavor to produce a work that shall satisfy the wide-spread desire for something tang-ible and serviceable on the Delsarte system which is here presented in a plain, practical and helpful man-ner, in the hope that, besides being a guide and help to the oratorical and dramatic student, it will contribute toward rescuing the life-work of Francois Delsarte from the threatening oblivion, and from the misunderstanding, mysticism and contempt into which it has fallen.

DAVY AND THE GOBLIN. By Charles E. Carryl. Boston: Ticknor & Co. Price, \$1.50.

"Davy and the Goblin" is one of those examples of juvenile literature that make middle-aged people wish they had not been born—until twenty years later. As a sequel to "Alice's Adventures in Won-derland," (and where is the child who has not grown round-eyed over that delightful work?) Mr. Charles E. Carryl has given to his young admirers a perfect-ly charming story in "Davy and the Goblin." Wedded to language suited to the comprehension of young readers is found subtle, brightest wit of an order to be enjoyed by children of a larger growth. There are bits of delicious play upon words, such as "The Butterscotchmen," the "Giant Badorful," etc. And the verses which are scattered through this fascinating rearrative are such as cast. Mother Google

And the verses which are scattered through this fas-cinating narrative are such as cast Mother Goose's inane jingles far into the shade...

The book is full of the most engaging conceits, the most entertaining episodes, the very refinement of spontaneous and bubbling fun, and the most fas-cinating absurdities imaginable. There are glimpees of the Arabian Nights, of Robinson Crusoe, of pir-ates, and of strange people and beasts, all treated in such a fresh and bewitching way as to make "Davy and the Goblin" a mine of delight to every intelli-gent child fortunate enough to open its payes. To gent child fortunate enough to open its pages. To say that the copious illustrations fully carry out the author's ideas is high praise, but not more than is merited. The book is most attractively printed and bound.

In the New York Mall, B. H. Stoddard commends it as "a remarkable story, which in its way is the perfection of what childish fantastic writing should be."

FOILED. By a Lawyer. A Story of Chicago. Chicago: S. A. Maxwell & Co. Cloth, pp. 337. Price, \$1.25.

A novel which possesses elements of unusual popularity and at the same time a thoroughly healthy ularity and at the same time a thoroughly healthy moral tone is something always to be welcomed; this, we predict, will be the verdict of the public upon "Foiled." The scene is laid mainly in the law courts of Chicago, although there is a charming background of home life, and a pretty, quiet little love story comes to the surface in the opening chapters. The main interest centers around a fascinating, unscrupulous widow, who just before the opening of the story has married Mr. Graham, a man much older than herself, solely for his money. After his death the widow attempts to secure the lion's share of his estate, to the exclusion of the rights of all others interested. The seemingly unlimited resources she terested. The seemingly unlimited resources she displays, as she successively encounters and over-throws each obstacle, leads the reader almost to de-spair of seeing justice triumph, but at the moment when Mrs. Graham seems most certain to reach her when Mrs. Graham seems most certain to reach her end she is "foiled by a lawyer." In marked contrast to this character stands the heroine of the novel, Edith Howard, Mr. Graham's only child, and rightful heir to the larger part of his property. Her charming womanliness quickly wins the heart of the reader, whose interest in her welfare never flags until the last page has been read. The numerous minor characters are all well drawn, especially that of Mr. Skinner, the nettifogging lawyer. Altogether of Mr. Skinner, the pettifogging lawyer. Altogether a striking and interesting book, and one that de-serves and no doubt will command a wide reading. The first edition is said to exceed 5,000 copies. Out wardly the book is most attractive, being printed in clear, open type, on heavy paper, handsomely bound in olive and gold.

A LUCKY WAIF. A Story for Mothers, of Home and School Life. By Ellen E. Kenyon. New York: Fowler & Wells Co.; Chicago: Jansen, McClurg & Co. Price, 12mo, cloth, \$1.00.

This work is full of suggestions for mothers and other home educators who feel the grave responsibility of their relation to the little people intrusted to their keeping. It is written in the form of an attractive story by a teacher who has remembered her co-laborers in the field of education whenever the exigencies of the story would permit, endeavor-ing to win among her readers appreciation for them

PARLOR VARIETIES. Part Two. Being the second series of plays, pantomimes, and charades. By Emma Brewster and Lizzie B. Scribner. Boston: Lee & Shephard. Chicago: S. A. Maxwell & Co.

The following entertaining plays will be found in this little volume: "The Lover's Stratagem"; "Ze-kles Courtship"; "Bouquet of Rose Spirits"; "Cinderella"; "Dialogue for Five Little Girls" "Beres-ford Benevolent Society"; "The Rumsellers Exhib-it"; "The Batchelor who Lived by Himself"; "That Boy Tom"; "Who wins"; "Carboline."

THE POPULAR SPEAKER. Comprising fresh selections in Poetry and Prose, Humorous, Pathetic and Patriotic, for Reading Clubs, School Declamation and Public Amusements. By George Baker. Boston: Lee & Shepard: New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Price

The selections in this work are admirably adapted for the purpose they are intended. It will prove of great value to students generally.

FIVE MINUTE DECLAMATIONS, Selected and adapted by Walter K. Fobes, Elocutionist and Public Reader, author of "Elocution Simplified" and "Five Minute Recitations." Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. 1886. Price, Educate

This work consists of about one hundred admirable selections for five minute declamations.

New Books Received.

DELSARTE SYSTEM OF DRAMATIC EXPRES-SION. By Genevieve Stebbins. With original illustrations. New York: Edgar S. Werner. Price,

THE SCIENTIFIC WEATHER GUIDE, Weather Forecasts and Calendar for 1886, calculated on Prof. Tice's Electro-Planatary Theory. By Dr. S. zston. St. Louis. Lillingston & Pierce. Price, paper cover, 20 cents GNOSTICS AND AGNOSTICS. By John W. Chadwick. Boston: Geo. H. Ellis.

PHYSICAL EXPRESSION: Its Modes and Princi-ples. By Francis Warner, M. D., London, F. R. C. P. New York: D. Appleton & Co. 12mo, cloth.

MY RELIGION. By Count Leo Tolstoi. Translated from the French. New York: Thomas Y. Crowell & Co. 12mo, gilt top. Price, \$1.25.

Don't fail to read the small advertisement of Prof. Paine in this paper this week, and get his book free. Prof. Paine is doing a good work in Philadelphia, and everybody should know of it.

Charles A. Roberts, of East Wilson, N. Y., bad thirteen scrofulous ulcers on his face and neck. Hood's Sarsaparilla cured them.

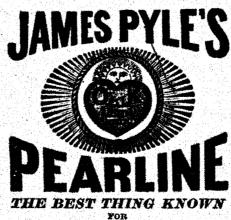
BUY SALZER'S (La Crosse, Wis.) SEEDS, Cala. Free,

BOOKS Readings, Dialogues, Tableaux, Shadows, Plays. Best out. Catalogue free. T. S. DENISON, Chicago, Ill. PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salvo

no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.



SEEDS Cannot be Surpassed. New Seed Catalogue for 1886. Free to all. Best published. Over 225,000 copies already mailed. You ought to have it. Send your Wm. Henry Maule, 1645 Filbert Street, Philadelphia. Pa.



Washing and Bleaching

In Hard or Soft, Hot or Cold Water. AVES LABOR, TIME and SOAP AMAZ-NGLY, and gives universal satisfaction. No amily, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with eatarth fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with eatarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. Abbey, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. Thompson, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

NO MORE ROUND SHOULDERS! KNICKERBOCKER SHOULDER BRACE and Suspender com-bined. Expands the Chest, promotes res-piration, prevents piration, prevents
Round Shoulders, A
Perfect Skirt Supporter for Ladies, No
harness—simple—unlike all others. All
sizes for Men, Women, Boys, and Girls. Cheapest and
only Reliable Shoulder Brace. Sold by Druggists and
only Reliable Shoulder Brace. Sold by Druggists and
only Reliable Shoulder Brace. Sold by Druggists and
only Reliable Shoulder Brace. Sold by Bruggists and
onl



I have a politive remedy for the above disease; by its use thousand of cases of the want kind and of long standing have been cured. Indeed, so strong keny faith in its effect, that I will send TWO BOTTLES FREE, together with a VALUABLETREATISE on this disease to any enfacer. Give enters and P. O. address.

DR. T. A. SLGCUM, P.I Pearl St., New York

(REVISED)

Home Book of Health or Newest Family Physician: 213th Edition Now Ready,

dives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off choiers and all infectious diseases, and presents modern treatment in ordinary aliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill health. 1252 pages royal octavo, dark leather, either terman or English. Copyrighted anew 1885—of the additions make in original issues—by the assistant editor, DR. JOHNSON H. JOHDAN. Physician to the Cincinnati Choiera Hospital in 1849.

Reasons Why Every Family Should Have It

1st. It is an Approved Medical Guide for the family. ist. It is an APPROVED MEDICAL QUIDE for the family, giving the symptoms and treatment of the diseases of men, women and children—a Doctor in the house—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for.

2nd. It is written in the plain language of the people. Any order of common intelligence can understand it. 3d. It contains the result of the life time study, practice and labor of one of the most noted writers of the country, and his labors have been largely supplemented.

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

5th. The work can be RELIED on. 6th. Those who have it may economize; expenses may be wolded, and time and money saved. 7th. It is more than a hook teaching how to cure disease

inasmuch as it will prove highly valuable to those who choose a wholly different class of remedles. It will teach ALL what to do to become good nurses of the sick, and good judges of symptoms, or indications of approaching illness. 8th. It is a "Home Book of Health," more important than the Family Doctor, because "prevention is better than cure." 9th. Who can attempt to calculate the amount of sick ness, disease and death familiarity with the laws of life and health would prevent? Without an acquaintance with the rules that govern our being, it is hardly possible to avoid violating them; and it is the plain duty of all, and e pecially heads of families, to become informed as to the means of preventing disease, preserving health, and prolonging life.

10th. It is, in all respects, well manufactured of good materials, and is furnished at a price within the reach of all. Experience has shown that no investment of time or money is so certain to bring in a rich return as that devoted to the acquirement of a knowledge of the physical laws of health—how to take care of the body.

gy This "Newest" Revised edition has been carefully amended and improved throughout, and furnishes one-fourth increase of reading matter over prior issues. This book will be sent post-paid to any address where no agent is at work, on receipt of the price, \$6.50, by

DANIEL AMBROSE, Pub'r, 69 Dearborn St., Chicago, Ill.

ISAIAH DILLON) DILLON BROS NORMAL, ILL. DILLON BROS IMPORTERS AND BREEDERS OF

NORMAN HORSES. (Formerly of firm of E. Dillon & Co.)

NEW IMPORTATION

Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.

STABLES AND HEADQUARTERS LOCATED AT NORMAL, Opposite the Illinois Central and Chicago and Altou Depot, Street cars run from the Lake Eric and Wester and Indian apolis, Bloomington and Western Depots, in Bloomington, direct to our stables in Normal. Address.

DILLON BROS., NORMAL, ILL.

For Beauty of Polish, Saving Labor, Clean-liness, Durability and Cheapness, Unequalled. MORSE BROS., Proprietors, Canton, Mass.



\$250 A MONTH, Agents wanted. 90 best sell-ing arricles in the world. 1 sample free.

A PRIZE. Send six cents for postage, and re-will help all of either sex, to more money right away than anything else in this world. Fortunes await the workers ab-solutely sure. Terms mailed free.

TRUE & CO., Augusta, Me.



It is impossible to over-estimate the value of warm feet as this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and limbs, none would be without them. The insoles warm the whole body keep the vital forces up, magnetize the iron in the blood and body. It no other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure Rheumatism. Neuralgia and Swelling of the Limbs. Sia pair, to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send by mail to any part of the world. Price \$1.00.

PRAIRIE CITY NOVELTY CO., 69 Dearborn Street, Chicago, III.

MICHIGAN CENTRAL

THE NIAGARA FALLS ROUTE."

"So long as the waters of that mighty river thunder down to the awini depths below, so long as the rush and roar, the surge and foam, and prismatic spray of nature's cataractic masterpiece remain to delight and awe the human soul, thousands and tens of thou-ands of beauty-lovers and grandeur-worshipers will journey over the only railroad from which it can be seen. There is but one Nagara Falls on earth, and but one direct great railway to it."—Col. P. Donas in St. Louis Spectator. in St. Louis Spectator.

Trans stop at Falls View, near the brink of the Horseshoe Fall, where the finest view is obtainable without leaving the cars, cross the gorge of Niagara river on the great steel, double-track Cantilever Bridge, the greatest triumph of modern engineering, and connect in Union Depots, at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world.

River, the only four-track railroad in the world.

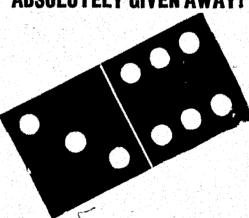
Falsce Cars through without change from Colcago, Toledo and Detroit to Grand Rapids, Saginaw, Bay City. Mackinaw, Toronto, Buffalo, Syracuse, Boston, Albany and New York, Also from Toledo to Buffalo, via Detroit and Niagara Kalls, connecting with train for Mackinaw. Univaledbining Cars.

Trains leave Chicago, foot of Lake Street, daily at 8:30 p. m., 9:05 p. m. and 9:55 p. m; and daily except Sunday at 6:50 a. m., 9:00 a. m., and 4:00 p. m.

No extra charge is made on the Limited New York Express, No. 6.

For information regarding routes, rates or accommoda-tions apply to any agent of the Company, or to O. W. RUGGLES, Gen'i Pass'r & Tk't Ag't. F. I. WHITNEY. Ass't Gen'i Pass'r & Tk't Ag't., CHICAGO.

DOMINOES **ABSOLUTELY CIVEN AWAY!**



Any reader of this issue of the Heligio Philosophical.
Journal, that will get three parties to join with them in or
dering each a set of our improved Noiseless Dominoes and
remitting 80 cents, will get their own set free; four sets sent
post paid for 80 cents. We want a boy or girl in every school
in the United States to act as agent. Every schools is
bound to have a set, as they will be all the rage this fall and
winter. They sell for 10 cents per set. We will furnish
them to any one wishing to act as our agent, post paid, at the
low rate of 75 cents per dozen sets. We will take postage
stamps in payment if desired. From 8 doz. to 12 doz sets
can be sold in any school. can be sold in any school. HOW TO DO IT:

Order 1 doz.
Order 2 doz.
Order 2 doz.
Order 3 doz.
Order 3 doz.
Order 3 doz.
Order 4 doz.
Order 4 doz.
Order 5 doz.
Order 5 doz.
Order 5 doz.
Order 6 doz.
Order 7 doz.
Order 7 doz.
Order 1 doz.
Order



Zeligio-Zhilosophical Journal

A A A COLL

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. " 6 months, \$1.25.

SINGLE COPIES, & 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 DANEC. All letters and communications should be ad-

dressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

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

Entered at the postoffice in Chiengo, 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 RE-LIGIO-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 re turned, 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 oldtime 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 guiltless 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 supposes the monument creeted 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

"Who in the world erected that pile to the heretic 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 safe-ty, 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

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 by an appropriation of forty thousand dollars stand, as doubtless it will be, by many mem-1 to pay for the erection of a crematory in the bers 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 Vienne, 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 prejudice the case; and, lest he might possibly escape, sent word to the Vienne 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: Cook County Woman Suffrage Society, at " 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

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 threne tomorrow.

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 namedthe 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 cencealment 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 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 Episcopalians say? Before they all know it they will be recognizing Spiritualists as seekers for light and truth. Steady and true and we win!

Mrs. Mary Ahrens and others addressed the 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 apon 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 if not of all, provide efficiently for meeting 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 seance 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. Har rison, 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 interpose a barrier of positive magnetism between the mediums and the manifestations, difficult for the spirits to overcome; hence the manifestations are never a complete, under such conditions, as where the medium is left free and untrammeled; but to the skep tic they are vastly more satisfactory. We will add that Mr. Evans is a young man, being about twenty-We will add two years of age. He has been a medium for inde-pendent slate-writing only since February last. That he possesses remarkable mediumistic powers, ie, with us, henceforth beyond question. His wife (nee 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 re markable characters in the State of Connect icut. 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 seventytwo 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 reconeile 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, Baptiste, and Episcopalians. 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. Elenor Martin is a success in answering scaled 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 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 prolesses never to rent to liquor dealers. 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 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 hysteric 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 neghborhood 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 fur 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; is nothing new in that. Abraham, Lot, Dabut if he wished to strengthen his statement he should invite Dr. W. B. Mills into the pulpit to supplement such sermons by giving names and descriptions of spirits present .-Saratoga, N. Y., Bagle.

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 IIlinois Press Association will be held at Centralia, 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 Progres Medicat, a method of treating rables by inoculation was discussed in a Leipsic 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

Dr. C. F. Harrington, a clairvoyant physician, residing at Madison. Wis., has been convicted of practicing medicine without a dipioma 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 heavenborn 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 vid, Solomon; pricets, 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."

Dr. Dean Clarke is lecturing in New England, with success.

The article by Judge Holbrook on the 8th page, treats of "Healing" under various names. It will be read with interest. He is followed by an article on "Mind Cures," is followed by an article on "Mind Cures," dig water holes and another to throw peb-and one on "Mental Science of Diseases and bles, We had not been there long, laughing,

The Carrier Dove for January, published at Oakland, Cal., comes to us this month very much enlarged and otherwise improved. It contains several well executed engravings, among which are those of Mrs. Watson and some of her co-workers.

A remarkable claim has been made on behalf of China. Wong Chi-Chun, who is looked upon as a most distinguished writer in his own country, has been reviewing the work of missionaries in the Celestial Empire, and has dealt specially with converts to Christianity. He asserts that no Chinese of good character ever become converts; that the "proselytes are poor laboring men and ignorant countrymen, with the addition of certain designing, unprincipled characters who become converts in order to gain a livelihood." Wong Chi-Chun is of opinion that turned toward me smiling as though he the doctrine of the Chinese philosophers and sages is exercising a much greater influence emong the educated classes in Europe than Christianity is doing among the educated classes in China.

In a Presbyterian Theological Seminary in Columbia, S. C., Dr. Woodrow, a Professor, taught evolution, and was suspended for his awful heresy that the brave old world grows better. A new set of trustees was chosen by the synods, a majority favorable to the Professor. They put him back at his post, paid his salary, asked him whether or not he would teach evolution, and he said he would not. Then he was asked to resign to stop the agitation and he would not do so, but is getting ready to go on with his lectures. The Presbyterian thinks it "a dark day for the institution," and some of the students are going away. A sad condition they are in! An hour a day spent in hearing lectures on the spiritual philosophy would be excellent; but we fear this blessing would be held a baue.

Publisher's Notice.

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

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

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

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

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

Three Spectral Priests-Materialization at Motts.

To the Editor of the Religio-Philosophical Journal: During the session of the Colorado legisla-

ture in 1885, I became acquainted with a young gentleman some twenty-eight or thirty years of age whose name I will call Trevino for lack of permission to use his real one. He was born an American citizen in New Mexico, on the spot where his ancestry before him were born Mexicans, while the territory was yet under Mexican and Spanish dominion. He is of an old and distinguished family, and his parents being well-to-do in this world's goods, he has enjoyed greater advantages than the majority of his race, having received a liberal education in Paris, whither he was sent at an early age. He is, therefore, proficient in the French tongue in which he pursued his studies, has a good knowledge of the language of his progeni-tors and ancestors, which is Spanish; and, lastly, he possesses the English vernacular to a degree so perfect as to be the envy of his less fortunate Mexican neighbors and constituents. Previous to coming to Denver

he had been living for sometime in the southern part of this state, where there is a large Mexican population, and as the bien-nial assemblage of the legislature usually attracts the capital city many citizens of that class to partake of the "loaves and fishes." Mr. Trevino also drifted hither. During his stay in the city he was a frequent visitor to my apartments where I usually have a plenty of Spanish as well as English literature, and he being of a literary turn, took pleasure in coming. Among my periodicals was the RELIGIO-PHILOSOPHICAL

JOURNAL, something new to him, and he became very much interested in it. He perused it quite attentively, and came across many things that caused him much astonishment, and he had a great many questions to ask. He was an ultra Catholic-not a very consistent one practically, but held to all the dogmas of his faith with a tenacity worthy a jesuitic priest. In fact he studied for the priesthood, but the life of continence and strict propriety expected of a priest not being exactly in harmony with his nature, he failed to take orders and turned his atten-

tion to the law.

APPARITIONS OF THREE FRANCISCAN MONKS.

One evening after having read something of a phenomenal character he broke out saying: "I want to tell you of something very mysterious that I once saw in company of two others who are still living, and who can corroborate what I say. But as it occurred in the place of my nativity amid Mexican surroundings and with Mexican companions, I must tell it to you in Spanish for greater freedom of speech. Well, my comrades, and I were boys from 12 to 14 years of age. We proposed going to a piece of woods two or three miles away for a day of sport and recreation, and started off full of fun and frelic. On reaching the woods away from all observers. we gave full vent to our exuberance of

we began slowly to retrace our steps toward home. On our way we came to a stream that at certain seasons of the year is of quite respectable proportions, but now it was nearly dry, but the clean white sand on its margin invited us to repose, and we threw our-selves down-one at full length, another to chatting and resting, when one of the boys looked up with great surprise and said, "there are three persons coming toward us." We all looked up, and sure enough there were three priests in their official robes and broad brimmed hats approaching us. I have never seen priests dressed as they were, except in pictures, and never saw apparel like theirs until years afterwards when I went to Europe. Slowly they came toward us until their features were plainly discernable. But we had never seen the like before and we all three jumped up and took to our heels and ran away thoroughly frightened. We looked neither to the right, to the left, nor behind us; but swift as the wind we ran until we were breathless, when we ventured to stop and look back, but to our amazement the three priests were not far behind us coming up leisurely and slowly, but certainly toward us. I tried to have my companions stop and wait for them to come up, for there was nothing in the faces of the monks to inspire dread; in fact they were benign and pleasant. They came very near when one of them would speak, but just then my two playmates started off on a run again, and I felt as though I must follow suit. A half a mile further and we would be at my father's gate. and we ran until we reached it, and on turning we saw our three priestly followers, coming on at the same calm and even march. The dogs ran out to meet us, barking, and we hurried in, slamming the gate after us. Father was there, and wondering at our exhausted and strange appearance, for we could only articulate 'three priests out there folor any living being in sight. The neighborhood was searched without a trace of any one being found. We therefore concluded that we had seen apparitions, and the convictions have remained firm with me ever since that such was the case. As I said at the be-ginning, my boy friends are now men and will vouch for the truth of what I have said, for we all saw the same thing. I may here remark that other children, at different times saw the same ghostly wanderers and in the daytime. The wherefore of their appearance is a mystery. But that there was no illusion about it, you may depend upon; I saw them with my own eyes.

GIVE THE DEVIL HIS DUE.

Much has been said in pro and in contra of Mr. Mott's mediumship for materialization— I speak of the Kansas City medium. Even the Religio-Philosophical Journal has asserted that if the testimony of reliable persons was of any account whatever, the phenomena of materialization, so-called, had at times taken place in the presence of this medium. I have listened to the statements of people who have visited Mr. Mott, which have | night, and the prospects are fair for his reoften been quite at variance, and I have neither had "oh! yes, or no" to say in reply, for "where doctors disagree who shall decide?" But I have something to relate of recent occurrence that would seem to bear out the Journal in its assertion last summer sometime take place at Mott's scances.

Two sisters of Swedish birth, who at one time resided in Denver went to Leadville, and was Sophia, and that of the other was Lena, and the latter was a married woman. Early last spring there seemed to be a prospect of a boom at Aspen, a new mining town on the other side of the range, and the sisters concluded they would transfer their boarding house to that point and take advantage of the rush that was expected. They had not been settled long in their new home when Lena was taken sick and died of pneumonia, after a six days' illness. This was in June last, and Sophia and her brother-in-law returned to Leadville and opened up the old place. Sophia was heart-broken over the death of her sister, for she was all the relative she had this side of the ocean. While living in Denver she had heard something of Spiritualism-had visited mediums and had become much interested in the subject, and now she yearned to hear from her sister if such a thing might be possible.

Finding it necessary to go to Denver, and perhaps to Kansas City for the purpose of making purchases, she resolved upon visiting some mediums. In Denver she called upon Mrs. Logue, a reliable medium, but one who does not give professional sittings, and while telling Sophia to whom she had better apply for a scance, was herself thrown under control, and told Sophia that she saw a man and a young lady whom she thought to be her father and sister. The father wanted to be forgiven for something he had done in his lifetime, and both sister and father said that if she (Sophia) would go to the medium in Kansas City, they would try and materialize, though this last was said in answer to a question.

Sophia went to Kansas City, and on the first evening of her arrival she sought the residence of Mr. Mott, was met at the door by a lady to whom she made known her desire of being admitted to a scance. This was granted, and she entered the scance room where several had assembled, and Mott entered his cabinet. Sophia was the first one to be called up, and the control said: "You are a Swede, are you not?" and she gave an affirmative answer, but she had taken good care not to reveal her name or from whence she came. The control continued:

"There are friends here who wish to see you and especially a sister." Sophia went to her seat and others were called up, when presently she was told that her sister would now see her. She went to the cabinet and saw what purported to be her sister, but she did not look quite natural, and Sophia said so, when the form said: "O Sophie, Sophie, how glad I am you have come; I wanted to see you so much. Don't mourn for me any more I'm glad I am here for my children are all with me now. Tell my husband not to mourn for me. When you were in the back kitchen taking on so about me I was with you and tried to comfort you, but I could not make you feel my presence. I am glad you exchanged rings with me. Do not go to the grave any more, for I am never there unless you go to visit it," and the form now began to look quite like the departed one.

In explanation of the above Sophia says that after her sister was gone, she went out into the back kitchen alone and wept bitterly; that when the undertaker was placing the corpse in the coffin she asked him to remore the ring from her sister's hand, and she took off her own and thus the rings were spirits and conducted ourselves as boys will.
We gamboled, jumped, beeted and dimbed of paying frequent visits to her sister's grave, trees to our hearts' content, which was not discontinued until we were tired out, when had a sister or that that sister was a married woman, and had had children, for she was a perfect stranger to every one in there, andwas only for the first time in K ansas City. Further conversation ensued, as fol-

"Sophie, what did you do with my black

"Why, Lena, you had no black dress."
"Yes, I had a black dress, but never mind ou will remember it. And those large

white spoons of grandma's—I want you to have them now. Always keep them." After leaving the scance room, Sophia called to mind that her sister was correct about the black dress. The "white spoons" were silver table spoons that had been handed down as an heirloom, and as Lena was the elder of the two sisters they had fallen to her.

Sophia asked Lena if she would appear to her as she was laid out, and she appeared in a night dress. "No; Lena," said Sophia, "that is not as you were laid out; can you that is not as you were laid out; can you not show yourself to me as you were robed when buried?" And immediately Lena appeared in a maroon colored satin, which was a dress that Sophia had bought for her, but which had not been finished at the time of her death. Friends took hold and finished it, and in this the body was dressed at the time of burial." The test was sufficient for Sophia. Her father came to her and said Forgive me, my child, for causing you and Lena so much trouble, and depriving you of your home." This referred to their father's second marriage, which compelled them to go out into the world among strangers to seek their own support. Sophia returned to Denver and Leadville very happy in the firm belief that she had seen and talked with her beloved sister. The tests as related were certainly quite striking, and if in every par-ticular they are true I see no reason why Mr. Mott should not have the credit of it.

A DELICATE OPERATION.

Denver, Jan. 13, 1886.

Joseph Whye, a Farmer, has his Left Kidney Removed, and will Probably Recover.

EVANSVILLE, Ind., Jan. 21.—A most delicate surgical operation was performed yesterday afternoon at the City Hospital by Dr. J. C. McClurkin, assisted by Drs. Hartloff, Kirth, and Hodson, in which Joseph Whye, a farmer of Warrick County, was relieved of his left kidney. The patient came to this city last March and has been confined to his room ever since with an abscess of the kidney. He placed himself under the treatment of Dr. McClurkin, who has on several occasions operated on the patient, opening the loin, from which a large amount of bloody pus passed out. Yesterday afternoon Whye was placed under the influence of ether, and the operation of removing the kidney was made. The operation revealed only a shell, or sack. the greater part of the organ having passed away in the form of pus. Operations of this character are very rare and exceedingly dangerous. The patient is resting easy to-

Scott's Emulsion of Pare Cod Liver Oil, with Hypophosphites,

ITS USE IN LUNG TROUBLES.

Dr. HIHAM CADORETTO, of Jacksonville, Fla., says: I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c., 50c. and \$1.

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

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

Glenn's Sulphur Soap heals and beautifies, 250. GermanCorn RemoverkillsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothacke Drops cure in 1 Minute, 25c.

Business Notices.

Hupson Turrie lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. T-legraphic addresse, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stainps. Money refunded if not auswered. Send for explanatory circular

MB. CHABLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd S₁₁ New York City.

The Society of United Spiritualists.

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

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidles Aid Society meets every Thursday, 8 to 10 P. M.
John Jeffrey, President; S. B. Nichols, Vice-President; Miss
Lulu Beard, Secretary; A. G. Kipp, Freasurer.
January and February.—Hrs. A. L. Luli, of Lawrence

The Ladies Aid Society meets every Wednesday afternoo at three o'clock at 128 West 43rd Street, New York. The People's Spiriton! Meeting of New York Chty, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square. FRANK W JUNES, Conductor.

· With a very Large Mumber of



PHOPLE thread is really the substantial article of liet; and one can readily imagine how wriens the physical consequences would be if poor bread, heavy, sogry and ill raised. Is constantly taken into the

Warner's Safe Yeast

A Pure, Dry Hop Vegetable preparation which is guaranteed to be pure and wholesame, is prepared on the health preserving priocipis. Price 10c. a box, 10 cakes in a box stough to make 40 Leaves of Brend, and if your Gre-cer does not heep it, send for it by mail

Warner's Safe Yeast Co., Rochester, N. Y.

WORK FOR ALL. \$30 a work and expet ses paid. Outfit worth \$5 and particulars free. P. O. VICKERY Augusta, Maine.

"WE THREE ARE ONE."

A good book sent free. Address Prof. W. Paine, 250 S. 9th St., Philadelphia, Pa.

DO YOU SING?

Then send 85 cts, to me for the new song, "Touch thy Havp Gently," It is fine. WM. A. MAY, Box 3442, New York, N. Y ANTED An active Man or Woman in goods. Salary 875, per Month and Expases. Canvassing outlit and Particulars FREE. STAN-DARD SILVER-WARE Co., Boston, Mass.

BUSINESS AND MEDICAL PSYCHOMETRY MRS. FANNIE M. BROWN, 500 W. 60th St., New York City.

Five business questions answered for 50 cents. Ten questions or a full business letter. \$1 (10. Medical Examination and advice (from lock of patient shair) \$1.00.

DICKSON SCHOOL -OF-

ELOCUTION, (170 State St., Chicago.)

H. M. DICKSON, PRINCIPAL.

(Author of the "Science and Art of Elecution.") 9th YEAR-OVER 200 GRADUATES.

Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.

The Crop and Market Reports alone are worth en times the subscription price to any farmer; all other departments equally valuable. Only \$1.25 a year. Sample copies free; write for one. FARMERS' REVIEW, Chicago, Ill. State where you saw this adv.

Mason & Hamlin

ORGANS:

bitions for eigh teen years. On

154 Tremont St., Boston, 46 E.14th St. (Union Sq.), N. Y 149 Wabash Ave., Chicago.



THE ESTEY ORGANS have been favorites for years. No Organ is constructed with more care, even to minutest detail. Skilled judges have pronounced its tone full, round, and powerful, combined with admirable purity and softness. purity and softness.

Illustrated Catalogues sent free. ESTEY ORGAN CO., Brattleboro, Vt. 188 and 190 State St., Chiengo. 203 North Broadway, St. Lania. Cor. Broad and Alignment St. 1986.

JUST PUBLISHED.

THE RECORD OF A MINISTERING ANGIL.

-BY-

MRS. MARY J. CLARK.

The pages of this book are written with the view of lifting said hearts out of despair into the sumpy region of hope and courage and faith. Cloth bound, pp. 289. Price \$1.00; postage 9 cents extra. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SCIENTIFIC THEISM.

By FRANCIS ELLINGWOOD ABBOT, Ph. D. By Francis Ellingwood Abbot, Ph. D.

This work includes the substance of a lecture delivered last July at the Concord School of Philosophy. It is part of a new philosophy of Evolution, vitalized by the principle of Universal Endocosmic Releology and by the substitution of the Organic Theory of Evolution for the Mechanical Theory advocated by Spencer and Haeckel. Its purpose is to philosophize the scientific method, and to show that modern science, interpreted by its philosophized method rather than by its non-philosophic special results, leads, not to Atheism, not to Agnosticism, not to Idealism, but to a Realistic Spiritual Theism which will satisfy both "the head" and "the heart."

1 vol. 12mo. Price, \$2.00.

MAN---WHENCE AND WHITHER?

BY

R. B. WESTBROOK, D. D., LL. B.

Author of The Bible-Whence and What?

This work is a robust answer to the assumptions of Materi alism and the myths of theology, and pungently puts about all that can be said for the existence of God and the future life of man 1 Vol. cloth. Price \$1.00. He of man 1 Vol. cloth. Price \$1.00.

For sale, wholesale and retail, by the Religio-Philosophi
CAL Publishing House, Chicago.

BOOKS

Spiritualism,
Psychical Phenomena,
Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST

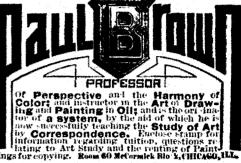
JNO. C. BUNDY, Chicago, III For sale, wholesale and retail, by the RELIGIO-PHILOSOPHY

HAVE YOUSEEN END 25 CENT and we we will send one with a bottle

OUR FAMOUS WOMEN. SO ACRY-for this new book by Mary Clemmer, Marion Harland, Harriet Beecher Stowe, and other Em-nent Writers. Unequaled in Authorship, Fine Ilius trations, Low Price and Great Popularity. Agents making his profile. Annis now for Circulary Special

PRAIRIE CITY NOVEL 'Y CO., 69 Dearbo, a-st., Chicago. COOD NEWS TO LADIES.







GOOD AGENTS can resp a splendid harvest, as the Soldier's Record are inequaled. Children of Soldier's Record are inequaled. Children of Soldiers prize them highly. Every purchaser is made a subscriber to our paper. For rull particulars and sample outflieddress, The CHICAGO LEIGERS, 371 Franklin street, Chicago, Ill.



THE GOSPEL OF NATURE.

By SHERMAN & LYON.

Authors of the "Hollow Globe,"

The authors think this book contains many startling ideas that are calculated to dispet the mystification and muravel the numerous difficulties by which thinking minds have been environted concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The soul of Things: Intelligence: Intellect; Discords: Progression; Justice; The Science of Death; The Confounding of Launcage: Spirit Abodes; Spirit Hography. Upth, \$2,00.

Por sale wholesale and retail, by the Religio-Puilosophi-lal Publishing House, Chicago.

WOMAN.

A Lecture on the Present Status of Woman, Physically Mentally and Spiritually, The Divine Law of True Harmonia Marriage, Marriage and Divorce.

BY MRS. DR. HULBURT. With an introduction by Mrs. Dr. Richmond. Price, 20 cents, postage 2 cents.

For sale, wholesale and retail, by the Religio Philosophe-cal Publishing House, Chicago.

HOW TO MAGNETIZE.

MAGNETISM AND CLAIRVOYANCE.

A practical treatise on the choice, management, and capabilities of subjects with instructions on the method of proced-

By JAMES VICTOR WILSON.

This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mesmerism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of Every one investigating the psychic phenomena should get and read this little book. 104 pp., 16mo, Price 25 cents. For sale, wholesale and retail, by the Religio-Philosoper-CAL Publishing House, Chicago.

JUDGE WAITE'S HISTORY

THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete expose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual. manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published.

Price \$225, bound in cloth. Postage 15 cents. Full sheep. binding, library style, \$3.00. Postage 15 cents.

Land Town

➡+※HALF A MILLION GARDENS※+━>> Seter Hendersonia Our Seed Warehouses, the largest in New York, are fitted up with every ap-pliance for the prompt and careful Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sales, 2% Million Plants. Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and Mustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (In stamps) to cover postage.

PETER HENDERSON & CO. 35 & 37 Certiandi Si.,

PETER HENDERSON & CO. 35 & 37 Certiandi Si.,

Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal, The Soul's New Year.

BY ELIZABETH LOWE WATSON. My soul, awake, that thou mayat see What Heaven kindly proffers thee!

A bright New Year which thou art free To make Joy's own eternally!
A leaf of time, all glistening white,
L'neullied save as thou shalt write Thy thoughts and deeds as yet undone, Thy noble triumphs yet unwon, And all the bleesed things that wait For thee within the Future's gate!

Why shouldst thou let the buried Past Its spectral gloom o'er the New Year cast? Dead joys shall resurrected be, Like Souls when from the flesh set free, Aglow with holy happiness.

Aglow with holy happiness.

Then dip thy pec in living light
And on these stainless pages write
What thou it be glad to read again
And have to all the world made plain,
With engal areas or leading too. With angel-eyes on-looking, too— The good, the beautiful and true.

If thou hast suffered mighty wrongs Which silenced life's melodious songs; If Hate hath thrust its poisoned dark Flercely within thy inmost heart, And Envy enatched the fairest flowers That bloomed within life's summer bowers; If Slander with its viper-sting Hath turned to bitter Love's sweet spring. And left a shadow cold and chill Where once was Hope's ecstatic thrill; If Death has laid his mighty spell On friends beloved, until there fell An awful darkness, with no ray Of light from life's eternal day-Though all these griefs, oh! Soul, were thine In days now past, a Power divine Will make of them a source of good! All great truths feed on martyr-blood; The sweating brain and bursting heart Doth energy divine impart To evolution's onward roll Within the realm of thinking Soul!

Forget thy wrongs in eagerness, The wrongs of others to redress— Then shall life's songs again outpour Clearer and sweeter than before, And let the hate that's aimed at thee By thy own magnantialty, Be turned to love—then balm shall flow And thy heart be stronger for the blow!

Be generous; let envy's sueer Call forth from thee sweet Pity's tear; Rejoice that thy flowers look so fair And breathe sweetness for the common air, They will not sooner fade and die! A noble life will refute the lie By slander hissed; then take no care That deeds be told by trumpet-blare— Goodness immortal springs, though thrust Ten thousand times into the dust!

And, oh! what power can elay true love? Each stroke, each trial can but prove Its deathlessness; a light divine That doth e'en through the grave's gloom shine! It melts the tear-mist from mortal eyes And draws their glances to the skies; Unlocks the gate that darkly swings Twixt broken hearts and angel wings, And blends our prayers with th' ans'ring breath Of friends transformed by wondrous Death.

Then, soul, be strong and bravely write Upon the New Year's page so white, Thoughts that shall glow like living light! Oh! tune anew Love's silver lute, And strike the gentle chords long mute, Let ev'ry day of the New Year be Brimfull of Truth's sweet melody— A Joy for all eternity.

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 stone mansion. Until three years ago it was never without a tenant, and in those days was the scene of many joyous social assemblies wherein figured wealth and heauty. The mansion was suddenly vacated, but its splendid appointments and desirable location soon brought it other occupants. Their stay was brief, and again new comers took up their abode within its walls. Moving out and moving in then became a common occurrence, until finally is was noised about that the building was haunted, and for nearly two years the "To let" card which is nailed to the door has brought no response. The experiences of persons who have sought to make the tately structure a pleasant home, but who were driven to other shelter by what they earnestly aver to have seen and heard, furnish a ghost story that occasions unusual thought, from the fact that the recitals are those of residents of eminent reliability and not prone to sensational narratives. In the dead of night, it is alleged, occupants of the man-sion have been awakened by sounds like the tramp of many feet. Doors have been opened in the most mysterious manner and shut with a slam that startled. Tables have moved across the floor and chairs have fallen as though pushed by unseer hands. One man who had resolved to brave the peril of an investigation followed the sounds of the tramping feet from the first story to the topmost, and his only reward was a thrilling shrick from as he presumed, a supernatural being. Another member of the family who occupied the house de-clared that one night, just before the usual racket began, a white clad figure was seen to move acros the parlor, look at the clock on the mantel, and, with a sigh or groan, vanish as though turned into air. The declarations of others who have passed sleepless nights among the strange visitors vary in their de scriptions of the agonizing sights, but all point toward the presumption that no mortal can live peac fully in the grand house. Policemen who patrol the beat on which the mansion is located tell of a pale face presed against the window panes after midnight and of strange lights flickering within. The shop girls in coming from their work at night, either avoid the block that contains the haunted house or else hurry past on the opposite side of the street. Last winter, the owner, William Crowley, determined to occupy the structure, but after a brief occupancy with his family he removed to other apartments. Recently a party of young men volunteered to pass one night in the building. When the appointed time came only two of the company appeared to receive the keys, and then their courage weakened, and they concluded not to interrupt the revels of the ghostly band. Mr. Crowley, convinced that the mansion must fall into decay, has just sold the property for \$9,500, about \$20,000 less than its real value were there nothing to detract from its worth. What the new owner will do with his purchase is not yet decided upon. It is reported that he will dislodge the "spooks" by demolishing the house and erecting another residence.—Chicago

G. W. Antisdale writes: I will tell you hav I came to be a Spiritualist after training my children in the Methodist Sunday School for about twenty years. On my return home on one occasion, my oldest daughter went into her room to change her dress; a loud rapping commenced on her bed. This frightened her very much. She started to leave the room but on the second thought returned. She had heard of spirit-rappings, and thought that spirits might be ent. My family became interested in the mani present. My family became interested in the manifestations, sat down to the table, and the same rape came thereon. I witnessed the manifestations, and soon after accepted Spiritualism as one of the greatset boons that ever came to man.

It is said that a New York scientist is devoting 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 membraneous lining. His object is to make a study of the changes and processes by which life is developed from the ovum. From a utilitarian point of view, transparent eggs would be a designature for the purchaser.

Church of the New Spiritual Di-ponsation.

The state of the s

> To the Editor of the Religio-Philosophical Journal
>
> A real Manitoba blizzard reached the city of
> churches Saturday, Jan. 9th, and the fair weather Spiritualists who opened a crack in their doors and felt the keen bracing air from the north-west Sunday morning, concluded they would stay at home during the day; hence our audiences were small, and composed of men and women who are faithful under all circumstances, to aid and work to maintain and up-hold public meetings. The subject selected by the controls of Mrs. Luli for the morning discourse was "Immortality, some of the proofs thereof." She said: "The great throbbing heart of all humanity ever reaches out to the beyond, to not only grasp the thought that the soul is destined to exist for all eternity, but also there is an inherent desire to fathom the problem by all the attributes of the soul. In the struggle of human life the intuitions and the reasoning faculties of man, have seen the ever re-curring struggle of vice and sin on the one side, and reason and conscience on the other. All through the ages, here and there, there have come to certain minds gleams of everlasting light, that has light-ened up the pathway of nations, and which stands

> reaching out to know whence and where all humanity is drifting. "In a future world and in another life the failures 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

> in the world's history as a reacon light pointing to another world and another life to solve this problem of human sorrow and human sin. This is shown in

all movements and systems, ever evolving from crude forms of civilization, something better. This is seen in the evolution of human thought, when

of the infinite "Here and there a soul has hada 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 evihence 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 tending to change and higher unfoldment. Link by link there is made a constant chain of evidence, showing a creative power. Science is tracing the progress of this evolution in the natural world, of a systematic design in the great architect from the lowest form of plant life through all other forms up to man as an intellectual and conscious individuality. The study not only of the Kingdoms below. to man as an intellectual and conscious individuality. The study, not only of the Kingdoms below, but of humanity itself, gives promise that there is to be a better life in the Spirit-world. We believe human life is divine and eternal, because it is an emanation from the divine life. Man in his finite condition reaches out to learn of the plans of the infinite, and falls from his finite conditions and surroundings. This thought of immortality because and roundings. This thought of immortality has secured a more glorious awakening by the ministrations of angels, by the open communication between the two worlds. This struggle of all souls for more light and faith, is the only one that can satisfy this long-ing, this want, born with all humanity. It comes to show that the physical death does not end all, but that it is the commencement of the real life, the real progress of the race. Spiritualism demonstrates that man's soul is indestructible. Spiritualism comes to you as the motive power and incentive to a better, nobler and truer life here and now. It gives you glimpses of the beyond, by the presence and messages that come to you from your own friends. This faith of ours comes to humanity as a ray of celestial light, giving clearly to your soul by the presence of those who have preceded you to the Spirit-world. The birth of the new-born spirit into the other life, so often seen and described by clairvoyants, is a further proof of the conscious life of the individual, and that man must, in accord with divine law, live forever. This is enough of divine life, of this defice power in every human soul to grasp and hold this truth. Spiritual phenomena will continue to furnish the proofs that the soul of man is immortal, and that it will continue to grow and world for it is a law of the universe. and unfold, for it is a law of the universe. God's eternal love touches every soul, ignorant or sinful; all are his children, and heirs of immortality. May you all feel the baptism of this thought. May it come to your souls and strengthen you for the cares, burdens and responsibilities of this life. It is this thought and the evidence that comes with it, that blnd man to man in a brotherhood that will be in harmony with the divine."

Mrs. Luli gives full and clear descriptions of spirits liter 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 of mind, because her prayers had not found an answering response. Her visitor was a devout church woman. The speaker asked her if she expected that her reading the printed prayer of the church, would bring to her the desired result, and replied, "Why not?" The speaker said that she knew of an instance where prayer had been answered, but in this instance, it took 68 years for its accomplishment. The argument was that the earnest aspirations of every human soul could touch some higher source and find its answer. Dr. I. M. Comings said that he had been brought up in the Baptist church and had prayed after the

manner of the people in the churches. He found that no two of his brethren had the same idea of God, or how he could answer their prayers. In the new light that had come to his soul by the reveal-ments of the spiritual philosophy, he could see how that spirite, who were with us and were cognizant of our wants, could in a certain sense, answer them. At our developing circle on the 10th, several persons were more or less influenced. One man was able to talk some: a lady's hand was controlled in an attempt to write, and others were more or less influenced. Mrs. Pike announced that she would be glad to have all who had been influenced, to meet at

her rooms some evening during the week for further progress and development. The session was a very pleasant and harmonious one, and not withstanding the severity of the weather, twenty-five to thirty S. B. NICHOLS. were present and took part. Brooklyn, N. Y., Jan. 11, 1886.

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 Somerset laden with coal. During her trip the Jordan damaged one of her bowers and the captain sent it away for repairs. A week ago Saturday it was returned, and while superintending the unloading of the anchor from the car at the dock Captain Thrasher was thrown between the cars by the sudden starting of the train and killed. The crew had previously been discharged, leaving only the mate, cook and cabin boy aboard the schooner, which lay at the iron works dock. The day after the Captain's death the mate seemed nervous and looked as though he had slept but little. The next day he told a man in the iron works that he didn't want any more tricks played around that schooner in the night. "Some-body was aboard last night," he said, "and kept me awake for hours with the most outrageous performances you ever heard. The boy and I turned in about nine o'clock. I must have slept two or three hours when I awoke suddenly, with a feeling that something was wrong, and I heard the Captain's voice giving the order, "Take hold of that anchor.' I might have thought I had been dreaming if the boy hadn't heard the same thing. He said he'd heard a voice like the Captain's but supposed it want he voice like the Captain's, but supposed it must be me. Just as I was doeing again I heard something going on up for ard on deck. I thought it might be the cook wreetlin' barrels about, and paid no attention to it until I heard a fearful thump on the deck. Then I sprang up and rushed up the companion way and looked around. I couldn't see a soul on board, and after waiting a while I went below and lay awake until daylight. When I went on deck I found that the anchor had been dragged from the bows aft nearly to the waist. It takes a good many men to handla that plant of them and have if yet the I to handle that piece of iron, and how it got there I

don't know. The mate and cabin boy quit the vessel and left town after their second night's experience, but the colored cook remains. He does not believe in ghosts, and says it was rais, but the mate's story has produced such an impression that it is difficult to get a new crew, and several abie-bodied men have refused the position of night watchman, notwithstanding the inducement of \$5 a night.

The Burmese capital, Mandalay, is said to be in-fected by hordes of small black pigs, which are pro-tected by the Government as scavengers.

MATERIALIZATIONS.

10 the Editor of the Heligio-Philosophical Journal: Some Spiritualists and nearly all Christians disbe-Some Spiritualists and nearly all Christians disbe-lieve 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. All persons' experiences differ more or less. The seer, Andrew Jackson Davis, walking with Swedenborg, lost sight of him at the end of their journey or the locality for which they were bound. Davis wondered why his friend had separat-ed from him. Swedenborg replied that he was with ed from him. Swedenborg replied that he was with him to the end, but that the conditions had so chang-ed that Davis could not see him. And so it is in our investigations of the spirit phenomena—some people are decidedly more receptive to spirits than others; some persons natural make up is repellent to spirit some persons' natural make up is repellent to spirit approach and intercourse. On one occasion, twenty of us sat in a circle with Mrs. Hollis, the medium. After waiting for nearly an hour, Mrs. H. remarked that it was no use to sit any longer, for no manifestations could be obtained. As the people were leaving the room, I requested two or three to remain, when I never witnessed more satisfactory manifestations. Mr. Nolan, the controlling spirit, in reply to my inquiry of the cause of the failure of the first circle, remarked that a stranger present from a distant State, who was a Spiritualist, was so constituted by nature, which he could not help, that his magnetism was so dark it could not be mixed with that of the others. Here was one person who in consequence of no desire on his part, defeated the consequence of no desire on his part, defeated the manifestations.

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. Modern spirit materialization is as yet in its embryonic state, and but little under-stood by mortals, for it is concealed by the most substood by mortals, for it is conceased by the most sub-tile laws of nature, of which the spirits have not, as yet, been able to fathom, notwithstanding the most profound spirit chemists and scientists are constant-ly experimenting in that direction.

Spiritualists ought to comprehend the fact, whether outsiders do or not, that spirits are at work investigating in order to obtain results. It was to have been expected that professional jugglers and pretending persons to mediumship would for gain undertake to simulate the genuine phenomena; but the most debased are the dishonest mediums who mix their fraudulent devices with the real to deceive. To denounce Spiritualism on account of tha requirement of the counterand ignore the genuine on account of tharatanty, and ignore the genuine on account of the counterfelt, would blacken the character of every priest and minister in the land, if to be judged by the short-comings of a percentage of a like class, which no reasonable and charitable person would think of do-

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 juform us how the apparitions we see are so suddenly created? What are the different integral parts, comprising the whole, as well as the modus operands of making those apparent full-form bodies, on some occasions far more perfect than at other times? Occasionally these bodies appear in their locomotion, limbs and vocal powers just the same as mortals. They seem also to possess flesh and bones just the same, but, in fact, do not, because in the twinkling of an eye they can vanish, or in other words, dematerialize. Some of these bodies that can walk around, seem as light as astral bodies, and can take horizontal positions suspended in the air. Their weights will change in a few minutes, many pounds. Sometimes they will present the front part of the body, as appearing to our senses, as solid, while, in fact, it is a mere shell, without back, and yet move about, converse, and shake hands at times with mortals. Who can ex-

plain the wonder?

The whole Christian world for nineteen hundred years has been laboring under a fatal error, basing the resurrection of the physical body on 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. Jesus rose in a new materialized body. Now if there can be shown a single individual on this earth, who was he shown a single individual on this earth, who was as unselfish, pure and spiritual as Jesus, we can find a person who, when he shall have passed the so-called ordeal of death, will rise as Jesus did in a body materialized for the occasion. The power which removed the stones from the door of the sepulchre, could also have spirited away the body. Why Jesus would not shake hands with his faithful terialization would not admit, just as I have experienced dozens of times. At one time the materialized spirit would shake hands with me; at another time it would not.

Christians lay great 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 material-ization. Jesus treated the case from the standpoint that his friends who saw him could not realize and regard him only from a materialistic standpoint. Paul, in the 15th chapter of 1st Corinthians, clearly states the case: "But Good giveth it a body as it hath pleased Him," All flesh is not the same flesh. There are celestial bodies, and bodies terrestrial. It is sown a natural body, it is raised a spiritual body. Now this I say, flesh and blood cannot inherit the kingdom of God." Now Jesus passed through matter in his body, and on several occasions he vanished in the twinkling of an eye. It is just as a forcorriate

in the twinkling of an eye. It is just as appropriate to use the term dematerialization.

In my experiences, it my reason and common sense aided by my senses, is to me of any value, I have seen hundreds of so-called materialization of spirit bodies. I have seen but four or five of my im-mediate relatives; all but one I could not identify by appearances—only by what was detailed through conversation. One, a brother, appeared to me a few days after his so-called death and burial, looking as natural as he did while in the flesh. He grasped me by the hand cordially, and in that condition, van-ished or dematerialized, seeming to pase downward through the floor. The last I saw of him was the crown of his head, which appeared to be illuminated, while a dense white vapor ascended upward.

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 down the ages. Barring attempted fraud simulations, there is a phase of transfigura-tion of the medium, I having witnessed some beautiful ones.

I cannot close this communication without entering my earnest protest against the Christian doctrine of a physical resurrection. It is against reason, science and chemical analysis. It is argued profoundly against by St. Paul, and remains unsup-ported in the example of the resurrection of Jesus, and disproved by modern materialization of spirits.

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

Washington, D. C. JOHN EDWARDS.

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. Can any of your readers tell me if the following extract from the Palmyra edition, is con-tained in the edition of 1874; or whether it was con-sidered genuine gospel by the revisers in 1884?

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, have led the people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none: For, I, the Lord God delighteth in the chastity of women. And whoredoms is an abomination before me, thus saith the Lord Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sake. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things."—(Page 127, Book of Jacob.)

Cairo, Ill.

Grouge W. Mosse.

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

BY B. R. ANDERSON.

A correspondent in the JOURNAL of the 26th of December resurrects a buried corpse in a manner so 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! I would beg leave to call attention to the following facts:

1. It is uneclentific to take as the initial point of

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-thou and the more heat at the pole than at the equator. As this method of computation is recognized. tor. As this method of computation is recognized everywhere, I need not stop to brace it by citing authority. When we consider the obliquity of the sun's rays on the polar regions, there is but little more to be said.

2. What reason has he to compute from the centre?

In finding the force of a heated body we should proceed from its surface, and not from its centre.

He has sesumed in his article (virtually) that the heated mass is a sphere (why not spheroidal at least?), and then measures from the centre of the sphere.

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. A swift rotation shows but little increase of temperature at the poles—perhaps no more than would result from simple conduction. But perhaps this childish experiment is unnecessary to show the proposed result, for it is well known that heat moves in the direction of motion, and hence that, after many thousands of years, the mass of molten matter within the earth would assume the form of an obwithin the earth would assume the form of an ob-late spheroid, greatly depressed in the direction of its inferior axis; but twenty-six miles depression would be sufficient to render all parts of the surface of the heated mass equally remote from the earth's surface. Even in that case, it requires no especial knowledge to see that the greatest internal heat would be thrown towards the equator.

4. The greatest number of volcanoes is nearest the equator, a fact of great scientific algorithms.

the equator, a fact of great scientific significant. 5. Would not reason lead us to suspect that since the temperature falls as we travel northward, it will continue to fall until we reach the pole?

Last of all, under the extreme obliquity of the sun's rays at the pole at any time, and with nearly six months' absence from that region, is not the supposition of a tropical region rather doubtful? True, we have needlums in all parts of the world, who could see a tropical climate at the poles no doubt of could see a tropical climate at the poles, no doubt of it; we have them here in Kausas. I know that such arguments have their force, still they ought not to overrule stern facts. Concordia, Kan.

A Burglary Prevented by Spirits.

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

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." Needless to say, the locks and fastenings were at once carefully inspected before retiring to rest; nor will I record the many wakeful moments which followed, and the fancy we heard windows opening and talking going on, and on one occasion a bell rung in the lower part of the house. But morning came, crisp with frost, and on going down we found that our spirit friends had faithfully warned and effectually protected us. effectually protected us.

On going into the garden the gate leading from ack to front was propped open by two huge stones: 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 close. At the back the kitchen window had evidentily been tried, but, it going very stiffly, our for-eigners had not succeeded in opening it. The front door bore marks of having had the two locks picked, for many scratches existed all round both key holes, recently made. The milkman, when he came at 5:30 to leave a can, as usual, thought he heard footsteps in the back garden, and found the gate then ajar, which he noticed as being unusual. Pity he did not

Here then was corroboration enough that the spirit friends knew all about it, and that the noises heard were not all fancy. But how about the noises, and the talking, and the

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 led the thieves to think some one was sleeping in the room, on 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. 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 en-camping 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 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 been much disappointed in my investiga-

tion of Spiritualism, that although I had had incontrovertible evidence of my own departed friends, yet the mediums always avoided me or rather never 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 as that you say better account for them. stances, so that you can better account for them. I must also premise 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 I any preconceived notion of what any of my guides were like. I thought perfect persists would guides were like. I thought perfect passivity would be the best.

I had been wakened up four times by my child, and on alceping 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 firstand a most brilliant light, like a number of firstrate electric lights, met my sight, so that I could not
raise my head, the light being so powerful that it
hurt my eyes even when closed. This light gradually subsided until I feit 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 halr, 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 kimed

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 direction of this church and congregation; 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.

Notes and Extracts on Miscellaneous Subjects.

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

A Meriden, Conn., church society took a literal view of their watch meeting on New Year's Eve by presenting their pastor with a gold timeplece. Paper rails are made in Russia. They are longer

than ordinary rails, and said to have a greater ad-hesiveness in contact with locomotive wheels. Mr. Sutro, of California is about to build an aqua-

rium 120 feet in diameter in the bay of San Francisco. It will contain every sort of sea anemone, mosses, and shell fish.

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

Sir Joseph Hooker has resigned the directorship of the Kew Bota. al Gardens, near London, which he has held since a death of his distinguished fath-er, Sir William Ho. er, in 1865. The English language consists of about 38,000

words, yet when a man is pulling on a tight boot or waiting for his wife to dress he nearly always in-vents 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 substi-

tute for the spider's web usually employed. In a recent inquest in London a physician testified

that the practice to which young mothers are addict-and of lying over their of at night caused the that the practice to warmen of a st night caused war ed of lying over their of a start of about ildren a year in London alone. In the American Journal of Insanity Dr. Pliny

Earl 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

A lunatic who escaped from the hospital for the insane at Buffalo two years ago, and has since been wandering over France and Great Britain, returned to 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 Harl of Guilford's death a few days ago was a singular one. While hunting in the Vale of Buckland he was taking a flying leap, 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 tobac-co. The unwise users of this compound are more considerate than tobacco chewers; they swallow the iuice. 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 con-cerning Pasteur's remedy for rables. "Suppose," in-quires 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 Detchon, the young American lady who has shone in 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 rewarded by a harvest of gold from the gray 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 un-conscious, but was fully restored to health in three or four days. The Deutsche Wochenschrift 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 psy-chrometer, instead of the wet and dry bulb now in use. In connection with this instrument thermometers having cylindrical instead of spherical bulbs will be used, and new hygrometric 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 9,506 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 sued 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. the package, and gave judgment for \$200 and costs.

Sixty thousand muskets of the old Springfield pat-tern have lately been sent from Western arsenals to the United States Armony at Springfield, Mass., to be made over. These were bought by the Govern-ment near the close of the war, but were never used. If sold 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 Montans. She was unable to tell to what particular point in the Territory she desired to go, but informed the ticket agent that she was en route to join her husband and had forgotten his exact address, al-though 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 Montans, and she accordingly received a ticket

The wonderful stories told of grain which had been made to grow after having lain dormant for thousands of years in the hands of mummies do not seem to have any foundation in fact. 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 mnumy having been grown. Some of the seeds found in mnummies have germinated, but as they produced plants—oats, for instance—not known to the Arabs of 8,000 years ago, it seems evident that they were systematically put in the hands of the mummles by the avaricious Arabs of modern

The German Emperor William, and the Imperial Princes pay the full tariff on all private and Govern-ment railways, whether it be for single tickets or for special trains, with the exception of the line befor special trains, with the exception of the line be-tween Cassel and Frankfort, on which the Emperor and the Emprese travel free of charge. Prince Bis-marck paid for all his railway tickets until 1870 when the Society of German Railway Administra-tions 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 2P. 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 is before you." Poor, dear Emma, how you will 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 house spin round, and in the shock the whole of the nouse spin round, and in the snock 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 corriege. A new paperams showed me as clear as 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 ream was realized three months and eleven days after I had it. It was exactly as I saw it. Now, how can the mind see an occurrence before it takes place? Are we then to believe in destiny?

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 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 is 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 door is not mad as the

der 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 hydrophobis.

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 reeignation 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 everywhere. They will find Dr. Pierce's "Golden Medical Discovery" a beneficent use of his scientific knowledge in their behalf. Consumption, bronchitis, cough, heart disease, fever and ague, intermittent fever, dropey, neuralgia, goitre or thick neck, and all diseases of the blood, are cured by this world-renowned medicine. Its properties are wonderful, its action magical. By departices

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 servante, sits down to roast turkey, chicken 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 troublee. Flattering commendations have been received from many prominent men, who speak from personal experience.

recommend their use to Dublic 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. Phelps, Pres. Mass.

The Edinburgh Medical Missionary Society reports the opening of its hospital in Hangchow. Many Chinese officials were present, and a number of the mandarins subscribed liberally toward the building. A large ward for opium patients was filled on the first day.

Money Makers

don't let golden opportunities pass unimproved; there are times in the lives of men when more 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 Nation-

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. Wab-REN. Rutland. Vt.

My Dawighter 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 1858 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 Na-tional 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 Pozzoni'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 Pellets" are perfect preventives of constipation. Inclosed in glass bot-ties, always freeh. 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 Middle-march' between Dorothea and Rosamond, saying that although she always knew they had, sooner or that although she always knew they had, so oner 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 erasure, 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 Etiot," by her husband.

Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hourseness, 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 effieacious. We further state, with all confidence, that Ayer's Cherry Pectoral

Cures Incipient Consumption.

Consumption is the blighting plague of In all cases of sudden ailments, affecting is invaluable for diseases of the throat and | affections, and always found it a speedy and been added to my life by Ayer's Cherry severe cold, which suddenly developed with what my physicians and friends and obstinate symptoms. My physician at supposed was Consumption. I was weak once ordered the use of Ayer's Cherry and emaciated, and coughed incessantly. I Pectoral. His instructions were followed. procured a bottle of Ayer's Cherry Pecto- and the result was a rapid and permanent ral, and, before it was all taken, I was cure." H. H. Woodal, Editor "Demoabout my business. I have been a strong crat," McConnellsburg, Pa., writes: and healthy man ever since." Mrs. S. H. "Ayer's Cherry Peetoral has saved my life. Jackson, Far Rockaway, L. I., writes: After having suffered for some time from "Ayer's Cherry Pectoral saved me from a disease of the lungs, induced by bad Consumption, many years ago." A. C. colds, and, when my friends thought I Bell, New Glasgow, N. S., writes: "More could not recover, I tried Ayer's Cherry than twenty years since, when a young Pectoral. In three months I was well." man, I had a terrible cough, for a long Horace Fairbrother, Rockingham, Vt., time. My system was run down, and writes: "A severe cold affected my my friends thought I was going into a de-lungs. I had a terrible cough, and the cline. By the use of Ayer's Cherry Pec- doctors finally gave me up. Ayer's Cherry. toral, the alarming symptoms disappeared, Pectoral relieved my lungs, and, by its and I speedily recovered my health."

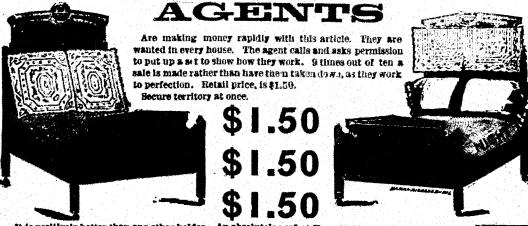
our nation. In its silent march through the throat and hungs, the immediate use of the land, it is stealing away from our Ayer's Cherry Pectoral is of the highest homes thousands of the brightest and importance. It may always be depended best of their inmates. If, however, the upon in such cases, and for the offective disease is taken in time, its terrible rav- treatment of these maladies, occupies a ages may be prevented by the use of place, as a household remedy, that can be Ayer's Cherry Pectoral. Prof. F. Sweet- filled by no other preparation. Mr. zer, of the Maine Medical School, Bruns- | Samuel Bement, Principal of Bartlett wick, Me., writes: "Medical science has School, Lowell, Mass., writes: "I have produced no other anodyne expectorant used Ayer's Cherry Pectoral for several so good as Ayer's Cherry Pectoral. It years, in cases of severe cold, or throat lungs." George E. Wilson, Battle Creek, effectual remedy." Mr. H. E. Simpson, Mich., writes: "Twenty-nine years have Rogers, Texas, writes: "I contracted a Pectoral. I had been given up to die, into Pneumonia, presenting dangerous continued use, effected a permanent cure."

Ayer's Cherry Pectoral,

Dr. J. C. Lyer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

SHAM



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 bad points of none. Its Growning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coll Springs to loosen from their attachments. No notch or rachets TO CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

TO CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillowe in the morning, during a lifetime, without getting out of order. Is highly ornamental and saves its coat many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting rp and conting each Holder sent with each set.

Agents' Outfit with full particulars will be sent to any reliable person wishing to canvas, on receipt of \$1,00 or by mail, postage paid \$120. Write for Downen rates.

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

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

PRICE \$8, EXPRESS PAID.

For VOICE CULTIVATION and PRESER-VATION, and the CURE OF ASTHMA,

CATARRH, HAY FEVER, BRON-

CHITIS, and all Pulmonary Affections.

Madame ADELINA PATTI writes:
"I have used the AMMONIAPHONE and found e effects most beneficial."

"It enables me to get through my work with much less trouble and fatigue,"—Rev. W. Hay M. H. Aitken [Preached at the Advent Mission in New York.]
"It imparts strength and endurance to the voice."
—Rev. H. B. Haweis. [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 bronchial irrita-tion and catarrhat affections of the throat, larynx and lunes."—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. Vicarino (N. Y. Conservatory of Music.) Frof. E. Vicarino (N. X. Vosca Vincarino) in the indispensable friend of all who use their voices in public."—Modjeska.

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

The AMMONIAPHONE will be sent, express paid, to muy part of the United States or Canada, on receipt of M. O. or New York check for \$8.00, payable to

E. V. VERMONT, 226 5th Ave., N. Y. Write for the HISTORY OF THE AMMONIA PHONE, mailed free.

FREEGIFT I A copy of my Medisome Book will be sent to any person afficied with Consomption, Bromohitts, Astimas, Bore Throat, or Manal Outsary: It is elegantly printed and illustrated; 144 pages, 12me, 1879. It has been the means of saving many valuable lives, Send name and post-office address, with six cents post-age for mailing. The load is invaluable to persons sufficing with any discuss of the Mose, Throat or Lungs, Address (IR. R. B. Well-FR, Checkmost, Obic. BY-into the paper in which you saw this advertisement 11-446.

20 CTS. with buy AMES' MASTERY OF THE PEN—a guide to self-instruction—asperior to Gaskell's—former price \$1. Stamps faken. Address F. A. MUNSEY, 81 Warren St, New York.

LIEBIC'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by JOS. R. HOFFLIN, Druggist, Minneapolis, Minn.

TO PRESERVE THE HEALTH MAGNETIC



PROTECTOR,

FOR LADIES, CENTLEMEN AND CHILDREN, PRICE, ONLY \$5.00.

The LUNG AND CHEST | ROTECTOR herewith illustrated The LUNG AND CHEST PROTECTIVE nerewith interrated is one of the most useful garments, and one which every man woman and child in this climate should wear. It is an impossibility that any pers in wearing it should "catch cold," or have an attack of pneumonia, by onchitis, or other acute throat or lung diseases. They also prevent and cure that most troublesome and loathsome complaint so prevalent in this region. Catarth. For heart troubles, rheumatism, neuralgis and kindred complaints they are excellent and highly commended by all physicians.

A Few Maladies Successfully Fought by the Magnetic Lung Protector.

Cure of a sufferer for fourteen years from neuralgia of the beart. Mrs. E. F. Trun au, Clay Center, Kan. Lungs almost gone, but I am getting cured.—S. B. Bab-cock, Mausten, Wis. No longer takes cold at the least exposure,-Wm. Tripp, In-

Nother of us have had a cold since commencing to wear the lung protector.—C. M. Weich, Topeka Kan. Given up to die by the doctors—Cured by the lung protect— c.—J. H. Packard, Hill City, Tenn. Enormously large tonells cured. H. S. Weston, Cerro Gor-

MAGNETIC PROTECTOR CO.



DR. PEIRO has devoted 23 years to the special treatment of Catarria Thront, Lung Diseases, founder of the Am. Grygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

TIKOM 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.



Test types for trying the sight from which we can tell the number of glass 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 to supply the mesters with good spectacles, and as reasonable as they can be made. We deliver these goods, charges paid, on receipt of above prices.

PRAIRIE CITY NOVELTY CO., 68 Dearborn St., Chicago, Ill.

The have made arrangements with one of the largest Importers of VIOLINS in the United States, who have an immense stock they must turn into cash. They have allowed us to offer at a terrible sacrifice (provided we do not mention their name in the transaction). We wish to dispage of this entire stock as soon as possible, and we offer to send a Complete Outfit.

(such a usua ly sells for \$12.00) to any person sending us \$3.00. This includes crating for ablipting the livering to express flice. Remittances can be made by Draft, P. O. or express Money Orders. Additional Conference of the C PRAIRIE CITY NOVELTY CO., 69 Dearborn St. Chicsg . .

Pianos and Organs

The VERY BEST in the market, including the Celebrated DECKER BROS., Mathushek and Estey Pianos, the incomparable ESTEY ORGAN, and cheaper Pianos and Organs—all 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.

188 & 190 State St., Chicago.

A BIC OFFER. To introduce them, we will chines, If you want one send us your name, P. O. and express office at once. The National Co., 23 Dey St., N. Y

THE CARRIER DOVE.

A 10 page Monthly Journal devoted to SPIRITUALISM AND REFORM. Edited and Published by MRS. J SCHLESINGER at No

854% Broadway, Oakland, Cal. Subscription Price, \$1.00 per year

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, 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 metho: of Healing. We cure through Truth, Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

DR. JOS. RODES BUCHANAN

29 Fort Avenue, Boston,

Is now giving attention to the treatment of chronic diseases, it aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the mare elevated, healthy and picturesque location in Boston, and he can recover a few invalids in his family for medical care.

MRS. BUCHANAN continues the practice of Psychometry—full written opinion three dollars.

Turkish, Russian, Electric, Suiphur, Meicurial, Roman, and other Medicates Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle, Chicago.

Chicago.

These baths are a great luxury and most petent curative agent. Nearly all forms of Disease Hapidly 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.

ELECTERICITY A SPECHALTY. The Electrothernal Bath, as given by us, is par excellence in Nerve s Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 F. M. Sundays 7 A. M. to 12. Sundays 7 A. M. to 12.

SARAH A. DANSKIN

PHYSICIAN OF THE "NEW SCHOOL" Pupil of Dr. Benjamin Rush. Office: 481 N. Gilmore St, Baltimore, Md Office: 201 N. Chimore Su, Danekin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many ca-e³ pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance and Dr. Rush treats the case with a scientific skill which i as been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.04 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER Prepared and Magnetized by Mrs. Danskin.

is an unfalling remedy for all diseases of the Throat and Lungs. Tubergullar Consumption has been cured by it.

Price \$2.00 per bottle. Three bottles for \$5.00 Address SAI A.4 A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A [Danskin]

ABOUT

Its People, Crops, Weather, Lands. Schools, Legislature, Italiroads, Markets, its Politics, its Development, the Irial of Probibition, and its Future, will be found in the WERKLA 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. Hubson,

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... Medium and Daybreak, London, Eng., weekly.... 8 Olive Branch, Uties, N. Y., monthly...... 10 The Shaker Manifesto. Shakars, N. T., monthly. 10 The Theosophist, Adyar, (Madras,) India, month-Light for Thinkers, Atlanta.Ga..... 15 he Mind Cure, Monthly. Chicago..... 10

CURE FITS

made the disease of FITS, EPILLE'S YOF ALMOUS WORKSING. He iffedom study. I warrant my remedy to use the worst case. He cause others have failed it no reason for not new receiving a cute. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for this, and I will cure you.

Address, DR. H. G. ROOT, 183 Pearl St., New York.



Sleeping with the menth open is the base of unblons. A very large percentage of 14 Throat troubles are caveen from this undortioner habit, and still throat troubles are agaravated by it can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breath ug.

Do You Snore?

The snorer not only suffers personally, but becomes a the snorer not only suffers personally, but becomes a general disturber, is a mouth breathe, and nothing but closing the mouth during sleep, and forcing into use the ratural breathing organs, will redeem him and abute the musance. With the above device you can't smore The Mouth-Breathing Inhibitor is sent postpud to any address on receipt of \$2.40. Our 16-page organization for Address PRAREE CETY NOVELTY CO., 69 Dearborn St., Chi-

IA MAN



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

The Great Rock Island Route Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballested roadbed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling steek as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, 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 inxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and

The Fast Express Trains between Chicago and Peoris, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten. Between Chicago and Kansas City and Atchison are also run the Celebrated Reclining Chair Cars.

The Famous Albert Lea Route Inc. Famous Aibert Lea Route
Is 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
British Provinces. Over this route Fast Express
Trains are run to the watering places, summer resorts, picture-sque localities, and hunting and fishing
grounds of Iowa and Minnesota. It is also the most
desirable route to the rich wheat fields and pastoral
lands of interior Dakota.

Still another Direct Line, via Beneca and Kankatee, has been opened between Cincinnati, Imijunapolis and Lafayette, and Council Bluffs, Kansas City,
Minneapolis and St. Paul and intermediate points.

For detailed information see Maps and Folders,
obtainable, as well as tickets, at all principal Tickes
Offices in the United States and Cansda; or by addressing

F. R. CABLE. E. ST. JOHN, Pres't & Gen'l M'g'r. Gen'l T'ks & Pass Ac't. CHICAGO.

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 Iclegraph.

HEALING. BY E. 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: hearing by any means—by the practice of medicine, allopathic, homeopathic, eclectic, any and all those schools and varieties; healing in a more crisistal 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 them that have 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 Pharmacoposia. 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

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 here put all the various names) is in fact (if we will come to the bottom of it) the same (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 flaunts 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 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. 1 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-curist adopts as true the theory attributed to Berkely, that all in the universe is mind and there is no matter, also old and very remote, and without any respectable support as a philos-

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 tondstool. 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 forthwith they say that there is no matterall 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 Berkely, and he only said it because of the difficulty of asserting any thing of knowledge except our mental states which we knew from consciousness. Even he did not assert that there was no matter, but only this, that we could not prove it, in this 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 curer 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 credi-bility 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 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 was and presented some research call by 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 effect ed 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 professedly 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 more 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 Spir-

For brevity, I must pass by these other glit-tering 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 pow-er until compelled. The mind curist 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

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. 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 pa-tient 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 de-grees—very little with those, if any there be, who know the true source of power, but who strive to differentiate and so hobbyize 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

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

wrong causes and appeal to a false philoso-

phy, especially that which is ridiculous and

absurd. . Among our gods, let us have Wis-

dom, Truth and Honor.

ly; that causes health and happiness whereever 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 med icines or any other physical agencies have been pressed upon public attention with very great zeal and earnestness. There is noth ing 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 dispresses but it is worth while to conand 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 remark-

able cures have been claimed. The strong-hold of the "mind cure" as yet is 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 lown the rigidity of the muscles in the ramps of rheumatism, or the cholera? I though it has in medical practice been sadly disregarded, in times past. We know well that in every form of disease the patient can s very largely beliented circumstances which give tone and hopefulness to the mind, and specially 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 tiesue, 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-lound 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 Ameri-

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. consider it a fundamental maxim in the phrenopathic system, that all morbid condi-tions 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 state ment 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 pervelop at a glanda and with well night proceive at a glance, and with well nigh un-erring 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 con-sumption, dyspepsia, rheumatism, dropsy, and other maladies, to special mental causes. We know that certain abnormal mental states translate themselves with instantaneous celerity 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 move-ment, on which others depend, whatever mod-ifies its action must affect the vital condi-tion 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 interpreta-tion of the Scriptures. It has its use in men-tal therapeutics. Correspondence has been defined to be "the appearance of the internal in the external, and its representation there-in."—(Arcana Celestia, 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 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, insomuch 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 Colestia, 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

effect."—(Arcana Celestia, 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 ontward 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 heped 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 Montal Science Magazine.

they are subjected the superior things act in

the inferior altogether as a cause in an



TOR CLEANSING THE SKIN and Scalp of Infantile and I. Birth Humors, for allaying Riching, Burning and In-fammation, for curing the first symptoms of Ecsems, Psori-asis, Milk Urust, Scall Head, Scrofula, and other inherited

CUTICUEA, the great Skin Cure, and CUTICUEA SOAP an ex-quisite Skin Beautifier externally, and CUTICUEA RESOLV-ENT. the new Blood Purifier, internally, are infallible, Curricura Examples are absolutely pure and the only in-alithic Blood Purifiers and Skin Beautifiers free from pol-

Sold everywhere. Price, Cuticuma, 50c.; Soap, 25c.; Re-solvent, \$1. Prepared by the Potter Drug and Chemical Co., Hoston, Mass. gar-Send for " How to Cure Skin Disea

BACK ACKE, Uterin Pains, Screness and Weaknes speedily cured by CUTICURA ANTI-PAIN PLAST

NERVOUS DERILITATED KEE pensory Appliances, for the speedy relief and per-manent outs of Nervous Debitity, loss of Findsty and Kankood, and all kindred troubles. Also for many other diseases. Complete resteration to Health, Vigor, and Ennhood starranteed. No risk is incurred. Elim-trated pamphles in scaled oversion mailed free, by ad-dressing VOLTAIC BELT Offe, Marshall, Mich.

Tone, Touch, Workmanship and Durability. WILLIAM ENABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. A. REED & SONS, Sole Agents, 136 State St., Chicago.

SUPERB OFFER.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, fron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$16.00.

The same Machine, but with half cabinet case of black wainut, eight drawers and drop leaf, and the CHICAGO WHEKLY JOURNAL one year

EVERY MACHINE WARRANTED FOR 5 YEARS Full particulars given in the

Chicago Weekly Journal

SAMPLE COPY

which will cost you nothing.

JOHN R. WILSON,

PUBLISHER, Chicago Evening Journal,

159 & 161 Dearborn St..

Chicago, Ill.

THE WESTERN WORLD

CUIDE and HAND-BOOK CONTAINS COLORED MAPS AND RISTORIES confederate Sol.
Confederate Sol.
Field. Price of the field of the field of the field.
Field of the field of Rules for measuring Lumber, Logs, Grain, Liquids, Tables of Weights & Measures, Interest Rules & Tables, Eumber Tables. Systems of Land Measures in the U.S. CONTAINS ALSO 1,000,000 OTHER FACTS.

A PERFECT ENCYCLOPÆDIA.
Price, 50 Cents by Wail to all parts of the World.

DANIEL AMBROSE, Publisher. 69 Dearborn St., Chicago.

AGENTS WANTED. READY.

MEMORY CULTURE.

BY ADAM MILLER, M. D. A practical and easy, system by which any person, cld or young, can train themselves to memorize anything they choose—

THE CLERGY, Their Sermons,

THE STUDENT, Mis Lessons, THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public tes a few days ago, by reperters of all the leading Chicago daily papers. The commandatory notices which appeared the following day showed how well he steed 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 Inter-Ocean.

We cordially recommend it to all persons of falling memory as the best book obtainable on that subject,—*Interior*,

Most ingenious; emables any one who familiarines himself with the system, to darry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's annemonic resources and been moved by these to wender,—Assunce.

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 ingentor and simple,

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 Voices," and other Poems The subjects treated are: The Source of Thought is Eternal; All Effects are Eternal; Forcerdination in Harmony with Force Agency; Design versus Chance; Hope of the Soul.

Handsomely printed on thick tinted paper, full glit, beveled boards, pp. 88, clot. Price 60 cents.

For sale, wholesale and retail, by the Bright-Philosophical Publishing House, Chicago.

MANUAL OF PRACTICAL RULES

DESCRIPTIVE PLATES.

Extracted from Therapeutic Sarcognomy a Scientific Ex-ception of boul, Brain and Body.

By JOSEPH RODER BUCKAKAT, M. D.

Pamphlet form, price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago,