

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

VOL. XXXIX.

Readers of the JOURNAL are especially requested to tian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will he published as soon as possible.

CONTENTS.

FIRST PAGE -- What is True Christianity?

- SECOND PAGE .- Heaven .- What is it, and where Located? Skeptical with Reference to Materialization. The Views of an Eminent Methodist on Faith Cures. The Existence of God. The Uniformity of Nature and the Dockrine of Immortality.
- THIRD PAGE .- Woman and the Household. Book Reviews. Connecticut Blue Laws. Magazines for February Received. Miscellaneous Advertisements
- to retain it, corresponds to the spiritual pro-cess of anointing or imparting spiritual power. And this process is peculiar, as it differs from inspiration, which may be tran-FOURTH PAGE.-High Thinking and Long Life. A Curious Faculty. Hopes that all will be Saved. English Church Disestablishment. Herbert Spencer and Frederic Harrison. A Little Girl has a Vision. Converse in an Unknow Tongue. Cremation in Paris. General Items.
- FIFTH PAGE .-- Superstitious Opposition to the Use of Sun day. Miscellaneous Advertisements.
- SIXTH PAGE .- The Old Songs. Organization of a Society in comes to many; but the anointing which makes the Christ is a permanent develop-ment of the Godlike elements in man, possi-San Francisce, Cal. Old Cornell. Church of the New Spiritual Dispensation. The Genuine Mediumship of Chas. H. Foster. Col. Ingersoll and Immortality. J. J. Morse, the English Lecturer. The Bible and Future Life. A Jow's Views of the Christians. The Spirit-World. Spiritualism in the 7th Century. The Condemned Prisoner. his nature, and never leaves him. He walks Notes and Extracts on Miscellaneous Subjects. and reliable leader for humanity.

SEVENTH PAGE .- A Terrible Confession, Miscellaneou Advertisements. RIGHTH PAGE -Angelic Ministry. The Messianic Idea

Which Shall It Do Mind or Medicino, Miscellaneous Advertisements.

WHAT IS TRUE CHRISTIANITY?

A Discourse Delivered in the Spiritual Temple, Boston, Nov. 29th, by PROF. J. R. BUCHANAN.

CHICAGO, FEBRUARY 6, 1886.

I am simply speaking of his name as a literary question. It is the noblest of names given to the noblest of men. Chrestos is a given to the noblest of men. Chrestos is a closely analogous word, and many in ancient times called him Chrestos and his followers Chrestians. Chrestos signifies upright, wor-thy and good. Chrestee means a prophet, and Chresteriaso to prophesy, and prophesy-ing was a conspicuous part of early and true Christianity. Chrestowaica, the around a red Christlanity. Chresmoice, the oracle or divine response, and Chrisma is the anointing oil which was anciently freely used on Chris-tian converts, and still continues to be, in the unction of the Roman Catholic Church. Thus Chres or Chris is the Greek expres-sion for that which is just, good and beauti-fal or which against from heaven and the ful, or which comes from heaven; and the

word Chrestos was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods. Chrises or Chriseos signifies anointing, and Christerion the ointment, and the words Chrisma and Chrism are used for the oil of baptism, ordin-ation and unction, which was anciently used all over the body, and not confined to the

In the state of the back of the state of the martyrdom for truth, which expresses all salvation. Isaiah, Elijah and Daniel had each a grand inspiration, and in some re-spects I believe that Elijah and Daniel were perhaps as highly endowed as Jesus; but in ous; all that men and women can do, in lives of perhaps as highly endowed as Jesus; but in ous; all that heroism and love can do in pethors for the empire; he had murd

robbed of the papal sovereignty in Europe, and soon to be disestablished in England. The earthly power that Constantine established; the national church, the political church, the tax-gathering church, the hereticburning church, is dying-dying-passing away forever, for there is no resurrection to a buried falsehood; and the grand common-wealth of Christ is coming in its place, the commonwealth of him whose realm is not of earth but of heaven; the grand original Democrat, among whose true followers the leader, the great man, the first in rank, is but the servant of the people, ready, if need be, to wash the feet of the humblest disciple; wearing no crown, carrying no sword, gathering no taxes, showing no learned pedantry, making no long prayers, shunning no truth, loving all men, and ever ready to help; but loving especially his ascended brethren, who come from heaven to bring that immortal life and healing power for body and soul, which is expressed in unlimited love, the love that beams from his countenance and tells all men he is their friend. That is the most of Christianity. If you counter so in

stantine a stronger organization for his pur-

This man Constantine was a magnificent

No. 24

name of Christ with a profound hypocrisy, and borrowing therefrom the lustre of early Christian history and the Divine aroma of those God-like principles which the church never allowed its followers to obey except by debasing them with corrupt superstitions, while it everywhere pursued the honest followers of Christ with sword and cannon, with gibbets, prisons and fiery death. But Constantine, the lecherous and glut-

tonons murderer, was not the intellectual founder; he was only the political organizer of the church, who seized upon that mass of and been immersed and drowned, and sur-rounded them with the panoply of power; fastened the church upon society as the old man fastened upon Sindbad the sailor; linked together the panoply of power; together the priest and the soldier as twin brothers, and bound together in an all-conquering Trinity, the cross, the bayonet and the sword, and it is only the 19th century that has begun to dissolve that unholy Trin-

Constantine, I say, was not in any sense the author of churchly institutions, nor have they any real father. They are the accre-tions of ages, like the delta of the Nile or the delta of the Mississippi, or like the rocky strata of the globe, the origin of which is lost in primeval night. Four thousand years ago, that which is called holy in Boston now, was the holy doctrine of the ancient Hindoo.

We may trace the origin of Churchianity back not only five thousand years but twenty thousand; for the very institutions and creeds which are honored and worshiped to day in Boston are older than the Jewish Christ; older than historic Jerusalem itself, and seem to have sprung like the ancient polytheism of Rome and Greece, and the fetichism of Africa, like rank weeds and wild flowers from the rich soil of human ignor-

ance and human corruption. Asia had its Christ long before Jesus, and nearly all the distinguishing characteristics of the Christ of Palestine, and America, too, had its Christ and its virgin mother, and nearly all the cardinal doctrines of the church, thousands of years before America

serviced for the Religio DDICAL JOU

It is not very difficult, if we reason fairly, to determine what is true Christianity, for I think it is essentially a verbal question. Men of critical, agnostic minds take the historical church as the standard of Christianity. They say Christianity means the doctrines entertained by people who call themselves Christian; but that is a very superficial view. You might as well try to get the meaning of the words Democracy and Repulicanism, not by going to the dictionary, but by inquiring into the policy and history of the two parties which have called themselves Democratic and Republican. If it should appear that Democracy was favorable to the maintenance of slavery, or that Republicanism was favorable to certain monopolies, that would not change the meaning of the words in the dictionary.

Words have a certain meaning fixed by their etymology, and no amount of perversion can change their true meaning. Christianity has a meaning which all history can-not destroy. As Spiritualism means devotion to spiritual principles; Buddhism, devotion to the doctrines of Buddha; Mahometanism, devotion to the doctrines of Mahomet, and Confucianism, to the doctrines of Confucius; as does Christianity mean devotion to the principles of Christ, while devotion to the principles of a church can have no better name than Churchianity; and I hold that Christianity and Churchianity are as far apart as the heaavens and the earth.

Christ-ian or Christian signifies corresponding to Christ, or resembling Christ, or derived from Christ, or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person; and true Christianity is therefore not a merely personal religion, whatever the church may be.

Christ is an adjective expressing the qual-ity and characteristics of the inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied according to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or the church. On the contrary, Jesus himself would tell you to go forth in freedom and find all the Christs you can in history, and when you have found them, to give them love and honor and assist their work-to go on the line of duty until

you become, if possible, a Christ yourself. This word is like other honorable titles. When we say Alfred the Great, or Alexander the Great, the word Great becomes a part of their distinctive name, although it is simply a common adjective. We say Alexander the Great, as we say Jesus the Christ. Thus we distinguish the one from all other Alexanders, and the other from all other Jesuses, for there were many of the name of Jesus, but none who were great like him. It has now become practically a part of his name, for every one calls him Jesus Christ. So in the case of the greatest emperor that ever ruled in France, a nobler man than Bonapartethe Emperor Charles in the eighth centuryhe was preeminently Charles the Great, and Great became a part of his name, for he was called Charlemagne, which is the equivalent of Carolus Magnus, or Charles the Great.

You understand that Christ is not a personal name, although it may be connected

that element of divine love which is worth more than all other qualities and powers, Jesus was preëminently above all men, and as such he was recognized and honored by those who surrounded him, and I believe what

with the name of Jesus, and hence the Chris-

the following of inspired teaching—the high-est teaching of heaven to mortals. Who are

The word Christ is a very noble word

There is no grander title under heaven by

which we can assume our proper position and present ourselves before mankind in the

most dignified and worthy manner; and for one I am not willing to surrender this advan-

tage. It has been a tower of strength to the apostate church, which has claimed to be fol-

lowing Christ when it was really following

Constantine, and drawing its inspirations

In like manner the physical process of an-ointing which carries with it the magnet-

ism of him who anoints and leaves the oil

sitory. The orator or poet may be inspired

to-day, and to-morrow in the gutter. The

medium may be grandly eloquent, but when left to himself puerile and unreliable. Thus

inspiration is variable and unequal, and

ble only with those who have been born with

the noblest capacities. It becomes a part of

with God in all things, and becomes a safe

In this we see that Jesus was not merely

There were three anointed ones before

him in Palestine - three grand, inspired

leaders-but none equal to Jesus in the di-

vine element of love that works the world's

an inspired medium, but a true Christ, or Messiah—a man representing the divine ele-ments and fitted to call men up to the divine

from the barbarisms of Moses.

the highest teachers is a distinct question.

they say. They were not weak and credulous mennot one of them. They were close observers, sound in judgment, and elevated in their aims. Brave as lions, and thoroughly honorable and disinterested, their testimony to his character, sealed as it was by their life-blood, is the highest testimony that can be given by human minds. I accept their disinterested testimony, and I know it to be true, aside from their testimony by my own investiga-tion of the character of Jesus as a living spirit and power among spirits and men to

I know that a grand work was done by those gifted and great spirits, Confucius and Buddha, but I propose to show at the proper time that their work was incomplete, was not a full-orbed Christianity, such as came by Jesus, and that the finger of God has writ-ten on the human constitution in greater amplitude the same laws which were expounded by Jesus. Yet, if the memory of his teachings and life were blotted out, although we should lose a vast moral power and fall into a lower stage of development, I could read the same divine laws in the human constitution.

To understand that this grand religion of nature, of science and of inspiration is most properly to be called Christianity, and that there is no other proper name for it, let us look at the original word, and its analogues in the Greek. Christianity comes from the Greek word Christos, which is the translation of the Hebrew Messiah (Messias or Mashiach). These words alike mean the anointed one. Kings, prophets and high priests were consecrated to their office by anointing. The anointed one, therefore, means the one chosen, ordained, crowned or consecrated to a high office.

The prophecies of Isaiah, David and Daniel had long promised the Jews that their great Messiah or anointed one should come. The line of prophecy ran far back.

The Jews were, therefore, expecting their Messiah, and were probably influenced, also, by the promise of Isaiah that a Virgin should bear a son and call him Immanuel, and a few faithful men and women who could realize the spiritual greatness of Jesus recognized him as their Messiah, and called him Jesus the Christ, and with those few followers in that sink of iniquity and violence, where no man's life was safe from the mob or assassin, he inspired a zeal and devotion which impressed the best of the Jewish race, and afterwards, by their earnest eloquence and courage, facing death, overturned Paganism, took possession of the Roman Empire, and finally of all the leading civilized nations of the world, with the grand inspiration of that young carpenter who died before he had attained the prime of life. I need no better evidence than this of his greatness and divine inspiration, for the great men of history are those who make a great impres-sion on mankind, change the destiny of nations and originate new eras.

Such was he whom history calls Messias, Christos, or Christ, because he was what those words mean, and, as language is settled by usage, we cannot now change the usage of centuries or cease to recognize him as Christ.

cities infested by plagues and fevers; all that patient love and kindness have done in feeble suffering wives, to bear without complaining the brutality of drunken husbands.

Language would utterly fail to depict the glory of the Christian lives of love in tens of thousands all along the centuries, from the times when they were hunted like wild beasts in Asia Minor, and slaughtered in the valleys of the Alps, burned at the stake by the Inquisition, and massacred by thousands all over France. All along the fifteen hundred years of persecution and darkness-persecu-tion inflicted mainly by the church, Christian love and heroism shine like stars at night, and teach us the grandeur and loveliness of human nature when man is inspired by heaven, and follows in the pathway of Christ.

Having settled the meaning of Christiani-ty, let us ask if Christianity has a historical record as well as Churchianity.

The record of Churchianity is known o all men as well as that of Tamerlane, Genghis Khan, or Napoleon, for it is a record of power, splendor and crime; and blood-sprinkled splendors have always been known, studied and admired all over the world; but the record of true Christianity has not much on which historians love to dwell, for it is a record of the humble virtues unknown to fame-of wives and mothers living and dying for their children; of solitary students giv ing their lives for a wisdom to which the world would not listen; of profound and independent thinkers like Roger Bacon, living in peril from the barbarians of the church; of brave and honest men imprisoned in the dungeons of the church, or burned in its fires before unpitying mobs of priests; of noble souls like Socrates and Hypatia, overwhelmed by brutal mobs while on earth, but shining out from the blackness of history like stars in the midnight sky. It is a record of men and women who have dared all things in time of pestilence, when the plague was a terror indeed, ravaging like a prairie fire; of patriots who have stood for liberty against imperial tyranny when resistance was certain death; a record of the hunted and outlawed, hiding in caves, forests and deserts; a record of millions slain in battles, slain in prisons, slain by fire because they dared to follow the precepts and example of the Christ of Palestine. Ohl what a mighty army of martyrs has followed the glorious path of the great martyr of Calvary. For as it was in the beginning, so it is now; but thank God I do not think it will continue one century longer. The world of Mammon is at war with the world of Christ. It was once a deadly war, as flerce as that of the tomahawking savage, but the war is nearly end-ed now. No Quaker will ever again be hung in Boston; no witch ever burned in England; no Bruno burned in Rome; no Galileo sent to the dungeon; no Servetus burned by Presbyterians; no worthy citizens will be either hung or burned for heresy by the Episcopal church; no Episcopal Church will lend its sanction to the men who would imprison and hang a Washington if they had the physical power; no papal church will let goee the dogs of war upon an amiable and peaceful race in Mexico and South America; no wealthy and powerful nation will be ruin-ed into desolation as Germany was by the thirty years' war.

a state in the second secon

petitors for the empire; he had murdered his wife and his most promising son, his brotherin-law and his young nephew of only eleven years. He was a profligate and a glutton as well as a murderer, and in his maudlin brain he mixed up Jesus Christ and Apollo-having Apollo on one side and the name of Jesus on the other side of his coins; but when he leaned to the church, he was recognized as a Saint, fully endorsed by St. Jerome and by Eusebius, and canonized as St. Constantine by the Greek church. He gave a start to the papacy by giving the palace of the Lateran at Rome to Bishop Sylvester; and when he called together the first universal council of the church, the only universal council but one, he was surrounded by a mass of moral corruption equivalent to his own character. It was this council, dominated by this man, which struck down the only rational Christian among them, the exemplary Arius, who was born 1500 years too soon for his own welfare, and laid the broad foundations of the church on permanent and impressible hostility to the church of Christ; devoted to war instead of peace; to ostentation and tyr-anny instead of humility; to persecution and hate instead of love, forgetting every principle taught by Christ and quarrelling with warlike and ferocious zeal about the nature of the Trinity as the only theme that interested them. Effects are always like the causes, and Constantine with his Ecumenical Council at Niece was the head of that apostacy, which has persecuted Christianity wherever it appeared, warred against science and held all Europe stagnant in the dark ages, when civilization was saved by the Mahometan power. It is to Constantine, and not to Christ that we are indebted for the establishment of Sunday in the place of the old Sabbath, and modern Churchianity in this, prefers Constantine to Christ.

But was Christianity annihilated when Constantine established Churchianity, with its priestcraft, its Sunday laws and its religious wars? Not at all. It was outlawed, but not annihilated. Far away from the pomp and corruption of cities, Christianity lived in humble, faithful souls. The Paul icians, the Albigenses and Waldenses sought in vain to live in peace as rational Christians free from superstition; and the whole power of the church was brought to bear for their utter extermination by sword and fire. It is too horrible a narrative to be recited now. Never since human events have been recorded by historians has there been anything so thoroughly and entirely diabolical as the persecutions of Christians by the church, extending from the time of Constantine to the 18th century. The murder of Hypatia at Alexandria in the 5th century by a mob of ferocious priests, who tore her body into pieces, is a single instance from which we may learn the spirit of the church of Constantine. But the tiger of the 5th century has lost his teeth and claws, and some believe that he may yet become a lamb; that Spiritualism will complete the change that science and democracy have begun.

I have now shown that the church with all its peculiar doctrines and ceremonial inetitutions, which are preserved to-day in Bos-ton and throughout Christendom, was found-ed not by Christ, but by a crowned criminal, as a political institution embodying principles, laws and customs exactly the reverse of those of Christ-hate instead of love, war in-These things can never be again, for the power of the political church is broken for-ever; crushed and confiscated in Mexico, cy, and yet in that apostacy stealing the

vas discovered, and the Catholic priests in. Mexico were shocked and astonished to find that in their conception the Devil had established a church there, which was almost a perfect counterfeit of the church of Rome, with altars and temples older than those of Christendom, and with records running far back beyond the time of Christ, beyond the time of Moses, and beyond all that has ever been known to the conquering Caucasian race, with its European Church, which is distinguished from the old church of Asia and the older church of America, not by any nobler or purer principles, but by the fact that it originated in the military power and universal corruption of the Roman Empire and true to its parentage it has attained a grander military power and a more ferocious cruelty than any great church that ever swayed the destinies of a nation.

Let us look at the Christ of India, the Christ of Palestine and the Christ of Mexico, and determine, if we can, how it is that a certain form of religion has come upon each of the four great continents (for Africa, too, had its image of Christianity, but not so distinct and complete as Asia and America), and how this form of religion has assumed the same essential character all over the world, and how, too, it has everywhere been debased by the church and by political pow-er; and then learn from the wide survey of the world what there is of religion; what there is of Christianity that is true and eternal, and worthy of our love and worship. My time is limited and I can scarcely give a bird's eye view of the world's Christology.

The Asiatic or Indian Christ flourished so far back that history cannot say whether he was one thousand or three thousand years before Jesus Christ. The Roman priest would like to belittle Hindoo antiquity, because they find their Papal Romanism only an imitation of something many centuries older, but the researches of Max Muller, Jacolliot and others, have traced the Christ of India back from two to three thousand years before the Christ of Palestine. His name was Krishna or Christna. He was glorified by the an-cients with far more splendor of language than was given to the Christ of Palestine, whose Biblical history seems a tame copy of the Hindoo eloquence.

They say: "The Divine Paramatma shall be born of a virgin, who shall be fecundated by the thought of Vishnu."

"There shall be strange and terrible sounds in the Heavens, in the air and on the earth. Mysterious voices shall warn holy hermits in the forest. The celestial musicians shall chant their choruses. The waters of the seas shall bound in their deep gulfs with joy, the winds shall load themselves with the perfume of flowers. At the first cry of the Divine Child all nature shall recognize its master. In the early part of the Cohyonga shall be born the son of the Virgin."

But the virgin mother herself was born also of a virgin mother named Lukome under the control of Vishnu, and when the virgin daughter, Devanagrey, attained the prop-er age she was overshadowed by Vishnu in person and made to conceive the holy infant. When he was born she was miraculously taken out of prison to a sheepfold where the-shepherds bowed down and worshiped him. The tyrant of Madura tried to have him put to death, but was miraculously foiled, and volumes have been written of his glorious, miraculous childhood and youth. At the age of sixteen he went forth preaching and per-forming numerous miracles, healing the (Continued on Highth Page.)

RELIGIO-PHILOSOPHICAL JOURNAL.

HEAVEN.

What Is It, and Where Located!

The earliest montion we have of heaven, is in Genesis: "And God called the firmament Heaven." But as this book only places the first advent of man about six thousand years back, and as archeology and the revelations of geology produce evidence of his appear-ance at least one hundred thousand years back, we are inclined to reject the former as having any value other than to indicate the early efforts of the human mind to solve the problem of creation.

The Church, slarmed at the announcement-seeing their theory in danger, sought to kill the young estremomical child in its infancy, by making the old man pay for his temerity by going on his bended knees and recanting; a hallow mockery which no one felt more keenly than himself, for no sconer had he esus taught his disciples that heaven was within them; thus suggesting that it is more a state than a place.

There is an innate desire within every hu-man breast for a better, higher, holier, and more perfect life; a world where the anoma-ly of the conditions that obtain in this life shall find no place; but where justice, equi-ty, truth, and fraternal esteem shall be the rule, and not the exception; where merit alone shall be rewarded with happiness; and where cunning, deceit, and selfishness, in all their multitudinous guises, shall be at a disconnt.

VARIOUS CONCEPTIONS OF HEAVEN.

significant member, a mere dwarf, compared with some of its brothers. Thus the crystal The man of faith looks for such a place in the life hereafter: the New Jerusalem, the City not built with hands; while the practithe science of geology completed the ruin of the whole fabric, when it showed that the earth was not a hollow shell in which a hell cal man seeks to build up a heaven on earth, and uproot evil by establishing laws of equity and justice between man and man. And we may safely and reasonably assume that this longing desire to uplift humanity from metals, and that the caverns of the volcanos are nothing near so large as is required by the hell-theory. Nay, it even pushed its mental slavery and selfishness, which made laws that looked upon might as right, actuated the hearts of the most enlightened in and showed that the genesis of the world, as given by Moses, is false and misleading. ages long, long past, ere the art of recording the actions and customs of nations and tribes "Drowning men catch at straws," and, also, self-interested bodies will invent new theowas developed; when the human intellect was just dawning,-a time when the strong made slaves of the weak, and crushed them into the dust of the earth. To this period we may reasonably assign the time of the development of the heaven idea, or a place of reward and freedom from the evils that surrounded men. The object in view was to infuse a more just and charitable feeling that "all things are possible with the Lord"; and, not to be destitute of a heaven, they teach and sing of it as being "far beyond the within the heart, and thus induce the strong to shield and protect the weak and infirm.

In order to make their teachings effective it was necessary to depict this heaven, this What does this imply? Light travels at the amazing rate of 186,000 miles per second; or in round numbers, 6,000,000,000,000 miles per year; and when the best mathematical prize, as a place where existed all that the native mind set most store on and yearned for, as being best calculated to yield them the greatest happiness. Thus the Indian longs for the "happy hunting ground"; the tribes of the sandy desert, for the cooling draught, the luscious fruit and the shady palm trees; the sensual Arab longs for all the luxuries of the Eastern clime, and a splendid harem; the Jews, for their deliverour puny earth; and that of others, all visi-ble to the unassisted eye, eight, sixteen, thirty-two years, etc., etc.; and with the as-sistance of the. telescope, hundreds of thou-sands, which his too days in appear for the un er, who will restore them to their native land and city, Jerusalem, for ever. The poor toiler,-with aching limbs, half-starved constitution, impoverished home, half-clad children crying for bread, -yearns for a happier home, where pain, disease, and sorrow cannot enter; where the tears shall be wiped away from all eyes, and all shall be at rest.

This in time developed a priesthood, whose sole object and interest was to study human nature, and apply in the most effective way fore the majesty, immensity and infinity of the works of creation, man is permitted to gaze upon, and a deep reverential awe pos-seeses his whole being for the power that their doctrines. These quickly discorned that rewards were not sufficient to induce the human heart to forego selfishness, and aggrandizement, and that in order to make the scheme complete they must manufacture a complement to heaven, where all that the nathe unfortunate victim. Thus the abode of the wicked in ancient theology was different in nature from that of the present day. But the object in both is identical; viz., to accomplish by fear that which they fail to do by moral suasion. The Greeks had their "hades," from which led two paths, one to Tartarus and one to Elvsium. The former place was depicted as a place of "exquisite suffering for each of-fender,-starvation, with fruits and food only a hair's breadth beyond reach; and a burning thirst with unattainable water gushing past." There, also, lay the "old earth-gi-ants, transfixed with thunderbolts, like mountain masses half concealed by cinders and lava. The furies are seen in the darkness by the light of the rivers of fire on the banks of which they stand." The latter place was represented as an abode of inexpressible joy; where abounded flowery fields, luscious fruits, fragrant breezes, social happiness in friendly reunion, and harmony pervading the whole. From Egypt we get the doctrine of physi-cal resurrection, and in order to enjoy it the body must be embalmed. But before this could be done it must be carried over the "Lake Styx, at night, by the ferryman, Char-on, to the judges of the dead; where all his good deeds were balanced against his evil ones. If the latter predominated the body was refused the honor of being embalmed. Therefore, the soul being without body, it must either perish or wander about in dark ness. This, to the Egyptian mind, was a most fearful punishment, and acted as a strong incentive to live a righteous life. Christianity has adopted the resurrection of the dead, has changed Charon for Christ, hell for Tartarus, and Paradise for the Elysian Fields. The Roman Catholic has taken a medium course, and wisely reserved a place of proba-tion for the wicked, from which, by the intercession of the priesthood, they may ulti-mately emerge, and gain heaven. In the infancy of astronomical science, the earth was supposed to be the center of creation, around which the sun, moon, planets, and stars were made to revolve, and do homage. The earth was thought to be a large plane, of unknown extent. In these unknown regions was ample room for the play of fancy to locate the abodes of the dead. Hades and hell were thought to be located underneath, and within its cavernous, fiery depth. "The Persians thought that a chain of inaccessible mountains, two thousand feet high, surrounded the earth preventing any one from falling off." Heaven has been located in various places by various nations. To the Caledonians, the realm of shades was located in cloudland. The Laplander locates his heaven in the pure regions of the aurora borealis, the streamers being the play of the departed. That of the Platonists is located in the space between the earth and the moon. "The Manicheans thought the departed went to the moon, where their sins were washed away; and then to the sun to be purified by firs. The Asters and Incas regarded the sun as the third and highest state of future existence." Others have had theirs on an imaginary pure, white Island, and flowery groves situated in unex-piered lands; while the Hebrews thought the sky to be a solid arch, studded with stars, be-yond which dwelt God and His angelic hosts; and this idea has been adopted by Christian-

corner of two streets, that are distant from, and run parallel with each other—all which be said was so. unknown, just so long could a designing priestheod fasten their myths on mankind. But as soon as man began to investigate the motions of the heavenly orbs, he set aside the teachings of the Church, declaring them to be false. Through the investigations Galileo made, he was convinced that the earth is not

Finally, the Doctor thinking, perhaps, that he had a credulous one to deal with, extended his hand tewards me, which I suddenly took hold of, and I think I am safe in saying that this little grip caused Mr. Holmes sev-eral days of pain. The hand I seized did not dissolve in mine, but, on the contrary, it took a hard pull to wrest that bunch of flesh and bones from my grasp. I do in all kindness submit to persons who

patronize dark scances for materialization or any other purpose, the question: When you are deprived of the use of the sense of sight, or use it in the weird light supplied sometimes to these dark scances, do you think you are in a proper condition to relate what you are in a proper condition to relate what you saw upon such an occasion? If you think you are, do you think that any un-prejudiced person in the possession of all his senses, will accept your statement of what you saw at such a time, and under such cirnetances as indubitable?

I judge by what I know, and in the light of my experience. I deny that the profes-sional mediums who preside over these dark circles, have ever produced materialized spirit forms. The darkness and the weird light are only cloaks used to cover their de-ception. I do not except a single one of them. Nearly all, or perhaps all that class of professionals, have been from time to time exposed. There are some now doing a succeesful business in that line, who, although they have been caught playing the spirit, have thus far escaped exposure.

No doubt dark circles are demoralizing and injurious to all who frequent them. They don't hurt the medium. for he or she lives in the tainted elements that are drawn around them in the furtherance of their business; but the sitters are injured. It is not a proper place for any sensitive person to be found; better, far, that the business of the mediums who carry on this (to say the best of it) questionable traffic, should be broken up, than the cause should be compelled to bear the odium which that class of mediums have beaped upon it, and who are now still continuing their nefarious work. With the experience of the past before us. it would seem the time had come for our friends to feel the necessity of letting these people alone, and ceasing to go into their dark cir-cles, there to play the automatons by the hour, without being allowed to move hand or foot, except by order of the mediums. 'Tis principles, not men, that we should sustain.

CARROLL.

The Views of an Eminent Methodist on Faith Cures.

There was a large attendance at the "faithcure," or divine physical healing convention in Chicago [last Dec.] The silent, respectful interest manifested by people in general may be judged by the related fact that 200 rose when asked if any present had ever been "miraculously healed in answer to prayer." Over thirty rose when asked if any had been cured of "organic disease." Epilepsy, rheumatism, direst stages of pulmonary con-sumption, paralysis, defective sight, stub-born nervous exhaustion, and other desperate physical ills were repeatedly named as those from which the witnesses had been delivered The impression made upon us, and unquestionably upon all honest observers, was that

of profound respect. While we do not in-terpret the scriptures as do the leading heal-Such, then, is the profoundity of creation, that the person who suggested that there are ers, we yet were filled by intense conviction stars so remote that it will take their light a Jeeus. Indeed, it was repeatedly said by the chief expounders that physical healing is always accompanied by remarkable spiritual power. Several of the witnesses said that during the progress of their spiritual faith growth which culminated in their physical cures, they did not pray primarily for their bodies. They said disease reduced them to despair, in which they threw themselves utterly and unconditionally into God's hands, and then received an overflowing blessingjust as all surrendered sinners do. Then, in the glow and resurrection of faith, they recognized Christ as Redeemer of body as well as soul. In the old historic order Christ first had said to them, "Thy sins be forgiven thee," and second, "Rise, take up thy bed and walk." We do not wonder, when Christ speaks conscious pardon to a man, that the instantly enraptured sinner feels that his spiritual healer can do anything, and that when he consents to save a soul he will willingly add the really lesser gift of bodily benediction.

is in the modern movement), for the sainted Is in the modern movement), for the sainted Edward Thempson, for Gilbert Haven, for Bishop Janes, for hosts of grand men, and particularly for clouds of holy women, whose ills would seem to accentuate their faith into due exercise, in view of the pangs which crown the mother with pathos, and glorify her all along the path that began at Bethle-hem. If this divine healing is correct Chris-tian doctrine, one can but wonder that there is not now and then a glimmer of the truth is not now and then a glimmer of the truth in the experience of some of the saints whose record needs but this element to prove that they were indeed but a little lower than the angels. We do not intimate that the rich, honored, learned, and socially prominent ought first to have learned this alleged truth, for that would reverse the gospel order in which God reveals himself to the lowly. Our point is saved by the fact that honored and elevated saints in the church are as eligible to unusual revelation as are the poor in pocket. The test is in the lowly heart.

With all sincerity and humility, we were almost pained by the spectacle at the con-vention, which in its personnel included many friends as to whose sincerity we would pledge limb and life. Bound by logical and thelogical and scriptural conviction, we could but lament the drift of evidence by the size and tone of that convention, which is but one in a series current in many cities. That the witnesses were sincere, and the candidates for healing were equally so, is but a fact significant of the danger to all faith when the relapse and collapse come. Christ did indeed heat the bodies of men, and thus healed their souls. He had the power to pre-serve his patients in soul and body, and the body for the sake of the soul and the miracle promised it? Is it in his plan? Can it be put into his plan? Have these modern faith curers authority and indemnity when they preach it? We are almost rebuked when men like John Cookman, and at least four Rock River pastors and others accepting the doctrine, were in that convention, yet if they are right the light has not come to us.

While looking on prayerfully and honestly. we wondered whether good but unconverted men have like questionings when they observe and study our regular revival altar ser-vices, and query whether "these people (we) are right." Of course we know we are right, and that sinners are being converted. The suggested analogy illustrates the honest difficulties some men have as to spiritual cures. and how we ought to do our work "decently and in order." We can but hope that if these growing faith-cure conventions are proven to be overenthusiastic and mistaken, the reaction will not discredit the revivals for spiritual purposes which have so enriched earth and heaven.

Many who live near to Christ, and who know he has come to them, believe that he will presently appear on earth. The literal-ness with which God has rewarded the faith that results in personal communion induces them to place literalness in scripture passages that relate to his "appearing" and "sec-ond coming." These "adventists" are the ond coming." more earnest because of their very personal sense of Christ's love and presence. So is it, as we have said, with these believers in "divine healing" of the body. They regard their conscious, priceless, glorious, spiritual Christian experience as divine sanction of their faith-cure doctrines. Singularly, but logically enough, these curists are, as a rule, "adventists" also.—Northwestern Christian Advocate.

FEBRUARY 6, 1866.

er he is like a blind man disputing about the colors of the rainbow. Hence, however much he may believe in a power back of nature, it is difficult to understand how he is to verify such belief. Thus much on the score of certainties. But how about a rational presumption in the case, how about the probabilities? There is no end to speculation here, because an essential factor in our problem is hopelessly beyond our reach; the unknown quantity in our equation forever eludes our grasp. How is it possible to determine what is probable or improbable in a realm about which we know absolutely nothing? True we find ourselves in the presence of an intelligence or power, which transcends anything we know of as appertaining to ourselves; but what this intelligence or power is, or what relation such may bear to nature, is a fit subject, indeed, for dogmatizing, but scarcely for rational deduction. The condition of things which bars the way to certainty, precludes the possibility of approximating certainty. So it seems. Our point of observa-tion lies below the plane of our object; we

cannot get on the confines even of our sub-ject to ascertain what lies beyond. If science has discovered natural causes for some of the adaptations in nature, as is alleged, who knows but science may yet discover more, and, in the end, enlarge the field of knowledge until the argument from "design in nature," shall be shorn of its cogency, and no longer be accepted as valid in the settlement of this question? But in the absence of such discovery, waiving this point, the theist finds himself embarrassed in view of numerous instances in the animal economy, where adaptation is not only absent, but where the indications of mal-adaptation and in both. Christ has equal power in 1885, blunder are patent and undeniable. This is but-does he propose to exercise it? Has he observable in those incomplete and useless organs and parts, transmitted from generation to generation through unknown ages. which serve no purpose, perform no function, minister to no want, ever seeking development and ever aborting,-as for instance: "In the upper jaws of caives are teeth that never cut; the dugong has tusks that never cut through the gums; the guinea pig has teeth that are shed before it is born; the boaconstrictor has little bones under the skin toward the tail, which have no present use, as they are the remains of hind legs and a pelvis; some whales and fishes have useless bones in the hinder parts of their bodies which are evidently the remains of hind legs; in a certain worm (Anguis) there is a set of shoulder bones in the body but no legs at-tached to them."-(Pringlc.) These cases and many more that might be mentioned. militate against the assumption of "design," and it is difficult to see how they are to be accounted for except on the "evolution hy-pothesis." But, granting a creator, our ma-bility to comprehend the plan of creation, or to penetrate the final purpose of the Supreme Architect, does not weigh much. This is conceded, but this is not the point. The question is: So far as we can comprehend, so far as the evidence is presented, what does it indicate? Does nature furnish conclusive or satisfactory evidence of a Creator?

I have thus in a way argued this case with the object of bringing some of the difficulties distinctly into view which were barely alluded to in the article which has furnished the text for these remarks, difficulties which we all have to confront in one way or another in our reasonings on this subject. Your correspondent's case, I dare say, is the case of many of your readers, the subject is intensely interesting, and I join with him in asking for more light. If among your coworkers and readers there is any one-be he

Inst so long as astronomical science was

ars to reach our earth.18 not out possible, but highly probable. Then, it no boundary line of creation can be found, where is this heaven located? But, supposing, for argument's sake, that such a line does exist, that far beyond the power of the ablest telescope is a line where creation ends, and heaven is there, what must be the time occupied by the soul in reaching it? The journey itself must require an eternity to accomplish; but the mind fails to conceive such. It is, in fact, a misnomer to set a boundary to infinity; and so the sensible mind turns away in disgust from all such sophistry, and says within his own mind, "I will have none of-it."—Alfred Kitson in Medium and Daybreak.

a plane, but a spherical body turning on its

axis once in every twenty four hours, thus

THE TESTIMONY OF ASTRONOMY.

The Church, alarmed at the announcement

regai...d his feet than he exclaimed with just indignation. "And still it moves!" The truth will assert itself despite the most strenuous efforts of either priest or pope.

Others attracted by the announcement pros-

content attracted by the announcement pros-ecuted the wondrons work, and the labors of Copernicus, perfected by Kepler, demolished the last remnant of the ancient theory, and

the world began to live a new life. Ulti-

mately it became an universally-acknowl

edged fact, that the sun is the center of the

solar system, and that the earth is but an in-

vault of the heavens was demolished: while

could be located, but that there is strong evi-

dence that at its center resides the heaviest

work into the very citadel of the priesthood.

ries when the old ones are no longer tenable.

And now that the earth is proved to be a

spherical body revolving in space, and speed-

ing on its orbit at a tremendous rate, so that

the crystal vault theory beyond which was

located their heaven is no longer tenable

they console themselves with the illusion.

measurements have been applied to these dis-

tant orbs, the result is that the nearest of

them is nearly four times this distance, or in

other words, it takes the light of the nearest

star between three and four years to reach

sands, which lie too deep in space for the un-

assisted eye to discern are discovered; and

that with every increased power, the teles-

cope does but reveal more wonderful depths,

so that the soul stands amazed and awed be-

controls and rules the whole, a reverence that

the tight-laced sectarian is a stranger to.

highest star."

producing day and night.

Skeptical with Reference to Materialization.

To the Editor of the Religio-Philosophical Journal:

I read with great satisfaction in your issue of October 17th last, the editorial upon ma-terialization; it should be read by all Spirit-ualists throughout the length and breadth of the land, especially by those who follow that ignis fatuus called materialization. I think it would make them pause, and look back over the brambles and quagmires which their feet have traveled in their efforts to follow withersoever that false light led them.

I have among my acquaintances some warm-hearted Spiritualists, who have seen the materialized forms of members of their family at the dark scances of professionals. Upon only a slight cross-examination of them, they have readily admitted that they could not see the features distinctly, but thought they could recognize them by their general appearance!

One of the cases to which I refer, was the description given me of one Dr. McPherson, who was said to have passed away at Memphis, Tenn., and who appeared at the seance of Holmes, the professional, during the Centennial in Philadelphia, and was recognized by persons present, who knew him in earth-

My friends knowing that I doubted the power of the immortal to put on the mortal, and clothe themselves again with flesh, urged me to go to the Holmes' scances, and see for myself and be convinced. To accommodate them, I went, and finally had, with three friends, a scance with those worthies.

Amongst those who exhibited themselves before us, was the great Washington and Lafayette. Not having had the pleasure of the personal acquaintance of either of those gentlemen, I could not say whether they were fairly represented or not; but next, following, came a youth, who was represented as a relative of one of the ladies of my party. The lady did not recognize him, which I thought might be owing to the fact that he had borrowed the mustache and whiskers from Lafayette, which were quite black. Finally the veritable Memphis M.D., McPher-son, made his appearance. The description given me of the Doctor was vivid and earnest, so much so that I recognized him as soon as he appeared between the curtains. I beheld the form of an old man, whose trembling limbs could scarcely bear him up, while his limbs could scarcely bear him up, while his eracked and tremulous voice announced to me that he was a relation of mine. (I said to myself, so are all the children of Adam). I at once took in the situation and played the venerable Doctor for all I could get out of him. I recognized and admitted him into relationship; told him the locality where he had lived and passed away, which was at the

Far be it from us to minify the power, be-nevolence, and love of Christ. He can physically save an epileptic, and did so when on earth. He is willing to open blind eyes, and he often did so. He can raise even the dead, and actually did so before he himself rose from the dead to prevent our faith from being vain.

The real question is, Does Christ propose to heal diseases in the dispensation of eighteen hundred and eighty-five? "Divine heal-ers" say yes. We doubt it, and thereby go into the category of those who " believe and live far below Ubristian privilege."

That Christian physicians are unnecessary to even faith healers, that resort to medicament is distrust of Christ, that pain is but a diabolical temptation to lure saints into distrust of Christ's power, we cannot believe It is a question of interpretation of scripture. and testimony from sincere believers in their own cures does not settle the question. That Christ has power on earth to forgive sins we know from personal and contributed expe-rience. "Experience" in personal divine physical cures is not analogous or conclusive. Correct diagnosis of soul-ills is instinctive to man when awakened by the Spirit, and, while the entire rationale of his cure may be a mystery, the fruits of cure are palpable and conclusive to the patient and his friends. Medical diagnosis is quite another matter, upon which cycles in curative annals, the lore of scholars, and even personal patients, differ disastrously. That thousands of men in receipt of glorious spiritual blessings have palpable physical amendment also is no mat-ter of doubt. That supposed paralytics have come into possession of motive power subsequent to prayer is probably true in many in-stances. At the same time it is true that unguarded patients supposed to be paralytics have walked out of a burning building as an alternative to death, and that inanition has often been shocked by emergency into instant activity, is equally doubtless. In a con-structive sense, God has helped all these

classes, either in answar, or not, to prayer. The vital conclusive question is, Has God all along authorized maints to ask for physical miraculous cures, just as he wishes all penitent sinners to say pardon? In other words, Does God ordain physical universalism, and has the church fallen into the faithless slough of "partialism " as the universalists say?

We respectfully answer, no. If we are wrong, we are sorry for Luther, for John Wesley, for John Fletcher, for Melancthon, for Alfred Cookman (even though his brother

THE EXISTENCE OF GOD.

To the Editor of the Religio-Philosophical Journal:

In looking over the columns of the JOUR-NAL several weeks since for something to read, my eye caught the caption heading this article, and I stopped to see what it meant. In few words the writer stated his case, to wit: that he was in a quandary, perplexed, and drifting away from a long cheriched belief in the existence of God, and soliciting aid. All candid and thoughtful minds, I suppose, have felt at one time or another the force of the evidence implying "design" in the adaptations observable in nature; but then, as the writer engrests, there is the dif-ficulty in the assumption of an infinitely intelligent and all-powerful Creator, existing antecedent to, and independent of, nature, of "involving a greater wonder" than the one we seek to solve. "Is there a way out of this difficulty?" the writer asks. It seems to me this question is pertinent and worthy a careful consideration. Who can answer it? Among your correspondents are earnest men and women of cultivated intellects who favor us now and then with interesting articles in their way, some of which have an air of being profound; but I do not now call to mind any which answer this question of questions, Is there a God? Spiritualists, however bold and aggressive elsewhere, I think I have obfight shy" here. I do not see that Spiritualism in itself considered, is in any way dependent upon the settlement of this question. The future of the soul rests upon its own evidence, and is in no way affected by our theistic conceptions and beliefs. We are most of us beset with our prepossessions, with our inherited beliefs-figments they may be, of the imagination, or the no less unsubstantial crudities of our hasty and superficial reasoning, which we cannot defend, and which we are conscious we cannot defend, and this may be the reason why most men avoid this discussion. Surely no sensi-ble person wishes to be an atheist or an agnostic. Our intelligent beliefs and disbeliefs are forced upon us by the inexorable necessities of a logic we cannot resist. If we are truly open to conviction we must go where the evidence goes. We have no choice in this matter.

May it not be that this great theme is wholly unsuited to our capacities, hopelessly and forever beyond the grasp of an intelli-gence short of the Infinite? Doubtlessly it is worth while to know, if know we can, the natural and impassable limitations of the human mind to the end that we may confine ourselves in our inquiries and investigations to subjects adapted to our capacities. But if the phenomena of the trance state or clair. voyance, and kindred out-croppings, be accepted as verities, such knowledge is, per-haps, unattainable; in such case, no one can tell how much is latent or potent, in the hu-man soul. But, conceding this, the question remains: Is the Infinite cognizable in any-wise by the finite mind? Obviously the utmost range of our cognitions, however varied and however profound, falls within the sphere of the finite. Beyond this no man can go Man's capacity is the measure and the full measure of his knowledge. If God be the creater of nature, as of something foreign to and distinct from himself, He is supernaturall distinct from minsen, he is supermath-al; but can it be proved that man has any faculty by which he can take cognizance of the supernatural? The sphere of his percep-tions, so far as we know, is on a lower and different plane. When he essays to go high-

priest or lay man, sensitive or spirit, in the body or out of the body-who is prepared to furnish said light, will such please come to the front? WM. B. HART. Greenwood, Ill.

The Uniformity of Nature and the Doctrine of Immortality.

Take, for example, the case of alleged apparitions. I imagine that the tendency in the minds of not a few among us is to ignore apparitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optics, acoustics, motion. This is a rebound from the old facility in accepting tales of demonology and witchcraft in pre-scientific times, and it has much to say for itself. Nevertheless, it is scarcely philosophical, and is in no wise demanded by the requirements of science and the conditions of scientific progress. A man may be perfectly orthodox in his physical creed, and yet may admit the weight of evidence in favor of certain alleged phenomena which will not square themselves with physics. Such alleged phenomena are not necessarily in contradiction to physical truth, they lie rather in another plane; they are like two lines or curves in space, which do not meet, and therefore can not cut each other. There are matters of the highest moment which manifestly do lie outside the domain of physical science: the possibility of the continu-ance of human existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Yet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the supposition of such possibility; consequently, the student of physical science, even if he can not find time or inclination to look into such matters himself, may well have patience with those who can. And he may easily afford to be generous; the field of physical science is grand enough for any ambition, and there is room enough in the wide world both for physical and for psychi-cal research.—THE BISHOP OF CARLISLE, in Popular Science Monthly.

A boy attempting to cross a railroad track in New Jersey, stumbled and fell. Before he could get up the locomotive was upon him and his body was pressed or pushed under the cowcatcher. The wheels did not touch him at all. His body was so firmly wedged between the cowcatcher and the road-bed that it was impossible to start the locomotive either way without killing the lad, and it was found necessary to lift the engine up by means of jacks before he could be extricated. He was but slightly injured.

The Chinese Minister in Washington is over sixty years of age. The only English sentences the Minister can use are: "How do you do?" "Good-by," and "Champagne is good." He is now, it is said, wrestling with the phrase, "Set 'em up again."

Horsford's Acid Phosphate. FOR SICK HEADACHE.

Dr. N. S. BRAD. Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and di-minished vitality.

PEBRUARY 6, 1826.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

BY HESTER M. POOLE. [104 West 29th Street, New York.]

RESOLVE.

As the dead year is clasped by a dead December, So let your dead sins with your dead days lie. A new life is yours, and a new hope! Remember We build our own ladders to climb to the sky. Stand out in the sunlight of promise, forgetting Whatever your past held of sorrow or wrong; We waste half our strength in a useless regretting We sit by old tombs in the dark too long.

Have you missed in your aim? well, the mark is still shining; Did you faint in the race? well, take breath for

the next.

Did the clouds drive you back? but see yonder their lining.

Were you tempted and fell? let it serve for a text. As each year hurries by let it join that procession Of skeleton shapes that march down to the past, While you take your place in the line of progres-

With your eyes on the heavens, your face to the blast,

I tell you the future can hold no terrors

For any sad soul while the stars revolve, If he will but stand firm on the grave of his errors, And instead of regretting, resolve, resolve? It is never too late to begin rebuilding,

Though all into ruins your life seems hurled, For look! how the light of the new year is gilding The worn, wan face of the bruised old world! -Ella Wheeler Wilcox.

In Norway ladies are only charged half price when traveling.

Mrs. Julia Ward Howe wants to have a wo man's Industrial Council convened, in which every State and Territory shall be represented.

The employment of women under ground is prohibited in Great Britain; but the Brit-ish Factory Inspector reports that 4,458 are at work in mining operations above ground.

Miss Alice R. Jordan, the young lady who is the first to open the doors of Yale College to women, is only twenty-two years of age, and already holds three diplomas, including an admission to the bar of Michigan.

Mrs. Leavitt has organized ten W. C. T. Unions in as many centres, through a region as large as that east of the Alleghanies from New York to Florida. India is next on her list.

Dr. Mary S. Fredericks, the only woman physician who was last summer appointed. an inspector by the Board of Health after a competitive examination, has rendered her report showing that during the summer she visited 2,604 families for sanitary examination. The chief inspector declares that her work was better than that of many of the other inspectors. As the result of her experience, she thinks the in-door work of sani-tary inspectorship is essentially the work of women physicians.

Mrs. Grant Duff, the wife of the governor of Madras, has just delivered a series of pub-lic addresses to the Indian women in that city. She chose useful topics, such as sick nuceing, cookery and needlework, and encouraged her hearers to exert themselves by showing them how much progress had been made in these subjects during the last thirty years in England. She is the first Indian governor's wife who has addressed large native assemblies on social questions.

A writer in the Woman's Journal, gives this information about Cornell: "Of the freshman class just entered, ten per cent. are young women. There are nine scholarships to be competed for by every entering class, and of those who telt themselves qualified to compete, twenty per cent. were women, and they carried off four out of the nine scholarships, or forty-four per cent. Prot. Jones also told me that the average scholarship of the young women was superior to that of the young men, the average attendance was better, and the absence from illness much fewer among the female than among the male students. What a reply to the theories and suppositions of Dr. Clarke and others." An account is given of the introduction in to England by Mme. De Long of her metal cutting machinery, which has for some time been in successful use in France. She has now, it appears, perfected some ingenious machinery, worked by steam power, which cuts with the utmost precision the hardest and softest metals, in any design, so that by it can be produced a gold lace pin or a steel castle portcullis from the solid metal, without any moulding or filing. This unique industry is divided into four general branches. The first is the production of gates, doors, balcony fronts, and other architectural metal Work without casting—plates of brass a foot thick being thus cut into lattice work at a single operation; a second branch is the making of lattice metal work filled in with glass, to supersede the ordinary leaden frames for church and other ornamental windows; the third branch comprises the inlaying of plush and ebony jewel cases, cabinets, etc., with red and yellow copper, steel, and other met-als; and a fourth for the working of picture frames, baskets, crests, etc., out of the solid metals fully finished. Geo. W. Cable says, concerning woman suf-frage: "I have never thoroughly studied the subject of female suffrage, but I must say I have never seen an argument against it that was not flimsy. Men are much disposed to exaggerate the difficulties of voting intelli-gently when they talk of women voting. By the time a public question is ready for the popular vote, it has become a very simple question, that requires little more than honesty and common sense to vote upon it. If our mothers are not fit to vote, they ought to stop bearing sons." Louisa M. Alcott says of the education of girls: "I can only hope that with the new and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers their domestic arts, are so much better than the too early frivolity and freedom so many girls now enjoy. The little daughter sent me by my dying sister has given me renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by-and-by. Health comes first, and early knowledge of truth, obedience and self-control; then such necessary lessons as all must learn, and later, such accomplishments as taste and talent lead her to desire-a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles, and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline." An interesting letter on "Woman's posi-tion in Germany," by a German woman, in the Woman's Journal, deserves to be read. Among other things, she says:

their degradation or of low esteem by men. On the contrary, those very women, I think, enjoy the greatest equality with men by the very similarity of their occupations, for laboring men and even children work just as hard....The roughness of German men altogether lies more in external appearance; they often lack manners and the outward signs of respect, while they are very rarely brutal to their wives and children, not even when intoxicated. They may be quarrelsome and boisterous, but you hardly ever hear of those dreadful bodily injuries done to women, with which American papers

abound. "The greatest injustice done to women in Germany, and everywhere, is their being cast on the world to gain their own livelihood without seeing their way. The name of these unhappy creatures is legion! Nobody counts those who succumb in the struggle; their tears and woes are all unrecorded by history and literature. No branches of higher edu-cation have until now been opened to women, and consequently no corresponding employments. It is true there are many more educated men in Germany than are necessary, -but they are divided among many classesprofessors, doctors, lawyers, engineers, chemists, etc. Of women there are only teachers, and therefore these are innumerable. Some women in some parts of Germany are also employed in telegraph and railroad offices, but the chances for their occupation have been very much cut short since the French war. as the German state needs all such remunerative employments for its soldiers, who consequently are now the most favored class in Germany.

"If the Germans had a great industry, and their women were more commercially inclined, many of them unquestioned and unawares might slip into some small trade or handicraft, such as watchmaking, for in-stance, and so gain their livelihood. This, however is less the case in Germany than in some other countries, as for instance, France and Switzerland. Every thing in Germany has to be fought out theoretically long before it is carried out in practice. There are many women's conventions in Germany; much waste of breath and strength and labor, and the results are as yet hardly observable.'

Connecticut Blue Laws.

The New York Sun furnishes some inter-esting reminiscences with reference to big-otry of the old time Puritans, which afford a strange contrast when presented by the side

of the liberalism of the present age. As is well known among the many products of Connecticut piety and thrift, perhaps the most widely known are the celebrated code of Blue Laws and the far famed wooden nutmeg. The nutmeg insinuation may possibly be dismissed as the aspersion of rival states, but of the actual existence of a severe code of laws in a not very distant past there can be no doubt. In a conversation on this subject with an old timer the other day, I heard many reminiscences of the time when church and state went hand in glove.

As the veteran's story ran, the zenith of Blue Law activity was in the neighborhood of 1820; but in the interval between the beginning of the century and the time of Robert Fulton's invention there was a pretty lively enforcement of the joint laws of church and state. Among the articles of the code then in vogue none was more strictly enforced than the law prohibiting travel on Sunday. Many a would-be desecrator of the Puritan Sabbath was accosted by the tithing man while quietly pursuing his travels on horseback or foot, and, despite his protesta-tions, was compelled to then and there cease from his world is negative for the time from his worldly peregrinations for the time In 1803 Aaron Burr, then Vice-President of the United States, was called from the seat of government to Boston in pursuance of private business. As was the custom in those days, and especially with the haughty and aristocratic Burr, the vice-president traveled in state and pomp. Six horses drew his large and ponderous barouche, and in advance of the turnout a gorgeously appareled outrider heralded his master's coming. After the completion of his business in Boston Burr hastily returned to this city, arriving here late one Saturday night. After a brief rest, he procured fresh horses, and started for New York bright and early on Sunday morning. At about 11 o'clock the gay turnont, with its liveried attendants, had reached the centre of the little village of Milford, and was rapidly passing the Old Congregational church near the green when a slim but dignified figure appeared in the doorway of the building. Hastily taking a mental inventory of the barouche and its ap-purtenances, the owner of the Puritanic figure advanced to the middle of the road, and planting himself directly in the route of the team, loudly commanded its liveried coachman to halt his horses. Dumbfounded at the strange command and the stranger appearance of the speaker, the coachman did as he was told. Burr quickly thrust his head from the side of the carriage, and in a sharp voice ejaculated: "Sir, by what authority do you stop my carriage?"

his handkerchief, and, on hearing the deacon's orders, he hastily dismounted and, grasping the official's hand, exclaimed: "Oh, sir, if you only will accommodate me here. I have been attacked by the small-pox, and only will accommodate me

and every village I have entered has pitilesa ly turned me away." With one startled look at the supposed vic-

tim of the then dreaded disease, the tithing man took to his heels, and the wily school master soon left the town of Bolton behind him.

Magazines for February, Received.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The February number of the Atlantic opens with an instalment of Henry James's Princess Casamassima, in which the story has some interesting developments. Ministerial Responsibility and the constitu-tion, is a paper contrasting the differences of the United States Government and one which depends on the individual responsibility of the ministers in power; An American Soldier in China is a graphic account; Miss Murfree's serial. In the Clouds, is full of life. Eleanor Putnam has a paper on Salem Cupboards and their contents; and Mrs. Oliph-ant's Country Gentleman is brought to a conclusion. Poems, critical papers, the Contrib-utor's Club, and books of the month, finish an agreeable issue of this standard monthly.

BOOK REVIEWS.

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

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

Count Leo Tolstoi's "My Religion," a translation of which Mesers. T. Y. Crowell & Co., have just ready, has made something of a sensation in Euready, has made something of a sensation in Eu-rope, where it has passed through several editions in France and Germany. Count Tolstoi is the fa-mous author of "War and Peace," an historical novel long regarded as one of the finest productions of Russian literature. In his "Religion" he makes an eloquent and, in many respects, an impressive plea for a direct application of the literal teachings of Jesus as expressed in Matt. v., vi., and vii., to the regulation of human life. Society, as now main-tained, he condemns as a system of organized vio-herce and interpreting the commandments of Jesus lence, and, interpreting the commandments of Jesus, in a direct if not wholly ingenuous way, he foretells universal fraternity, the abolition of war and of the death penalty, the indissolubility of marriage, and, in particular, a life of simplicity under natural con-ditions, which are vividly contrasted with the filth and crime of cities, and the sufferings endured by the contrast of the marking to the desting of the model the countless "martyrs to the doctrine of the world." The book has an introduction, pointing out briefly and sharply, that "free and enlightened" America is not altogether beyond the necessity for a religious faith that shall awaken a more fraternal feeling, and arouse the various Christian sects to a realization of their present failure to cope with the dominant evils of the day.

CHAUTAUOUA CALENDAR FOR 1886. Prepared by Minnie A. Barney and published by Geo. A. Mosher, Syracuse, N. Y. Price, 50 cents.

Among the many bright pupils whom the Chau-tauqua educational enterprise has helped to fit for the duties of life, is Miss Minnie Barney of Syracuse. She is now reciprocating the benefits there received by annually preparing a "Chautauqua Calendar," which not only spreads the fame of that famous place, but brings, we hope, a goodly sum to the in-dustrious young worker. For each day of the year Miss Barney has selected some choice bit of prose or Miss Barney has selected some choice bit of prose or poetry. She garners a wide field, extending from the time of Moses along down past Socrates and Plato to Emerson, Thoreau, Ruskin and all the lead-ing writers of the present day. The selections indi-cate a strong, brave, cheery, self-reliant spirit in the gleaner; and also a deeply religious nature which has received its bent under evangelical training. However, much we may differ with Miss Barney in theology was heartily, command har suirit as acitheology we heartily command her spirit as evi-denced in the calendar. The members of every house-hold would be strengthened in soul and elevated in purpose by reading from day to day the latest selec-tion as it is revealed on removing the previous day's leaflet. Here are specimens of her gleanings:

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neek. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: " I am entirely well." "My son had salt rheum on his hands and

on the calves of his legs. He tood Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Apothecarles, Lowell, Mass. LOO Doses One Dollar



Best Incubator on earth; will hatch out every fertile sgg; the only perfect self-regulating Hatcher in the world; reliable and self-regulating. The price is placed so low that anybody can afford to have one. Illus-trated Catalogues sent free upon S. STAHL & SON, Manufacturers, Quincy, Ills.



MedicalWork acknowledge ders for the cure of discase. The New Improved Clark Electro-Magnetic Belt, Patented October 1885, will cure all Nervous, Muscular, Stomach, r. & Kidney Discases. Whole family can wear same Full line of batteries on hand. Seed for "Parefa Ne.2." CLARK ELECTRIC (C., 1996 & 201 Clark St., Chicago, III. ilWork acknowledge better than pills or The New Improved Patented October Muscular, Stomach,



Home Items and Topic.

-"All your own fault If you remain sick when you can

Get nop bitters that never-Fall.

-The weakest woman, smallest child, and sickest invali can use hop bitters with safety and great good.

-Old men tottering around from Rheumatism, kidney trouble or any weakness will be made almost new by using hop bitters

Im wile and daughter were made healthy by the use of hep bitters and I recommend them to my people .- Methodist Clorgyman

> Ask any good doctor if hop Bitters are not the best family medicine On earth 111

--Malarial fover, Ague and Billousness, will leave every neighborhood as seen as hep bitters arrive.

-" Bly mother drove the paralysis and neuralgia all out of her system with hop bitters."-Ed. Onsego Sun.

23-Reep the kidneys healthy with hop bitters and you need not fear sickness."

-The viger of youth for the aged and infirm in hop bittors 111

- " At the change of life nothing equals Hop Blitters to ariay all troub'es incident Thereto."

-... The best periodical for ladies to take monthly, and from which they will receive the greatest benefit is hop bitters.

-Thousands die annually from some form of kidney diseaso that might have been prevented by timely use of hep bitters.

--Indigestion, weak stomach, irregularities of the bowels, cannot exist when hop bitters are used.

Atimely • • • use of hep

Bitters will keep a whole family

In robust health a year at a little cost.

-To produce real genuine sleep and child-like repose all light, take a little hop bitters on retiring.

Prosecute the Swindlers!!!

If when you call for Hop Bitters, (see green cluster of Hops on the white label) the druggist hands out any stuff called C. D. Warner's German Hop Bitters or with other "Hop" name, refuse it and shun that druggist as you would a viper, and if he has taken your money for the stuff indict him for the fravel and sue him for damages for the swindle and we will reward you liberally for the conviction.

PILES. Instant relief. Final cure in 10 days. nosuppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N.Y.

A PRIZE. Send six cents for p stage, and re-will help all of either sex, to more money right away than anything eise 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 at this season of the year. Thousands of valuable lives are sac-rificed 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 FORT BATIERIES 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. If so other result was produced than to insulate the body from the wet, cold earth, the insoles would be inval-able. In many cases the insoles alone will cure Rhewma-tiam, Neursalzis and Nwelling of the Limbs. SI a pair, to any address by mail. Send stamps or cur-rency in letter, stating size of boot or shoe, and we will send by mail to any part of the world. Price B1.00.

PRAIBLE CITY NOVELTY,CO., 69 Dearborn Street, Chicago, VII. MICHIGAN CENTRAL

"By authority of the town of Milford," came the quick response. "I am Deacon Higby, tithing man, duly appointed by the town authorities."

At this explanation Burr's features relaxed the frown which was gathering, and the statesman pleasantly said:

"Well, well, Deacon. I honor you for doing your duty; but if I have violated any law of this state, you must report the matter to the United States government, for I am Aaron Burr, Vice-President of the United States."

With a stup efied glance at the speaker, the officious tithing man mechanically doffed his hat, and with a rush and rumble the equippage of the government dignitary re sumed his journey.

But despite the law on this subject of Sun-day traveling, all tithing men were not so zealous in the performance of their duties, and many a cross palm quietly authorized a violation of the law. Other devices were frequently resorted to by travelers who wished to evade the law, one of the most common and at the same time efficient schemes being explained by the following narrative:

In 1808 one Amos Phelps was a school teacher in Manchester, at the same time residing in a town some miles distant. During the week the schoolmaster boarded out among his pupils, but each Saturday he was wont to return on horseback to his own home. One Saturday he was unexpectedly delayed, but at an early hour on Sunday morning he saddled his Rozinante and started for home, trusting to escape the vigilance of the several tithing men on his route. He had safely proceeded as far as Bolton, when to his dismay, he was espied by good Deacon Strong and formally commanded to stop in the village "It is true, the women of the peasantry and laboring classes work very hard. But that is merely a sign of their poverty, not of

.

Thursday 21 January.

Every right act and true thought sets the seal of its beauty on person and face.--RUSKIN.

Every act of the man inscribes itself in the memory of his fellows, and in his own manners and face. --ESIERSON. Any nobleness begins at once to refine a man's features: any meanness or sensuality to imbrute them.—THOTEAU.

Tuesday 26 January.

A helping word to one in trouble is often like a switch on a railroad-track,---but one inch between wreck and smooth-rolling prosperity.---BRECHER.

Many a word at random spoken. May southe, or wound, a heart that's broken —Scorr.

PROCEEDINGS OF THE SOCIETY FOR PSYCHI-CAL RESEARCH. London: Trubner & Co. Lud-

gate Hill, 1885. Committees make the following reports: 1. Re-port on Phenomena connected with Theosophy: (1) Statements and Conclusions of Committees; (2) Account of Personal Investigations in India, and Discussions of the Authorship of the "Koot Hoomi" Letters; (3) Report of Mr. F. G. Nethercleft on the Blavaisky-Coulomb Correspondence: (4) Notes on Certain Phenomena not dealt with in Hodgson's account; (5) Details of Evidence Referred to, etc. Some Higher Aspects of Mesmerism.

Further Reports on Experiments in Though Transference at Liverpool. 4. Local Apesthesia induced in the Normal State

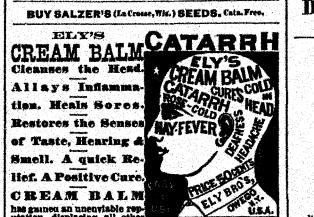
by Meemeric passes.

5. Report on an alleged Physical Phenomena. The report of the various Committees indicate painstaking care and critical research.

Catarrh and Bronchitis Cured.

A clergyman, after years of suffering from that loatbesome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self ad-dressed stamped envelope to Dr. J. Flynn & Co., 117 East 15th St., New York will roceive the recipe free of charge.

"100 Doses One Dollar" is true only of Hood's Sarsaparilla, and it is an upansworable argument as to strength and economy.



has gainen an unenviable rep-tration, displacing all other preparations. A particle is ap-plied into each nostril; no pain; agreeable to use. Price 50c. by mail or at druggis nd for circular. ELY BROTHERS, Drugsists, Owego, N. Y



Instantly Curoci. Dr. Haines' GOLDEN SPECIFIC instantly destroys all appetite for alcoholic liquors. It can be searching administered in colles, tes, or any article of food, even in liquor itself, with search artis have been cured, who to day lielisve they quit drinking of their own free will. Endersed by every body who knows of its virtues but saloon-krepars. Send for pamphiet containing kundreds of festi-monials from the best women and men from all parts of the country. Address in coundence, 600 DER SPECTRIC CO. USE Beach & floatenet for GOLDEN APECIFIC CO., 185 Race St., Clackmati, Q.

(IGEVISED)

Home Book of Health or Newest Family Physician: 213th

Edition Now Ready,

Gives ninety fresh items; shows how to put in be-t sanitary condition house, premises or towm, for fending of cholera 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 German or English. (copyrighted anew 1885—of the additions make in original issues--by the assistant editor, Dit. JOHNSON H. JOHDAN, Physician to the Cincinnati Cholera Hospital in 1849.

Reasons Why Every Family Should Have It

ist. It is an APPROVED MEDICAL GUIDE for the family, giving the symptoms and treatment of the diseases of men, women and children-s Doctor in the house-ready to be consulted at say moment when sudden sickness and unfore-seen accidents render immediate relief the one thing sought or.

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

Rd. 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 BELIED on.

6th. They were can be statished bi. 6th. They were have it may economize; expenses may be avoided, and time and money saved. 7th. It is more than a book teaching how to cure disease, inasmuch as it will prove highly valuable to those who choose a wholly different class of remedies. It will teach ALL what to do to become good nurses of the sick, and good judges of 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 aces, disease and death familiarity with the laws of life and ness, disease and death familiarity with the laws of mice and health would provent? 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 pro-venting disease, preserving health, and prolonging life.

venting discase, preserving nonitin, and protonging life. 10th. It is, in all respects, well manufactured of good ma-terials, 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.

the "Newss" 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,



Electing with the mouth open is the bane of mil-lions. A very large percentage of all Throat troubles are caused from this unfortunate habit, and all throat troubles are aggravated by it Can the babit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary discases are seldom found in nose breathers. Senal for our circular, which tells of some of the ter-rible discases that are contracted by mouth-breathing.

Do You Snore?

The snorer not only suffers personally, but becomes a reneral disturber, is a mouth breather, and nothing nut closing the mouth during aleep, and forcing into use the natural breathing organs, will redeem him and shate the nausance. With the above device you can's smore. The Mouth Breathing Inhibitor is sent post-pale to any address on receipt of \$2.0. Our 16 page circular sent free. Address PEATERIE CITY NOVELTY CO., OF DESTDERS M., Chi-cage, Hi. ngo, Ill.

A CONTRACT OF A CONTRACT OF



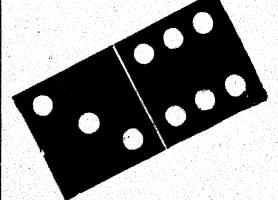
THE NIACARA FALLS ROUTE."

INC MIAGAKA FALLO KUUIC.
"So long as the waters of that mighty river thunder down to the awful depihs below, so long as the rush and roar, the surge and foam, and prismatic spray of nature's cataractic masterplece remain to delight and awe the human soul, thousands and tens of thousands of beauty-lovers and grandeur worshipers will journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth, and but one direct great railway to it."--Col. P. Donan 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 on the steel, double-track Cantilever Bridge, the greatest triumph of modern engineering, and connect in Union Depots, at Niagara Falls, on entry the only four-track railroad in the world.
Talace Cars through without change from Chicago, Tolede and Detroit to Graud Hapdis, Saginaw, Bay City, Mackinaw, Toronto, Buffalo, Stracuse, Boston, Albany and New York. Also from Toledo to Buffalo, via Detroit and Niagara Falls, connecting with train for Mackinaw. UnrvieleDining Cars. Trains leave Chicago, foot of Lake Street, daily at 3:80 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.

For information regarding routes, rates or accommoda-tions apply to any agent of the Company, or to

F. I. WHITNEY. O. W. RUGGLES, Ass't Gen'l Pass'r & Tk't Ag't. Gen'l Pass'r & Tk't Ag't. CHICAGO.

DOMINOES **ABSOLUTELY GIVEN AWAY!**



Any reader of this issue of the BRITEIO PRILOSOPHICAL JOURNAL that will get three parties to join with them in or dering each a set of our improved Noiseiss Dominaes and remitting 50 cents, will get their own set free; four sets sant port paid for 50 cents. We want a hoy or givin every school in the UNITED STATES to act as agent. Hever schoolar is bound to have a set, as they will be all the rage this full and winter. They sell for 10 cents per set. We will furnish them to any one wishing to set as our agent, post paid, at the low rate of 75 cents per dozen sets. We will furnish them to any one wishing to set as our agent, post paid, at the issues they in payment if desired. From 5 dos, to 12 then sets out be sold in any school. HOW TO DO IT :

Conference of the second with you, and at reasons and of your boot friends to join with you, and at reason and them you are the assess, and can anyth them was for 10 cents a piece. Once started, deary delife with Many boothers are aping, as against. We are platestic bours in large quantifies, which sugging the formation at such a low prior, and we can fill be entered with heurs after remissions as reasons. A simple set main bours after remissions is readered. A simple set will be heurs after remissions as readered. A simple set will be post paid, to any address on reaging of 1 centre at tamps. Address France City Eventual to be beauting a I, to say a

MGIO PRIMO CEPEIDA FUTURE

keligis-Philosophical Journal PUBLISHED WERELT AT 98 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

SINGLE COPIES, 5 CENTS. SPECIMES COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

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

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

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

SPECIAL NOTICES.

The BELIGIO-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 BE-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 returned, unless sufficient postage is sent with the request

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

CHICAGO, ILL., Saturday, February 6, 1886.

High Thinking and Long Life.

A fruitful and excellent matter for thought, is the healthful influence of being inspired and uplifted by good aims. High thinking harmonizes and keeps the spirit healthful and strong, and the soul thus lifted above petty perturbations helps to bodily harmony and health and strength. "For of the soul the body form doth take," said the intuitive poet, Edmund Spencer.

Great truths live, and to hold soul and mind and act in unison with these eternal realities, vivifies the body, and gives added length of days, years of usefulness, self-help and enjoyment on earth. It is not merely length of bodily life, but long power for good work, and the serene depth of spiritual en joyment which glorifies a good old age that are to be thought of. A good inheritance of in Madison County, Illinois, about two miles physical health may help a man to long life, even with poor sime; mean living and lux- against a well-to-do farmer living in Schuyhave long life everywhere, among bad as well as good, but far most among the good. and with far less of the petty peevishness and diseased helplessness which make the old age of mean-souled and dissipated men and women a burthen and a trouble to themselves and to all about them. Our inheritance of mental and moral power and hodily vigor is a precious trust, to be sacredly cared for, well and wisely used, and handed down to coming generations unwasted and increased.

Spiritualists who have passed on within the last few years, and the frequent mention of the tranquil happiness of their golden old age. The civilized world mourns the death of

Victor Hugo, the poet-dramatist, friend of freedom, fearless advocate of justice and devoted Spiritualist. A million people thronged the streets of Paris around his coffined dust. A few years ago he said:" I feel in myself the future life Earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds..... Winter is on my head, but eternal spring is in my heart."

His life of high aims in the light of these spiritual ideas was full of useful work up to nearly eighty years and full of rich joy to the last. He lived in the real presence of beloved friends on earth and in heaven.

With more spiritual insight and experience, and with life more humanely useful, we may well look with confidence for health of body with this health of soul in "the good time coming."

A Curious Faculty.

The question may well be asked, after reading the following,--"What peculiar faculty is it that enables animals, when taken away a long distance from their native home, to return thereto with unerring certainty?" It appears from an exchange that a very interesting case to lovers of the horse came up for trial before Judge Hayes in the District Court at Muscatine, Iowa, a few days ago. It is entitled A. N. Potter vs. John Chapman, with W. H. Chapman interventor-action in replevin. It illustrates well the fact that horses, at least, possess a higher faculty than mere instinct. The plaintiff lives in Anamosa. A year ago he was engaged in hauling melons from Muscatine Island. In August, 1884, he swapped horses with John Chapman, who lives on the island, and took his purchase home - a mare formerly owned by George A. Foss. The journal says he kept the mare some time (two months is alleged), when the animal broke out of pasture near Anamosa and made its way by the devious route, fifty miles, to Muscatine, and through the city onward to the home of its old master, Mr. Foss. Not many men could have traced their way home on a journey of fifty miles over a route but once traveled by them two months before without making inquiries. The plaintiff heard of the mare's return home and went after her, when W. H. Chapman, son of the plaintiff, interposed and claimed

to be the owner of the animal. Another case is related by a gentleman of Chicago, in the Tribune, showing that mules, too, have a faculty that sometimes enables them to perform wonderful feats. In the summer of 1838 he was residing on his farm from Alton. At that time, he held a note urious habits, as his inherited million, may lier County, near Bushville. Money in those last a spendthrift for many years. So we days was a scarce article in Illinois, and the maker of the note, though well off in lands and farm-stock, could not meet his promise to pay promptly. After holding it some time, the gentleman visited his debtor in Schuyler to see if he could collect the debt. The result was that he took five mules in satisfaction of the note. The mules were all raised on the farm where he received them. He led them to his farm near Alton-two on each side of the horse he rode, a mule colt following. He made the journey in about three days, crossing the Illinois River at Beardstown, thence to Jacksonville, and down through the counties of Scott. Greene and Jersey to his home in Madison, a distance of more than one hundred and fifty miles by the route taken. The country was then sparsely settled, the whole State not containing one-third the population now claimed by the city of Chicago. On his arrival home he put three of the mules in a stable and two were placed for the night in a vacant lot surrounded by a good rail fence. The following morning the two mules not put in the stable were missing, and for a day or two search was made for them along the route whence he had traveled from Bushville without success. In about a week he received a letter from the former owner saying that the two missing mules were at their old home subject to his order. They made the return trip in about two days. But what is strange or what seems strange to those not acquainted with the wonderful instinct of these and other animals, which enables them to find the way to their original homes, is that they did not take the route by which he led them, but struck a direct line as near as a few fences would allow them for their late owner's farm. As afterward ascertained, they swam the Illinois River, crossing into Calboun County, nearly one hundred miles below Beardstown, reaching home by a course on the west side of the Illinois River, and avoiding every county through which he led them after leaving the river opposite Beardstown.

sonable that a man like Dr. Munger should be subjected to a cross-fire of theological questions" by men far less known and valued in the church than he is. This is manly and good in the Union, but it is not old orthodoxy. Move an inch and you next step an ell, and so on. Before they know it, they will reach rational and progressive Spiritualism.

Engli-h Church Disestablishment.

A new and important question in the late English elections was the disestablishment of the Episcopal church, its separation from the State which now supports it by taxes on the people. W. J. Potter says editorially in the Index in Boston:

Mr. Miall, the writer of a strong article in the London Times, setting forth the reasons for putting all churches on a level so far as the State is concerned, says that it ought not to excite surprise that the agricultural population on receiving the franchise should not only vote for the Liberal party, but should make disestablishment "the first article of their creed." These laborers, he says, have always seen the clergy, for the most part, strenuously opposing "every measure for civ-il and religious freedom which is now inscribed on the statue book." Twelve thou-sand of the clergy vehemently protested only seven years ago against permitting nonconformist services in parochial buryinggrounds. These clergy are generally charitable and kind. They have sent coal and blankets to the poor, soup to the hungry, castor-oil as well as tracts to the sick. But what, Mr. Miall asks-quoting both question and answer from one of their own number-'What has been the net result?" 'You clergy of the Established Church,' says Joseph Arch. 'have had the agricultural laborers in hand at any rate for three hundred years, to do pretty much what you liked with; and what have you made of them?" Until quite lately, could the answer be anything but this, a class of men the stolid helplessness di whose ignorance has become proverbial?"

The New York Nation, from whose columns we have taken these extracts from Mr. Miall's article, adds: "The worst of this terrible indictment is that it is every word true. The connection of the Church with the State in England has produced a body of clergy who have never been equalled in any country, taken as a whole, for culture, learning, and social gifts and graces. But, as the agents for the diffusion of religion and morality among the poor, or for the reconciliation of religion with social and political progress, they have succeeded no better than, if so well as, the Catholic clergy of the continent.

Herbert Spencer and Frederic Harrison.

Rev. J. M. Atwood of Canton, N. Y., says in The Universalist:

"It does not follow that because you have demolished the position of your adversary you have established your own. Mr. Herbert Spencer and Mr. Frederic Harrison, in their dispute about religion, were eminently and superfluously successful in shaming the absurdity of each other's theories. Any one who reads what Frederic Harrison has to say of the Spencerian theory of religion will have his faith in it hopelessly shattered. And any one who looks on while Mr. Spencer subjects the Religion of Humanity to dissection and exposes the fact that it has no vital parts. will not be eager to become a disciple of Comte. But when he turns to the attempts of these acute controversialists to show the competency of their respective systems, he is aware of an immense decline, both in inter-'est and cogeney.' Herbert Spencer has not decided that man has a soul.-that is that his spirit is an entity governing and vitalizing his body. He is not sure but that mind is secondary, a result not a cause of bodily acts, or molecular motions and chemical affinities. Cloudy enough, this is. Harrison's Comteism is equally cloudy. Both are able men and have done good work, but they both lack comprehension of man as a spiritual being, and of immortality. No Spiritualist can be satisfied with their views.

Converse in an Unknown Tongue.

A Louisville paper publishes a remarkable story, purporting to come from New Haven, Ky. It appears from the account given that a respectable farmer, Mr. J. Knox Ice, who lives seven miles northwest of New Haven. on the Beach ford, has two sons-Alexander, aged thirteen, and Nicholas, aged twelvewho speak an unknown tongue which they alone understand, and which is wholly unknown to the parents or the rest of the family. It is a still more singular fact that each boy speaks a different language, but they understand each other. It was not until recently that Alexander could learn to speak English, and Nicholas can't "catch on " yet. Alexander acts as interpreter between his younger brother and the other members of the family. The boys are good-looking and endowed with average intelligence. The boys, it is claimed, have never traveled twenty miles from home and have never been associated in any way with foreigners of any clime, and probably they never heard any other language than the English. Mr. Ice has five other children, two elder and two younger than these boys, all of whom speak their native tongue plainly and always have. but knew nothing whatever of the language spoken by Alexander and Nicholas. The parents, as well as the whole community, are completely at a loss to know how to account for this strange freak of nature.

Cremation in Paris.

A communication from Paris states that decorative artists and sculptors are preparing to adapt themselves to the crematory movement which has now in its favor a vote of the Municipal Council adopting the plan of a mortuary furnace, and granting a site in Pere-la-Chaise, where it will be in operation soon. The expense of cremation is not, it is settled, to exceed fifteen francs. The municipality will at a future sitting vote the construction of a sort of lay temple, where families will be allowed to keep urns or other funereal vessels containing the ashes of dead relatives. This will not necessarily do away with any religious ceremony short of that of consigning the dead to consecrated ground; but, as M. Koechlin Schwartz says, there is no reason why urns may not be consecrated. or why Protestants, Catholics, Jews, and Free Thinkers may not build a vast mausoleum in which the ashes of thousands could be deposited in beautiful vessels without injury to the living. It is probable that, cremation being now legal in such an art centre as Paris, new and beautiful forms of artistic decoration will grow out of it. The time for the combustion of an adult at Pere-la-Chaise will be two hours.

Striking a Balance.

Under this heading the Christian Union has a fair hit at Robert Ingersoll as follows: We hear that the Egyptologists have ex humed a remarkable business correspondence

GENERAL ITEMS.

Jesse Shepard intends to pass the winter n Kansas City, where he may be addressed.

According to Spiritualistische Blatter there seems to be an astonishing scarcity of mediums in Germany.

J. Frank Baxter has been lecturing at Marblehead and Newburyport, Mass.; his lectures and tests excited great interest.

Dr. H. F. Merrill is engaged for Portland, Me., during the month of February. He can be addressed during that month, 245 York Street.

Mrs. J. W. Still has been lecturing lately at Pittsfield, N. Y. At the close of her lectures names and descriptions of spirits have been given.

Dr. Dean Clarke spoke in Brockton, Mass.. Jan. 31st. He has been re-engaged at Haverhill for Feb. 6th and 13th. He desires engagements for March.

Dr. Frances B. Phillips, a practicing physician of Bloomington, Ill., sailed for Europe on the 3rd inst. She leaves a good practice and goes to Germany for the purpose of perfecting herself in special branches of her profession.

Geo. A. Fuller will lecture in Newburyport, Mass., Feb. 7th; in East Dennis, Mass.. Feb. 14th; and in Brockton, Mass., the evenings of Feb. 21st and 28th. For engagements address him at 136 Candler Street, Boston.

Dr. J. F. Babcock of Bangor, Me., wishes to return thanks to those who have so kindly written to him, expressing themselves as gratified with his article, and says he would be glad to write each one in answer to many questions, but time forbids.

The Index says: "There is evidently a growing sentiment in Germany in favor of cremation. A petition for its introduction was recently laid before the Reichstag, containing 23,365 signatures. The petition was signed by 1.942 physicians, 1.046 lawyers and professors, 1,015 government officials, 849 schoolmasters, 10 Protestant clergymen, 3 rabbis, 361 women, and six thousand working men. The remaining names were those of merchants, manufacturers, tradesmen, and others."

J. A. Marvin of Lansing, writes as follows: "The party who travels as ' Harry Slade, the famous Spiritualist medium,' was advertised for the Opera House here last Sunday evening, January 24th. I promptly caused an item to be inserted in the daily paper here, stating that the said Slade was regarded by Spiritualists as a fraud, and that Henry Slade, the noted medium, was not in this. section of country. The result was that the so-called "Slade" did not put in an appearance at the Opera House, although in town."

J. J. Morse, the English lecturer and medium, has been instrumental in doing an excellent work in the East where he will remain until October next, when he proposes to start Westward, and he would like to make engagements at an early day to lecture at different places along the route, including Troy. Saratoga, Buffalo, Cleveland, Toledo, Detroit and Chicago. Mr. Morse is highly esteemed in England, his native country, for his able lectures, and efficient services in behalf of Spiritualism. His life has been devoted to the work, and we hope he will meet a warm reception in the West. See his letter on the sixth page of the JOURNAL. He can be addressed at 67 Maple St., Lynn, Mass. It is said to be an ancient conceit among the Norwegians that the death of a turkey. and perhaps other animals, on Christmas day, presages a death in the family. A Norwegian family resides on the farm of the Hon. J. R. Raymond, ex-delegate to Congress from Dakota, near Fargo. On Christmas day the mother of the family was found wringing her hands and weeping bitterly. She said that by some accident a turkey had been killed that morning, and she was sure that it betokened the death of Mr. Raymond or some other member of the household. Mr. Raymond was absent at the time, and, so far as known, was in perfect health. He returned three days later, was at once taken down, and died within the week. Dr. Engleken says that massage, or the art to treat diseases by rubbing, kneading and stroking, is no invention of recent date. The oldest Chinese writings, about three hundred years before Christ, are said to mention a kind of kneading cure, which resembles our own to a very high degree. Similar to this has been the "surchuna" of the Persians. the "anatripsis" of the Greeks, and the "frictio" of the Romans. Like so many promising therapeutic acquirements, the art of massage expired in the middle ages, at least among the Western nations, while in the East its reputation remained undiminished. It was left to more recent times to restore among us the more ancient renown of this valuable remedy. The Medium and Daybreak says: "There could not be a more fearful indictment brought against the Christian system, than the state of terror and doubt in which it places the soul on its exit from the world. The priesthood and their god wrest the soul from the hands of the merciful Creator, and dare to usurp sovereign control over it throughout eternity! Spiritualism at once destroys this demon fear, and gives faith and repose in the mercy, wisdom and goodnese of the All-Father. With aged people the battle has to be fought to the last; but as the powers of earth fade away, the triumph of the spirit correspondingly asserts itself. From beside "a mother's death-bed" we join with millions of grateful children of the Almighty, for the cure people proportionately delighted. They light that has been bestowed in this our

Other things being equal there can be no doubt that temperate living, high thinking, and consecration to noble aims, prolong the length and usefulness of life on earth.

The early abolitionists of our country were long lived, albeit their path was not smooth in the "martyr days" of that great movement for human freedom. Isaac T. Hopper -of whom Lydia Maria Childs told "The Story of a Useful Life" in an admirable book -was erect and vigorous at eighty years old. Rev. George B. Cheever, of New York, fearless and devoted in the darkest hours, preached at seventy-two with fresh life. Oliver Johnson at the same age is still a valued contributor to the leading newspapers of that city. Lucretia Mott, when over eighty, was "in labors abundant" in her beautifuly ordered home, and spoke with glowing and eloquent earnestness in religious and reform meetings. Rev. William H. Furness, of the Quaker City, preached his gospel of love, light and liberty to delighted audiences when his white hair was the silver crown and glorious sign of fifty years work for human good.

Wm. Lloyd Garrison's noble life lasted "beyond" three score and ten years; as did that of his friend and eloquent co-worker. Wendell Phillips. That royal "prophet of the soul," Ralph Waldo Emerson, passed serenely to his higher life when well-nigh eighty. William C. Bryant did admirable literary work up to a like ripe age.

This list might be made much larger, and be extended to those engaged in other reforms and in many good works. Richard Glazier, of Ann Arbor, Michigan, for instance, a Quaker reformer, a plain living and high thinking farmer, resisted the inroads of inherited consumption until 76 years of age; and the Rev. Dr. Nott, an early and faithful temperance man, was the able President of Union College at Schenectady, New York, bewond this advanced time of life.

It would be interesting to gather facts teaching the help toward long and useful lives which comes from hopeful and inspiring ideas of man's nature and destiny and Infinite relations.

In the oblinary notices in our columns we

Hopes that all will be Saved.

Rev. T. T. Munger was lately installed over a New Haven Congregational church, and the orthodox pietists are in trouble. He is able and good, but they fear his heresy on eternal punishment. Being asked: "Do you believe that all men will be ultimately saved?" he replied: "I pray and hope so." Evidently this mild sheol in the new version of the Bible is making mischief. It is too mild and soft in sound and meaning. That revision of the infallible book was a sore mistake, an undermining of the old corner stones. The Christian Union thinks "the Congregational methods of ordination re- not gain all he seeks but his effort must do have noticed the advanced age of veteran quire modification," and that "it is not rea- good.

A Little Girl Has a Vision.

11-year-old child belonging to a respectable and intelligent family in Baltimore, has caused a sensation in connection with the supposed Haviland murder mystery of Montgomery County, Maryland. Haviland was a prosperous miller who disappeared some time ago and is generally believed to have been murdered. Mrs. Bell, the mother of little Mary, believes in her daughter's strange power of vision. The mother had been reading to the child a short item in a newspaper about Haviland's disappearance. Little Mary closed her eyes, and after her vision wrote to the Postmaster at Sandy Springs as follows: Sir: I was in a trance and I saw a vision of a horrible murder, and I saw this: It was a wagon going along the road. A man was in it, and sudden-ly four masked men-they were in their shirt sleeves -jumped out of the bushes and attacked him. One had a knife and a pistol. One held the horse and another picked up a stone. The stone was three-cornered. He then hit him with it and he fell back n the wagon. They robbed him. They made the wagon go and passed a house. Then they came to another house. When they got there the one who was driving got out, and the other three got out, too Just then a girl with a crutch came out and held open the gate. They carried him into the house and laid him on a lounge. There was an old colored woman there. She had glasses ou, and got a yellowlooking bottle and a spoon and poured some of the contents of the bottle in the man's throat. Then they carried him in the cellar and laid him down. They then came out and drove back the way they came. The house had a high fence and was made of wood.

Police from Washington and Montgomery Counties are investigating the matter and trying to find the house described in Mary's vision.

Count Tolstoi, a Russian soldier, author, philosopher and man of the world, gives up worldly honor, renounces literature, and goes to live among the peasants on his great estates and to put in practice real Christianity instead of the religion which he sees silled to war and despotism. He is a nonresistant, wants real peace on earth, and human fraternity in social life. His is one of the souls presented by great ideas. He may

between Pharaoh and Moses about the lewelry which his people borrowed and carried away. Bob says, " Honest, now, do you call that a square transaction?" The alleged correspondence was like this: Messre. Moses, Aaron & Co.:

GENTLEMEN:---You and your people obtained a loan of me and my people of sundry gems, gold and bronze rings, and nose and ear ornaments to the val-ue of 500 shockets of silver, of which an itemized bill is inclosed. Please return the same, or remit the amount by certified check, and oblige,

Respectfully yours, PHARAOH. Mr. Pharaoh Rameses:

MY DEAB SIE-Yours, inclosing bill, received, and contents noted. I inclose you statement showing balance due. We have put our wages at the lowest figure short of starvation, and they amount to 12,000 sheckels of gold. Please deduct the amount of your bill, and ship the balance in specie, via Joppa, and much oblige, Very respectfully yours MOSES, AABON & CO.

Ingersoll says he is the workingman's friend, and yet he insists that Pharaoh was It appears that Mary Bell, a frail-looking | right in chiselling his workmen out of their wages.

The Sabbath Day.

Mayor Smith. of Philadelphia, has issued proclamation reciting that complaints have been lodged by the Philadelphia Sab bath Association of the frequent violation of the act of 1794, which prohibits the performance of any worldly employment Sunday and provides for the punishment of offenders by a fine of \$4 or imprisonment for six days in the House of Correction. The Mayor quotes the statute, to which he invites the attention of citizens, and cautions all persons against the continuation of the violation complained

Sometimes the Chicago Tribune becomes ery.wicked, and publishes articles that sound very badly to a certain class of people. It says: 'The potency of the mind cure has been shown down in Mason county, under the most adverse circumstances. A citizen who had scoffed at the idea, and held that the mind cure could only heal in the cases of people who had no mind, met a professor a couple of weeks ago, and with pretended seriousness, desired the mind cure people to work on his brother-in-law, who for years had been afflicted with a stiff leg. Treatment was commenced at once, and was continued, without the brother in-law's knowledge, up to a few days ago, when the scoffer brought in his relative and showed the mind cure people that his relative had a wooden leg. He was preparing to laugh at them heartily, when his brother-in-law took him down a peg by assuring him that within the time mentioned the knot holes in his wooden leg had grown up, and were apparently as solid as any other portion. a dry rot that had set in had been arrested, and there were indications that the wood was preparing to bud out in the spring. The scoffer was confounded, and the mind will try it on a political stump next summer." | day."

FEBRUARY 6, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

reach nearly 7,000,000 bales.

Mr. J. H. Brackett, in renewing his subscription, thoughtfully sends \$1.00 for the poor fund.

Three car loads of tinware and stove-pipe. made by the Indian children at the Carlisle (Pa.) school, were recently shipped to different Indian agencies in the West.

Great Britain has expended nearly \$90,-000,000 in permanent fortifications of new type in the last twenty years. France has devoted nearly as much to the same object, while Germany, with a shorter coast line than Massachusetts, and having only six or seven important harbors to defend, has planted \$47,000,000 in her new system of coast defense since the close of the Franco-German war.

Mrs. Martha R. Lyman, wife of G. Lyman, Esq., of this city, died New Year's night, at ten o'clock at the residence of her son-in-law, J. F. Golding, No 63 Seeley avenue. The manner of her death was somewhat singular. New Year's day was quite a happy one. Mrs. Lyman had prepared a splendid dinner which all enjoyed. Mrs. Golding was taken with a sudden illness and Mr. Golding went for a physician. Mrs. Lyman requested her husband to also go in search of a physician, and then she went up stairs. When Mr. Lyman returned, he asked for his wife, and upon searching for her found her dead in a small closet. When the physician arrived, he pronounced her dead from a sudden stroke of paralysis of the heart. Mrs. Golding, daughter of Mrs. Lyman, who had been troubled with a nervous spasm, recovered in a short time, and said that she had seen her mother and a dead sister standing near her. She knew her mother must be dead. They informed her that such was the fact, and she relapsed into sleep once more. The vision of Mrs. Golding is pronounced by the physician a wonderful case of second sight.

The Spiritualists at Haverly's Theatre.

Last Sunday, the Society that meets at Haverly's Theatre, were entertained with an excellent lecture by its President, Mr. Randall.

He said that Spiritualism, in brief, is the conscious existence of the so-called dead,and a recognition of the various phases of mediunship and phenomena that establish the fact of their power to watch over and hold communion with the living. Spiritualists had no organized system of propagandismno proselyting missionaries urging or argu-ing unbelievers to accept any belief or theory ing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Investigate, compare, and decide for yourself." Spiritualism af-firms that the idea of the guardianship of an-gels is intuitive to the human family in its bigher form of development. What use to higher form of development. What use to the race could guardian angels be if they could not intelligently influence those over whom they were watching and in whose hap piness they had an interest.? Life and death ever suggest from whence, whither, and to what purpose are we endowed as individual entities and rendered conscious and to a great extent responsible beings. Spiritualists have the charts of two worlds-material and spiritual. They have evidence that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity. One of these worlds is realized through the reasoning faculties; the other is known by the actual presence and communion of those who have passed through the change of death, with those who live in mortal form, as any other mortal experience. Spiritualists affirm that when death comes one is neither suddenly deprived of his virtues, increased in goodness, nor relieved of his vices; and that all the memory, social and moral qualities which one possesses in this life will be his in the world of spirits. Spiritualists do not as-sume the power nor have they the will to demonstrate all these things to others. They feel that all men and women will know and realize them some time. Historically, there is scarcely any limit to the evidence that can be added in favor of the inter-communion of the so-called dead and the living. The Chinese, the Greeks, the Romans, and the Arabians have long cherished the faith that the inhabitants of the material and spiritual worlds meet. The Bible among Spiritualists is not regarded as having been written by God, but as the recorded history of tribes, nations and individual experiences. The speaker then quoted from the pages of the Old Testament the evidence of a future after death, and cited phrases and passages in the writings and speeches of Rev. Henry Ward Beecher, Rev. Dr. Newman, Rev. De Witt Talmage and the poet Tennyson to prove that they were Spir-itualists. Mr. Randall concluded his address: To believe in all these things constitutes a Spiritualist, and as the spiritual perceptions of humanity develop and fear and superstition are outgrown, the time will come when we shall think it no more a mystery to inquire after and communicate with our friends in the Spirit-world than it now is to hold intelligent conversation, and learn the circumstances of a dear friend in London or any other distant part of the world. Knowledge of the facts bearing in this direction is what constitutes Spiritualism. Those who accept them state them to others and live in harmony with them as Spiritualists.'

All Souls' Church. West Forty-eighth street. N. Y., Rev. R. Heber Newton, rector, was crowded Sunday, Jan. 24th, many of the congregation being among the prominent and wealthy citizens of New York. Mr. Newton's sermon was upon "The Superstition of the Sabbath." The Sabbath question, he said, is fairly up before our community. It has been in order ever since a certain saintly Sabbath breaker forced it upon the religious public of Judea eighteen centuries ago, and lost his life in the controversy. It is a question which, if it needs still the courageous liber-alism of a Jesus against a superstitions religion, needs also the courageous conservatism which He would have been the first to exemplify against superficial secularism. As said Theodore Parker, "I would not keep the Sun-day like a fanatic: I would not like the fanatic destroy it." In such a discussion as is now unavoidable we need the guidance of a clean-cut principle. Such a principle we find in the classic words of the saintly Sabbath breaker of Judea. The negative proposition of Jesus which will occupy us this morning is that man was not made for the Sabbath. Man is not created in order to get the Sab bath kept. The concealed fallacy of ecclesiasticism lies in the notion which Jesus thus brought forth into clear shape. Jesus was no jaunty iconoclast taking delight in shocking the received opinions of his contemporaries. There must have been valid reasons for the fact which Euther and his strong common sense noted that Jesus set Himself to break the Sabbath deliberately and even ostentatiously, of a set purpose. Every institution of civilization is a means to an end, and that end is man's own life in health and happiness, in intelligence and virtue. In the name of humanity, whose interests were

jeopardized; in the name of God, whose character was grosply caricatured. Jesus set Himself to break the Sabbath of ecclesiasticism.

SUPERSTITIOUS OPPOSITION.

In our own city every effort rationally to use Sunday for the physical and mental improvement of the people is met still with the sincere and earnest but none the less superstitious opposition which similar efforts would have met with from the Scribes and Pharisees in the age of Jesus. When it is proposed to open our libraries or our museums on Sunday the churches which bear the name of the saintly Sabbath breaker of Judea interpose on behalf of that Jesus to perpetuate the very superstition which He lost His life in combating. There is still need, for those who discern the significance of His ex-ample and who believe in the principle which He enunciated, to lift up a calm and earnest protest in His name against this lingering superstition.

It stands in the way of the physical progress of man. There are hosts of our fellows to whom it is the one chance for an outing into the fresh air-the one chance to build up their bodies toward the measure of a per-fect mankind. The superstition of the Sabbath stands in the way of the intellectual progress of mankind. We have a number of libraries in this city. How many of them are opened on Sunday? It is the religious sentiment of our city which turns the keys of their doors in the name of Jesus Christ. Our young men and women may not become saints by frequenting libraries, but will they not be more likely to grow into noble man-hood and womanhood as they learn to think and read and thus climb from the life of the animal to the life of intellectual being?

BLOCKING MORAL PROGRESS.

No ohe who studies our social problems calmly and thoughtfully can fail to recognize as the most alarming danger of our time the gulf that is opening even more and more widely between the classes of our society. Everything that tends to foster among our working people the notion of class privilege is making against the truest morality in our midst. It is the wealthy people whose homes are private libraries and galleries of art, who, unconscious of the seeming hypocrisy, protest against the opening of our libraries and museums to those who can afford no library and who can buy no pictures. Sabbatarian-

The cotton crop of the South for 1885 will Superstitions Opposition to the Rational contemplated their assassination or gave the Use of Sunday. Contemplated their assassination or gave the Ford boys instructions to kill either of them. Oscar J. Graham, a tramp who fell from a Nickel-plate train on which he was stealing a ride and had his feet cut off, sued the railroad company for \$50,000 damages and se-cured a verdict for \$2,000. He is not satisfied and will appeal.-The Shah of Persia, it is said, never dines alone.-S. S. Cox writes from Constantinople that he probably shall return to America in the spring.—Sarah Bernhardt is reported to have taken to fatty articles of diet to increase her weight.-Sen-ator Beck and Senator Evarts are the names given to two recently discovered mines in Rye Patch, Nev.—Julian Hawthorne has written a play which he calls "Art and Passion? He is trying to have it produced in New York.—John Kelly is reported to have secretly written a volume of personal reminiscences of a political nature, which he will shortly publish.—A child born in Long Island City last Thursday has four hands.—A North Carolina justice has sued a young benedict for \$1,000 damages because he had to stand out in the cold to tie the marriage knot, and contracted pneumonia.

> In the past few months confidence has been very much shaken in certain articles of domestic neces sity by the constant crimination and re-crimination which has been carried on in the newspapers. The popular apprehension has been so great that we are popular apprehension has been so great that we are informed many letters requesting them to furnish a pure and trustworthy article, have been sent to Messrs. H. H. Warner & Co., the famous SAFE rem-edies men of Rochester, N. Y. Though they were not able themselves to spare the time to give to such a project, Mr. Warner always moved by the claims of humanity, himself organized a company, who have begun the manufacture of a dry, hop, veget-able Safe Yeast. In obedience to this strong nublic able Safe Yeast, in obedience to this strong public demand. We call attention to their advertisement elsewhere, and beg to congratulate the public upon the fact that a name that is linked with so much that is excellent and trustworthy, will be associated hereafter with an article of domestic necessity, of universal use, and whose purity and healthfulness will be guaranteed by its name and makers. If un-scrupulous and designing men put injurious articles of necessity upon the market and ruin the stomachs and lives of the people, how great should be the indignation. Guard yourselves therefore against any such possibility, by using only Warner's SAFE Yeast.

PEKIN, Ill., December 31, 1885,

I have for six years suffered with dry and parched mouth and throat during sleep, frequent colds and coughs, sore throat with swelling of the glands of the neck. Since using Fisher's Mouth-breathing In-hibitor I am entirely exempt from these uncomfortatle conditions. I am now able to see clearly that mouth-breathing was the sole cause of these affic-tions. The Inhibitor is so "easy to wear" and does its work so well, that to me it is indispensable. I heartily recommend it to all similarly afficied.

F. H. STANEERV. Fisher's Mouth-breathing Inhibitor can be obtained from the Prairle City Novelty Co., 69 Dearborn Street, Chicago. Write them for circulars or send \$2 for the article.

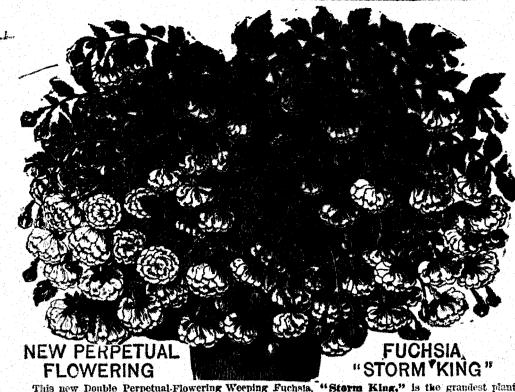
100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Sarsaparille Sarsaparilla.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of *Mental Science Magazine*, 161 La Salle Street, Chicago, are each in 16 pp. pamphlets. Single copies, 5 cts.; per dozen, 30 cts. The three, 12 cts. Address abuve anove.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites. ITS USE IN LUNG TROUBLES.

Dr. HIRAM CADORETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your The superstition of the Sabbath stands in Emulsion, to patients suffering from lung troubles, and they



This new Double Perpetual-Flowering Weeping Fuchsia, "Storm King," is the grandest plant novelty in many years. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimison. When expanded, the enormous double flowers are almost pure white, capped by a calvy of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for the grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will seen bloom, by mail, post-paid, 50 cfs. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00. We pack secure from frost and warrant them to arrive in good order. Form Clubs for this grand fachsia. See the low price at which they can be scented by the dozen. Or new Double White Perpetual Flowering Violet, "Swanley White?" is the queen of fragmant flowers. It produces in great number large pure white double blossoms of great beauty and fragmant. A splendid winter bloomer and desirable for pot or open ground culture. Strong plants, which are now budded and blooming, by mail, 30 cts, each, 3 for \$2.00.



Our new Imperial German Pansles have created a sensation and are the floral wonder of the times. Flowers of enormous size, with colors and markings entirely new and of marvelous beauty (see c.talogae). They bloom from May to December: always large and profuse threats the day, hot weather of Summer when other sorts fail. Mixed seed of over 60 distinct colors, 25 cts. per paper. We have 40 distinct colors separate, such as pure white, black, yellow, blue, spotted, &c., at25 cts. per paper. We also send 12 large flowering bulbs of Double Pearl Tuberomes for 5100; 5 flue hardy Lilles, including Auratum, 75 cts.; 12 choice mixed Gladiolus, 50 cts.; 4 beautiful Ten Roses-white, red, yellow and pink, 50 cts.; 4 Chrysamthemums or 4 Can antions, 50 cts.; 5 See our large, beautiful cata-lagrate, free to all, for other special offers. Any of the above articles will be sent by mail, post-prid, and guaranteed to arrive in good condition. They are exactly as represented, and will more than please these who plant them. Many years of liberal and hourest dealings have scentred to us our great busines, extend-ing to all parts of the world. Orders can be sent at once. The white Pansies are magnificent for constructives. **SEEDS, BULBS and PLANTS**, -Our large, becautifully illustrated catalogne sent free to all who Seeds, Gladiolus, Lilles, Amaryllis, Roses, Carnations, Geraniums, Clematis, &c. Preserve this advertise-ment, as it may not apper again, and remember that our goods have an established reputation and are warranted true, see ca alogne which will be sent free to any who an established reputation and are warranted true, see ca alogne which will be sent free to any who are established reputation and are warranted true, see ca alogne which will be sent free to any who parchase or expect to. Address, JOHN LEYNIS CHILLIDS, Floral, Queens Co., N. Y.

N B. Remittance can be made in money orders, Postal Notes, Bills, Drafts, or Stamps. To those who order, or expect to, we will send free, with our elegant catalogue, Deantiful colored chromes of Storm King, Fuchsia, Swanley White Violet, and German Pansies. Also, for every dollar's worth ordered from this advertisment, the bayer can have free a paper of FURE WHITE or PURE BLACK German Pansy Seed.



For voice culture, catarrh, and all affections of the throat, chest and lungs. It has no equal in developing, strengthening and cura-tive properties.

It is not a nauseous medicine to be taken into the stomach like the numerous extensively advertised cure alls which fill the advertising columns of the newspapers. On the contrary it is a **Mechanical** instrument charged with chemicals, and cures entirely by inhibition. It costs \$2.00 prepaid to any address, but is cheap because it lasts a lifetime and can be used by the entire family. Its chief virtues may be sum med up as follows: Cleanliness, Economy, Covenic ree Freedem from Injurious Effects on the Stomach, and Perfect Satisfaction in Prompt and Permanent Results.

Satisfaction in Frompt and Permanent Results. Ministers, Lawyers, Vocalists, Actors, Lec-turers, School Teachers and others who constantly nee the volce, find this Wonderful Instrument Indispensable and worth a dozen times its cost, The AMMONIA-PHONE has met with electrical success in Europe, latest cally endorsed by such famous personages as Pattl, Glad stone, Rev. Hay M. H. Aitken, and many others of m re or less fame. Avoid quack nostrums and save your stomach and general health by using this scientific and common-renso instrument. The results will be happiness and satisfaction. A fuil History of the AMMONIA PHONE Will be



NERVOUS

DEBILITATED MEN.

1.80.10

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaie Belt with Electric Sus-pensary Applianess, for the speedy rolief and per-manent que of Aerrows Debility, loss of Vitality and manent cure of Nerrous Debility, loss of Vitality and Manhood, and all kindred troubles. Also for many ther diseases. Complete restoration to Health, Visor, and Manhood guaranteed. No risk is incurred. Hins-trated psychiet in scaled enclone matter rest. trated pamphlet in scaled envelope mailed free, by ad-dressing VOLTAIC BELTCO., Marshall, Mich.



Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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

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

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

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

ism is feeding very dangerous fires to-day. The superstition of the Sabbath stands in the way of the religious progress of man. This superstition of the Sabbath very largely aids in continuing the undue emphasis which ecclesiasticism has always laid upon secondary elements of religion. This superstition of the Sabbath, now as of old, endangers religion by caricaturing God and by drawing above the life of His children the dark clouds from which men shrink back into the sunshine of life. What sort of a God is He whose inalienable prerogatives can be encroached upon by a walk in the fields upon a Sunday?

General News.

Another revolution is threatened at Pan-

ama.-M. Charles de Lesseps has arrived at Colon.-A debt decrease of \$8,500,000 for Jan-

uary is announced.--Seven men are to hang

on one gallows at Fort Smith April 23rd.-Nineteen members of the Pittsburg City

Council are charged with corruption.-The first anniversary of the Chinese Sunday-

school of Chicago was held last Sunday .- The

Chicago Eight-Hour Association has formu-

lated an address in behalf of the idea.—Mrs. Bayard, wife of the Secretary of State, died

in Washington last Sunday.—Mr. Felix Mos-

chel, an artist of repute in London, now in

this city, sees much to admire in the West,

and in Chicago particularly .- The Rev. Brooke

Herford of Boston, lectured at the Church of

the Messiah last Sunday morning on "Chris-

A Constantinople dispatch states that Lord

John Hay, who has supreme command of the

international fleet, has been directed to fire

if necessary upon the Greek ships. -The Rev.

A CARAMAN AND A CARAMAN AND A

tianity in Presence of Modern Criticism."-

seem to be greatly benefited by

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 recommend this Company to do as they agree, and or-ders intrusted to their care will receive prompt at-ention.—*St. Louis Presbyterian, June* 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c. 50c. and \$1.

> Glenn's Sulphur Soap heals and beautifies, 25c. GermanCornRemover killsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Fike's Toothache Drops cursin 1 Minute, 25c.

Business Notices.

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

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

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

The Society of United Spiritualists.

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

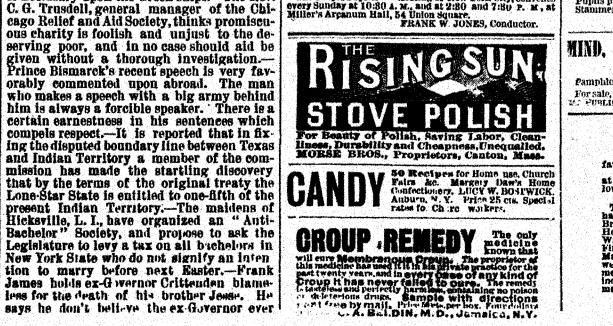
Spiritual Meetings in Brooklyn and New

York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brookiyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 8:30 P. M. Laidles Aid Society meets every Thursday, B to 14 P. M. Join Jeffrey, President; S. B. Nichols, Vice-President; Miss Lulu Beard, Secretary; A. G. Kipp, Freasurer. February.-Mrs. A. L. Luli, of Lawrence, Kansas,

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

The People's Spiritual Meeting of New York Unty, convenes every Sunday at 10:30 4. M. and at 2:80 and 7:80 P. M. at Miller's Arganum Hall, 54 Union Square. FRANK W. JONES, Conductor.



In the second second

am not"

To the Milter of the Reliato-Philese

The Bible and Future Life,

Please allow me to may a few words by way of ex-planation in regard to this pessage of Scripture, which I think is entirely misunderstood by the cler-gy and the Spiritualist writers and speakers: "If a

gy and the Spiritualist writers and speakers: "If a man die shall he live again?" Poor old Job is here supposed to ask this question, as though he expected to die from the effects of his affictions, yet desiring in some manner to live after the death of his body. When we read the whole book of Job it becomes

very plain that he knew nothing whatever of a

shall see me no more; thine eyes are upon me, and I

away, s) he that goeth down to the grave shall come up no more." Please read x 18, 19, 20, 21 and 22. Verse 21: "Before I go whence I shall not return:

even to the land of darkness and the shadow of death." Read over carefully chapter fourteen.

Special attention is called to verses 2, 7, 8, 9, 10, 11, 12 and 14. I suppose that a belief in a future resurrection of the physical body is almost univer-sally entertained by our friends, the Christians. I

In conclusion I will say that the idea of a future life—a life after the death of the physical body—is not taught—not so much as hinted in the Old Testa-

ment. I defy any clergyman, preacher, pricet or pope to show that there is a word said about a fu-ture life from the first chapter of Genesis to the last

chapter of Malachi. The Jews were not offered fu-

ture rewards for leading an honorable life. They were offered rewards consisting mostly of long life.

good health, and especially victory in battle for ob-

ing of poor dumb beasts. See I. Kings, vill: 5, 63. JACOB FULMER.

A Jew's Views of the Christians.

must go to Prussia and observe how by the grace of His Christian Majesty the Emperor, King of Prussia, so many thousands of Poles and Russians are driven

from that country, whose sole crime it is to have been born outside of the confines of that country. Then you must go to Russia and observe how that

very Christian majesty and Pope of the Church drives

out of his country, in retallation, about one hundred

thousand Prussians of all confessions and profes-sions, returning the compliment of his imperial brother. Then go to Boumania and observe how

the Jews are persecuted, trodden down, everything except flayed or roasted alive by their very Christian

fellow-men. To cap the climax you must read the late trials of socialists in Warsaw, and the pleas of the lawyers in behalf of those political enthusiasts. One Jewish girl was tortured to death before the trial opened. The sham of a trial ended with send-

ing one portion of the prisoners to the gallows, another to the mines of Siberia, which is hell on earth, some for life, some for twelve years, etc. If

tian civilization is as barbarous and dastardly as the heathen ever was, you are not open to conviction. How would it do for the enthusiastic revivalists who

are now at work to convert the home heathens, if they would tell them the truth about Christian prac-tices of that kind? They could make a capital les-son out of it on the morals of Christendom.—The

read all that and are not convinced that Chris-

If you want to know something about the beauties of Christian civilization and the Christian State you

call their attention to Job vii: 9.; x:21.; xvi: 22.

"As the cloud is consumed and vanisheth

Voices from the Zeople. AND

INFORMATION ON VARIOUS SUBJECTS

For the Beligio Philosophical Journal. The Old Songs.

When I list to the songs that I used to hear In the days of the long ago, My heart is filled with memories sweet, And my eyes with tears o'erdow; For it carries me back to my childhood days, And the friends I loved of yore, Till in fancy I almost think I hear Their voices sweet once more.

The cradle song that my mother sung, My heart will ne'er forget; Though many a year has come and gone Its music is with me yet; And oft when the shadows of evening fall, In the twilight calm and still, Come floating back those strains to me, Till all my pulses thrill!

I am dreaming to-night of a blue eyed child, With ringlets of sunny hair, Whose tender feet so long ago Went up the golden stair, And I close my eyes and hush my heart, For again I feel the spell, Of the music that her sweet lips sung, The songs that I loved so well!

When the toilsome journey of life is o'er And I stand by the rolling tide. I know I shall meet the loyed ones all, Who have passed to the other side; And I hope they will sing for my welcome home, My fainting soul to cheer, The music sweet of the dear old songs, The songs that I used to hear. MRS, JULIA M. CARPENTER.

Organization of a Society in Sau Francisco, Cal.

To the Editor of the Religio Philosophical Journal:

On Sunday morning, Jan. 17th, Mrs. E. L. Watson opened the discussion upon the organization of a spiritual society by saying that the time had come when we should be united in closer bonds of frater-nity. "We need a spiritual home and a definite nity. "We need a spiritual home and a dennue aim," said she, "and in our meetings each one should have a voice. An organization is necessary as a basis for practical work so that in time we may have a place of our own, which will be open every day for the instruction of old and young upon a scientific as well as religious and philosophical subjects. We can all units upon a few broad principles; and from this little nucleus great developments may come forth."

M. B. Dodge, our business manager, said that he favored organization, not to get rid of his own part of the work, but to give every one a chance to come forward and be one of us. All should help, but in any case he would continue to work as usual for these meetings. F. H. Woods, chairman of the executive commit-

tee, said that some had understood from his remarks last Sunday that a crisis had arisen, and that a socie-ty was necessary to continue this work. "This is a mistake," said he. "There is no crisis. These meetings have been a great success, and, organization or no organization, they will go on. We have nalled our flag to the mast. (Applause.) When these meetings were inaugurated, I was in Boston, and I telegraphed to Dr. Morton to make them a success at any cost. I am proud of the success which his able management has achieved; and I thank him and his worthy successor, Mr. Dodge, for their zeal-ous devotion to this good work. When Spiritualists become so indifferent to the cause that this enterprise shall fail, I will want to have no more to do with Spiritualism. I will take my books and go to some other country. But that time will never come. I am not captious concerning organization, and if the time has not come for it, I am willing to wait. But I think that we need a nucleus to develop more fra-ternal feeling. Organization means simply a consti-tution and a declaration of principles, not a creed that will fetter our minds. By uniting our efforts work will be more effectual. Even as it is, I believe that Mrs. Watson's lectures have more influence than the combined pulpits of the State. We wish to reach the ever-increasing multitude who are outside of the churches; and by and by we will become a power."

J. M. Mathews was in favor of uniting with the tution and by-laws have been lately revised and ren-dered nearly perfect, as he thinks, and many of whose members have been steady supporters of the Temple meetings. He would vote for organization, and let the manner be decided later. Mrs. Watson said that as some Spiritualists feared that their individuality would be sacrificed by organ-Izing, she would read the few broad principles upon which had been founded the First Spiritual Associa-tion of Philadelphia, the oldest and one of the most successful in the United States. After reading them she said: "These principles are as broad as the universe, and I do not believe that Spiritualists are so all of the ego that they can not unite upon them, for they give ample space to all minds for expanslon. J. J. Owen, editor of the Golden Gate, said that the adage, "In union there is strength," applies to spiritual work as well as to other kinds. Nothing can be done without a nucleus. There is great cohesive power in property. Several gentlemen pres-ent, whose heads are silvered with age, and who will soon pass beyond the vell, desire to do more for the cause, but as we are not organized, we can not receive their bequests. Several organizations are needed to suit the different grades of minds. You are taking the right step; and this movement shall receive the hearty and continuous support of the Golden Gate. Capt. J.A. Aldrich said that he had serious doubts concerning organization, because he had seen vari-ous societies led off from the right way and then die. Still he would vote for organization. Mrs. Bean, of Merced, Cal., (late of Providence, R I.) said that from very small beginnings the Spiritualists of Providence had become a nower by organizing. A number of persons from Brown University attend their meetings. Several clergymen requested them to hold week-day meetings, so that they might attend; and now five ministers are in their congregation, although they had not an eloquent speaker like Mis. Watson. With our superior advantages in San Francisco, there need be no doubt of our suc-Dr. Albert Morton said that he believed that all that was necessary for a basis of union was contained in these words: "I believe in a present and future state of progressive existence." The self-seeking of officious individuals had been the cause of the failure of most societles. The Spiritualists of San Francisco are sufficiently numerous to hold the balance of power politically, if united, but now they have less influence than the Salvation Army.

Church of the New Spiritual Dispensation.

To the Editor of the Beligio-Phile

The prayer offered through the organism of Mrs. Luli on the morning of January 17th, was exceptionally good as a fervent appeal to the All-Father and his ministering angels for guidance and help in our life duties here and now. The subject selected by Mrs. Lull's controls was the incident occurring the night before the crucifixion of Jesus, when he the night before the crucifixion of Jesus, when he had asked his disciples to watch and pray while he went into the garden of Gethsemane, and when he found them all fast asleep on his return. The speak-er said: "This story had come down to us through 1800 years, and it is still fresh in the minds of his followers of to-day. With his clairvoyant vision and spiritual insight Jesus could see that the future was very dark to his followers, and hedged in with trials and persecution. In your age and in your time the i lessings of spiritual communion have become dear I lessings of spiritual communion have become dear to many, and in such age gifted men have reached out towards the invisible to know more of the life that is to be. The life and works of the Nazarene was typical of a new era in religious thought, of a new system of ethics and philosophy. In his life and teachings he reached out to the unseen, and was in communion with God and his ministering angels, and this new truth touched the poor and lowly as well as the educated and intelligent. It is not nec-essary for us to come from the Spirit-world, and tell you of the many obstacles that we have to meet to reach and communicate with mortals. The Nazarene reach and communicate with mortals. The Nazarene devoted the years of his life with a singleness of purpose to do the will of the Father as it came to his clear vision and intuition, and this thought that we bring you to-day is that you also be faithful in the work and carnest in every duty in life. "Spiritualism must be sustained by co-operation of individuals on earth. The Spirit-world alone can-not accompliab the results desired. There must be a

not accomplish the results desired. There must be a unity of purpose and a combination of the higher powers and forces with the lower. It behooves you as Spiritualists to show to the world outside that you have a power for good, and a strength of pur-pose in harmony with this great truth. The vacant chairs in your church should all be filled, and you should be a strong and united co-operative organization, and all hearts thould glow with a brotherly-and sisterly love. Spiritualism in the past and pres-ent history of the cause has had enough of impediments, and it would have long since passed away if it had not been for the strength and support given to it from the spirit side of life. You need to be baptized with a new zeal and earnestness; with a union of heads and forces that can be felt by the churches, by the agnostic and materialist. When you prove by your own lives that Spiritualism is wortby of acceptance by the masses, then it will be gladly received. This great truth we want to see move faster; we want every man and woman to feel that they have a personal responsibility in the matter. In the churches many believers will hear the creeds and dogmas of their faith expounded on Sunday, and on Monday hold circles in their homes, and day, and on Monday hold circles in their homes, and gladly receive messages from the Spirit-world. If you would reach these people you must be earnest and faithful in your work. Let this truth in the future be a part of your life. With heart and soul watch and pray. We would urge you not to let its pure banner trail in the dust. You who are active and earnest will be criticleed and found fault with, but do not faith non arear in well doug but do not falter, nor weary in well doing.

"You remember the story told in the ancient his-tory of Sparts when an ambassador came to the court of its king, and after the usual courtesies asked of the king, 'Where are your walls of defence and protection.' The reply of the king was, 'Come again to-morrow and I will show you.' When the mor-row came, he had his army, many thousand strong, in battle array, and pointing to their corried ranks, he said, 'There are our walls of defence. Every man is a brick in those walls that surround my king-dom.' So let it be said of you; each one a brick solid as adamant, in the defence of this faith. The heart of humanity is beating and watching to say heart of humanity is beating and watching to see the outcome of Spiritualism. March on, the field of battle is before you; march on in compact and serried ranks. You know the blessings of Spiritualism. You have received its truths; loving messages have come to your souls. Do not, we beseech you, let it pass from you as an idle dream. Let its beneficent power permeate your lives, lifting you up to higher and nobler attainments. This applies to all spiritual pocieties everywhere.

"In this work you will receive a baptism that will brighten all your thoughts; give a new joy to every duty and make your earth-life happy and glorious. Every thought and act of your lives are far reaching Words of admonition." Our conference meeting was well attended by

The Genuine Mediumship of the Late Chas. H. Fester.

In the Editor of the Balific Indianophical Journal

Apropos of the scandalous nonsense attempted to be floated concerning the late celebrated and won-derful medium, Chas. H. Foster-the nonsense that he while in his right mind, admitted himself an im-postor-let me give you a part of the experience of a lady still living in your own state of Illinois, and ask: Does it look like the work of an impostor? It was early in the 70's that Mrs. Stout, the wife of Dr. Lozenb State of Otigans Ill. some to Naw

of Dr. Joseph Stout of Oitawa, Ill., came to New York a stranger on a visit to my wife. She had never seen any medium of distinction, and, that she never seen any medium of distinction, and, that she should, I took her to see Foster. By my direction, before going she wrote the names of various de-ceased, and some living persons on separate slips of paper. Each slip was then folded separate slips of paper. Each slip was then folded separately, length-wise, in several folds, making each name impervious to sight. These slips were now put into an envelope and carried to Foster's office in her pocket. She could not now distinguish one from the other. could not now distinguish one from the other. The folded slips or pellets were thrown in front of Foster upon the table. Having passed his hand over them slightly for an instant, there came over with a wig in his hand?"

Frightened, the lady said, "that is my father." "Yes," replied Foster, "and there is his name," picking one of the pellets. She took this pellet. opened it and handed it to me. Her father's name was in it. Meanwhile Foster gave telling messages purporting from her father about the family affairs and its members, which were all appropriate, con-tinually referring to deceased members, including her children which had departed this life. By this time Mrs. S. had quite recovered from her fright occasioned by the novelty of the experience) and Now Mrs. S's mother's name was Bacon, and she had been a Spiritualist from the early days of Spiritualism.

serving the "laws of Moses," consisting principally of the most abourd, debasing and heathenish cere-monies. The principal thing, or what seemed to have pleased the Jewish God the most, was the kill-Foster at once replied, "He says he will send a message to your mother." He says: "Tell her she has been so long acquainted with this glorious phi-losophy that when she comes to the spirit land she will be what he calls a well cured Bacon.""

Now Mrs. Bacon, like her daughter, Mrs. S. at that time, and had then for many years, lived in Ottawa. Neither had never seen Foster, and he certainly had no knowledge personally or otherwise of either of them. He did not know I was going to bring Mrs. S. to see him. Later she told me that the message was entirely characteristic of her deceased father, for he was in earth life ever playing upon words and full of lokes.

I would be glad if Mrs. Stout would be able and willing to give to the JOURNAL the consoling and comforting words spoken at that time by Foster as from her deceased daughter, which were also so truly fitting to the situation of the family.

In these later days of Spiritualism, the pellet phase has become a common manifestation. Then it was rare, if not confined to Foster.

it was rare, if not confined to Foster. Now these two forms here illustrated the use of folded slips or pelleis and the outspoken voice of the medium, together with the aid of an alphabet placed before the sitter, who pointed to the letters succes-sively, and with the use of pencil and paper by Fos-ter, who sometimes wrote what he did not speak), were the only usual methods used by this medium in my meaner that I can commune the wheth here in my presence that I can remember, though I have seen in his presence wonders without either. I never heard of independent slate writing, in his lifetime, as being one of his phases.

I know how weakly one can convey to the reader a just idea of the convincing character of phenom-ena occurring in the presence of genuine mediums; but I trust what I have given above, imperfect as it is, may serve to form a part of the refutation of the slander which an anonymous correspondent of the *Pioneer* has uttered about Foster.

Col. Ingersell and Immortality.

To the Editor of the Heligio-Enilosophical Journal:

BRONSON MURRAY.

The Spirit World.

To the Editor of the Religio-Philosophical Journal:

American Israelite.

In a former article I spoke of the Spirit-world, and of the means we should use to gain an admittance into its celestial climate, and the boundary line between the terrestrial and celestial planes of human life, and when, and how shall we know when we cross the boundary line and become one among the angelic hosts that are now striving so hard to enlighten their brothers and sisters who remain in darkness and doubt on the subject of future happiness or misery. You can know, dear brothers and sisters, when you shall have crossed the line and become an

Sotes and Extracts on Miscellancous Subjects.

During the last year there were over 500 divorce mits filed in St. Louis.

The wife of an English baronet advertises in Lon-don papers for the place of companion.

In New York it is becoming customary to use umbrelias as a shield against the glare of the electric lights on clear nights.

An old man of eccentric habits, who died in miserable circumstances in London, was found to be in very plain that he knew nothing whatever of a future life, and still worse apparently in fear his three friends (Job. 1, 11) might believe in a life here-after. He seemed to argue that there will be no fu-ture existence after the death of the body (Job Xiv, 14). The question here asked is a negative one:--"If a man die shall he live again?" This is certain-ly what Job meant if anything. He says: "My days are swifter than a weaver's shuttle, and are speat without hope." "The eye of him that hath seen me shall ase me no more; thise avea are upon me and I ion of \$50,000.

The late King of Spain is said to have been heav-ily insured in United States offices, presumably at extra heavy premiums.

Michigan University is to receive the Sculptor Bogers' entire art collection after his death. It in-cludes over one hundred places in plaster and marhle.

A veterinary surgeon, who has been practicing extensively in private families, is being proceeded against by the Burlington county (N.J.,) Medical society.

The Organe des Mines states that the paper rails now being made at St. Petersburg have proved to be extremely durable, while they cost one-third less than those made of steel.

Gin Fun, a San Francisco laundryman, has joined the Anti-Coolie league, and poets over the door of his washee house the sign: "The Chinese must go. None but Melican man employed here."

A Waterbury paper mentions a citizen who re-moved his daughter from a great female college in consequence of the "prevalence there of the baneful and disgusting habit of chewing gum."

Sanitation is needed in Japan. According to the transactions of its Society of Medical Science, one of its cities—containing a population of a million and a quarter—reports a death rate of 50 per 1,000.

According to the report of the Surgeon-General there were only two cases of varioloid and one of small-pox in the United States army last year. Vaccination was carried out with great regularity.

An Ohio doctor, who has been collecting facts about oplum eating, believes he can demonstrate that the use of narcotics is most common in towns where the sale of alcoholic beverages is not permitted.

A boy named Edward Light was discovered in the hollow of a tree at Bedminster, England, on Christ-mas Eve. He had been in his strange prison for six days with no food but some orange peels and no drink whatsoever.

A man named Joseph Ludwicke, who was ar-rested at Wolverhampton, England, for deserting his wife and family, was known as "The Male Bar-maid." He served engagements in various liquor stores in female attire, and was a great succe that line.

A family in Cambridge, Mass., have had their house overhauled several times to discover a cause for the names and sleeplessness with which they had been affected. Arsenic dust from the friezes with which the room was decorated has been dis-covered by a chemist to have been the cause.

A remarkable explosion which occurred in Germany shows the force possessed by dust. A sack of flour, falling down stairs, opened and scattered the contents in a cloud through the lower room, where a burning gas flame set fire to the dust, causing an explosion which lifted part of the roof of the mill and broke almost all of the windows.

An English statistician shows that since 1700 wars among the civilized have caused the death of 4,470,-000 men. A large majority of these deaths have resuited from wounds, hardship and disease, the num-ber actually killed on the field being comparatively small. The bloodiest battie in the period named was Borodino, where 250,000 men were engaged and 17,000 were placed hors de combat.

Many curious coins and other interesting objects have been discovered in tearing down some old buildings in Charter street, Boston. Some of the coins date back to the thirteenth and fourteenth centuries. A collection of silver plate bearing a cost of arms was found burled under the base of one of the chirmaws it begins probably beam bidden theory the chimneys, it having probably been hidden there by the owner during the occupation of Boston by the Britleb.

The results of experiments with eighteen varieties of cheese are given in Biedermann's Central-blatt. Cheddar, a rich and highly flavored English chasse, was digested in the shortest time, four hours, while unripe skim cheese require d ten. There while unipe sain cheese required ton. there is little difference in the digestibility of all sorts of hard cheese or all soft cheese. Fat cheeses dis-solved the most rapidly. Taking into consideration the quantity of nitrogen discolved, the writer concluded that, on account of its great proportionate digestibility, cheese is the most nourishing of all foods except meat and eggs. The French have looked with alarm upon the steady export of Percheron horses to the United States; but the most prominent breeders there now say that the progeny of these horses raised in the United States are an improvement raised upon their sires, and that it is profitable to re-import. It is known that Napoleon III used to import Percheron horses from Vermont for the postchalses which he used so much, as General Fleury, his master of the horse, found them much superior to the Mechlenburg horses, more generally in use. In a paper read before the Public Health association, Dr. D. E. Salmon said that the ravages of hog cholera were unusually severe and widespread last year, and cost producers nearly \$30,000,000. Refer-ring to the subtry aspects of the question, he said: The disposition of the million carcases of hogs that "The disposition of the million carcases of hogs that have died from this disease is a matter which affects the health of our people. Sometimes they are left to putrefy, sometimes they are thrown in the ponds and streams which furnish drinking water to our cities, sometimes the lard is rendered from them, and what finally becomes of this product is an inter-esting subject for speculation." Sherbrooke, Canada, bosets a young girl with nerve. A young man at a party, who was boasting of his nerve, was challenged to hold up a small tin to be shot at with a revolver, when he weakened and declined. A young lady present at once offered to hold the tin, and did so unshakingly while it was plerced by the bullet fired at a distance of twelve yards. She then held up a smaller object—a small plate—which met with the same fate, and picking up one of the pleces held it for a further trial. Her confidence in the skill of the markeman, who has been several times a member of the Wimbledon team, was not misplaced, for the broken piece was again hit by the bullet while in her fingers. The oldest colored woman in the world, probably, is Aunt Silva Dwite, of Burke county, Ga. She claims to be 130 years old, but thinks she is older than that. She was born the slave of Gen. Rump, of South Carolina, but was sold several times, her last master being Col. Dwite. She remembers some circumstances of the Revolutionary war, but says she was young at the time. She had eight children, of few of whom she knows the whereabouts. She has many grandchildren, and great-grandchildren, and great-grandchildren. She is in good health, and very sprightly for her age, and, although she supports herself, she often receives donations of small coins from gentlemen. She does not use tobacco in any form. In the little village of Mount Pleasant, in the pot-teries in Staffordshire, England, is to be found a teries in Staffordshire, England, is to be found a child whose extraordinary growth excites great wonder. Little Alice, as she is humbrously called, is but 4 years of age, yet turns the scale at 150 pounds; the circumference of her waist being no less than 5 feet, while her height is 4 feet, so that literally she is broader than she is long. She is bright, intelligent and remarkably pretty, her head being crowned with a mass of golden hair. Her size does not interfere in the least with her activity, as she may offeen be seen playing with the other as she may often be seen playing with the other children of the village or wandering in their com-pany through the country lanes. Her appetite is It appears from a paper read before the Pharmacentical Society that one of the reasons for the low price of quinine lies in the fact that the Cinchona trees are no longer destroyed in the harvesting. The old plan was to out them down and strip off the bark when they were ten years old. Then the idea was adopted of tearing off long sirips and filling the bare phones with moss. The present method is to eccape off the outer layer of the bark, the portion richest in quinine, and this does not interfere with the granth of the time. The bark has a second ball the growth of the tree. The bark is scraped half round at one operation, the other half being scraped six months afterward. The process may be repeated Your after your.

and the second secon

A. Baker said that he favored organization, but he declined to make a speech.

A vote was then taken, and the meeting decided unanimously in favor of organization. On motion, the Executive Committee was ordered to present a plan for organizing, also a name, next Sunday. The meeting was very harmonious; and all the indica-tions point to success. JOHN B. CUMMINGS. San Francisco, Cal.

OLD CORNELL.

The Ingersollians Object to the Endowment of a Chair of Ethics and Philosophy.

The Society of Ethical Culture, at the head of which is Felix Adler, and to which belong many notable agnostics; the Liberal Longue, which em-braces Col. Ingersoli and his New York following; and the Ninetcenth Century Club, the association of Liberals, promoted by Courtland Palmer, are united n a forthcoming appeal to the Logislature of New lork to prevent the establishment of a Chair of hics and Philosophy in Cornell University. Mr. H. W. Sage gave an endowment for such a branch of instruction there, and in doing so he specified that the twitton should be " from a definitely Obristian the trition should be "from a definitely Obristian standpoint." Prof. Schurman has been engaged to come from Dalhousie Cellege to occupy this new chilt. Cornell was founded by means of a State domined of public lands, and, although private bea-child that no religious beat can lawfully be given to the methods of instruction without invalidating the sharter. The anti-Christian movement by the there accesses and alms to prohibit the proposed

n va dare an a frita and statistics i sta

very intelligent class of men and women, who listened with deep interest to the discussions. Mrs. Emily J. Pike, M. D., was the first speaker and asked as a keynote to her remarks, "Are you a Spiritualist?" She found a wide difference among people as to what constituted a Spiritualist. She said that during the week she had met in the city of New York, a gentleman prominent in the movement, and York, a gentleman prominent in the movement, and she asked the same question to him, and he said. "certainly." She further inquired if he believed that his sainted mother was cognizant of his thoughts and actions, and he replied in the affirmative. Her reply to him was: "If you believe in her presence and in the philosophy of Spiritualism, how can you continue the habit of intemperance?" The man was silent. In her indement he had failed to compresilent. In her judgment he had failed to comprehend what it is to be a Spiritualist in the highest sense of the term. Spiritualism in its full scope means a healthy physical body and a pure life, with apirations for good and holy influences to strengthon and aid men and women to live rightly here. In right living, in pure and noble thoughts and a desire to aid and help the sinful and erring ones here, were the first steps to a true spiritual faith.

Mrs. Edith E. Reynolds, of New York City, was he next speaker, and followed in the same line of thought. She said it was only one year ago that she first felt the presence of spiritual beings through her own organism, and during the year she had passed through many trials, but had also received many bleesings. She said that she had never receiv-ed much from other mediums and deprecated the dea of people ever seeking for some new sign or wonder, and urged all present to seek for spiritual light and truth.

Mr. W. C. Bowen said that the past week had been one of prayer among the orthodox churches, that God might revive his work in our city. He said that in his judgment it was men's work-pricetcraft! He said the burden of all their sermons and prayers was to "prepare for death." In his opinion it was this fear of death and the judgment to come that held the orthodox in bonds stronger than steel. Spiritu-alism taught us to live right here; to be true and good in this life. Orthodoxy teaches that God loved his children when they were here in this life, but when the Augel of Death touched a human soul than this lowing. Bother was abanged into a bitter then this loving Father was changed into a bitter enemy, angry and vengeful. Spiritualism taught that God's love was greater in the life beyond than here. He said personally that he did not know anything about God, but the best preparation for the life to come was to live in accordance with the teachings of the lady mediums who had preceded him. He warned those present that all the churches bated Spiritualism intensely and that they must expect this, for Spiritualism was a death blow to hell and damnation and an angry vengeful God. He was glad for scientific evidences of a future life, and Spiritualism with its phenomena was the only faith that could demonstrate this beyond question.

Our developing circle was largely altended, Mrs. Pike, Mrs. Lewis and Mrs. Reynolds taking part. All were influenced, and many tests and messages were given. Quite a number were influenced in various ways, and a quiet and harmonious influence continued all through the session. Brooklyn, N. Y., Jan. 18, 1886. S. B. NICHOLS.

The Technische Sigfensieder describes the Chi-nese tallow tree, a plant which is said to be increasing in commercial importance, on account of the scarcity of those animal fats which are now so large-ly used in making artificial butter. The fat of the tallow tree is found in thick layers in its fruit which grows abundantly and is easily gathered. The sub-stance is of a yellowish color-and highly aromatic: it burns quite well in its natural condition. It is gathered in the summer and fall. Placed in hot water, the fat comes to the surface, and is then remelted and run into hamboo moulds. The product is green in color, and melts at 40° Fahrenheit.

P. S. Blackmon writes: I think the JOURNAL is a model paper of its kind, and an honor to the sause of rational thought. It is a representative of the best thought of the age, and has done more to rationalize and enlighted people on the subject of Spiritualism than any other periodical.

To the Editor of the Heigio Endosphical Journal: Number twenty-one of the JOURNAL presents Thos. Harding's criticism of Col. Ingersoll's lecture on "Myth and Miracles." He is made to say: "The last thing a man knows is that he was allye; and that origin and desting, are the two horizons that bound all men's knowledge." In his lecture on "God and Heil," Col. Ingersolf says: "The Christian is at rea on this question. "The Bible furnishes no proof of immortality." And this is the declared and arc-cepted position on this subject; but let us for a few moments see if we cannot offer proof that we, our affections, our loves, our hopes and joys, do live, and If those live, we live. What are we but these combined elements.

Spirit phenomena furnishes proof of the individualized identity, in various ways, of persons pa from this life and returning. History tells us that man was conscious of his immertality long before the bible came into existence; and is there not enough in the natural productions of the earth to convince any thinking mind that there is an after life? Look where we will, nature is but a series of continued life; but of all proof outside of spirit phenomena, there has always been an innate desire in the human breast to live on, to know something of the hereafter; a yearning to know if our loves, affections, hopes and joys still endure. Again, in the Colonel's lecture on "The Gods," delivered several years ago, I find the following paragraph and offer it as proof that even he, the great Ingersoll, has the desire for immortality. He says:

"The idea of immertality, like a sea, has ebbed and flowed in the human heart, beating its countless waves of hope and joy against the shores of time, and was not born of any book, nor of any religion nor any creed. It was born of human affections, and will continue to ebb and flow be-neath the clouds of doubt and darkness. As love kieses the lips of death, it is the rainbow of hope shining upon the tears of grief, giving promise of a bright hereafter."

This is very flowery language, still to any one who can comprehend the English language, it is a desire for, and an admission of immortality. The great Cato, in his soliloguy, mays:

"It must be so, Plato; thou reasonest well, Else whence this pleasing hope; this fond desire This longing after immortality." WM. C. CLAXTON.

Detroit. Mich.

J. J. Morse, the English Lecturer.

To the Editor of the Religio-Philosophical Journal:

In nursuance of the works of those faithful spiritfriends, whom it has been my pleasure to serve during the past seventeen years, I am making a tour across your great Continent, and since my arrival-accom-panied by my wife and daughter-in August last, my time has been fully employed upon the labors inci-dent upon my mission, with all the resultant good that could be hoped for.

Time presses, and my unseen directors admonish me that as your Continent has to be crossed, and Australia, and New Zealand ministered to, ere my feet tread English ground again, the needed arrange-ments for the remainder of my work in America must be attended to. As my time during the remainder of my stay east is virtually disposed of up to September next-for lectures, and campe, I propose to commence my westward pilgrimage in October next, and to that end solicit correspondence in points between New York and Chicago, with espe-cial reference to travel so as to include Troy, Saratoga, Buffalo, Cleveland, Toledo, Detroit, and of course Chicago, from which city I propose to subse quently move on to San Francisco, and Los Angeles, hus utilizing the lecture season of 1886-87.

thus utilizing the fecture season of 1886-87. The generous notices of the American Spiritual prees, and for many years past, will have made my name familiar with these whose faces I hope to meet in the far west, and as I wish to perfect my plans with as little delay as possible, I shall esteem it a favor if correspondents will communicate with me with as little delay as possible, so that mutually advantageous torms can be arranged, and time and strength economized in the accomplishment of the work before size.

work before the. Thanking the Journal. in advance for this cour-tesy, and selling all letters to be addressed to me as below, I remain your op-worker for a rational inter-pretation of immortal life. J. J. MORSE, 2000 J. J. MORSE, Lynn, Mass. 67 Maple street,

Of the S00,000,000 eggs annually used in Paris every one is impected by being held before a candle. Rotten ones are threwn into a vat, which is emptied daily. Those "spotted" and unit for food are sold to manufacturers, who extract their albumen and other chemical ingredients. The price of eggs is rising, owing to the increased demand of other coun-tries and to onerous customs duties on those importinhabitant of that celestial plane of life I will tell you how you may know when you are approach-ing the line: It is when your love for humanity has melted, as it were, the cold, selfish hatred towards even your worst enemy; then you may know that the summer is nigh, and by the unfoldment of the spiritual or divine part of your nature, you may feel the refreshing breeze from the Summer land. There will be no angry clouds then to darken the celestial sun of your spiritual paradies. Remember that all acts and thoughts that tend to develop the angelic part of humanity will haston your arrival to your celestial naradise. A. C. DOAN. Waverly, Iowa.

Spiritualism in the 7th Century.

Old Celtic poetry tells us how "the voices of sing-ers, singing sweetly, descended from heaven to the little cell beside St. Mary's church, where the Bishop lay dying, then the same song accended from the roof again and returned heavenward by the way that it came." It was the song of his brother, the missionary Cedd, come with a choir of angels to solace the last hours of Ceadda.-Green's "History of the English People."

SPIRITUALISM IN THE BABLY DAYS OF OXFORD UNIVERSITY, ENGLAND.

Edmund Rich-Archbishop of Canterbury and saint in later days in some hour of dream, the form of his dead mother floated into the room where the teacher (Rich) stood among his mathematical diagrams. "What are these?" she seemed to say; and seizing Edmund's right hand, drew on the palm three circles interlaced, each of which bore the name of a person of the Christian trinity. "Be these,"she cried as the figure faded away, " thy diagrams henceforth my son."-Green's "History of the English People."

Rich later resigned his tutorship, took orders and became the first prelate of England, though origin-ally a scientist.

The Condemned Prisoner.

Dr. William B. Hazard of St. Louis says: Any one would naturally suppose that appetite for food would fail the condemned prisoner the morning of his execution, but it would appear the rule is fre-quently the reverse of this. He eats a good supper the night before, follows it with a substantial lunch at bed time, and his sleep is sound all night long. As the fatal moment draws nigh he devours with gusto a breakfast that would prepare a laborer for a hard day's work. I can not, like Victor Hugo, men-tally change places with the condemned in his last hour, but I suspect that something of the condition of mind characteristic of the victim of cancer in its last stages must be his as the supreme moment ap-proaches. All hope is lost, apathy succeeds the alternations of conflicting emotions he felt while his case was fought over in the courts, the sullenness of despair benumbs the higher intellectual faculties, until at last the merely animal instincts prevail. He cats his last breakfast with the same cagerness He eats his iast preasures with the same engerness as he clutches at the rope which suspends him. The brutality of our (practically) public executions is unworthy of an enlightened age. Death by the hangman's ax, by the guillotine, or by the Spanish garrote is more merciful and less degrading to the spectators and those who read of it. Electricity in spectrulors and those who read of it. Interacting in some overpowering form, imitating the lightning's stroke, would make the vengeance of outraged law more awe inspiring, painless and altogether more scientific than is possible by this remnant of barbarsm of the middle ages, the hangman's noose.

Alex. H. Newcomb, of Toleda, Ohia, writes: While we have no regular organized society we have a goodly number here who are quietly investigating Spiritualism, having their little circles in different parts of the city. The leaven is working. We have some good mediums. It is a poor place for tramps and systers here—such as you denounce. I am pleased at the way you handle them; the good and housest mediums appreciate your course; only the humbugs and tramps complain of your paper.

William Morris, in renewing his subscrip-tion, writes: Although I am not a Spiritualist, I find I am too much one to do without the JOURNAL.

and the second second

FEBRUARY 6, 1886.

A TERBIBLE CONFESSION.

A Physician Presents Some Startling Facts.

Can It be that the Danger Indicated is Universal.

The following story-which is attracting wide attention from the press-is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat. SIR:-On the first day of June, 1881, I lay at my SIR:—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a dis-ease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew. In my own ex-perience, what pain or sickness were. Very many people who will read this statement realize at times they are unpusity fired and cannot account for it. people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relent-less malady which had fastened itself upon me first hegan. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortiy after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get little attention to it. Then my stomach would get out of order and my food often failed to digest, caus-ing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum anneared upon the that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symp-toms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no real in the affected or one or in fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation. another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long li-t of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pittable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadering the sain. For six days and nights I had the death-premonitory hiccoughs constantly! My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages! While suffering thus I received a call from my

while suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our last interview, but in the course of conversa-tion Dr. Foote detailed to me the many remarkable curse of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools. I derided the idea of any medicine outside the arcular channels being in the medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was final-ly able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My biccoughs ceased and I experienced less pain than formerly. I was or reided at this improved condition that your so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I wowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an op-portunity, and this letter is in fulfillment of that your My improvement was constant from thet time. vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds and in less than three months I had gained 25 pounds in flesh, became entirely free from pain and I be-lieve I owe my life and present condition wholly to Warner's safe cure, the remedy which I used. Since my recovery I have thoroughly re-investi-gated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one half the deaths which occur in America are caused by Bright's disease of the kidin America are caused by Bright's disease of the kid-neys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinct features of its own (indeed, it often de-velops without any pain whatever in the kidneys or their vicinity), but has the armotoms of nearly every their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apo-plexy," "Paralysis," "Spinal Complaint," "Rheu-matism," "Pneumonia," and the other common com-plaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifesta its presence if at all by the coma thief, manifests its presence if at all by the com-monest symptoms and fastens itself in the constitu-tion before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the num-ber knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death sud-denly, from convulsions, apoplexy or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symp-toms of kidney difficulty. No one can afford to hazard such chances. ard such chances. I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers zuch as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consecuences. J. B. HENION, M. D. Consequences. Rochester, N. Y., Dec. 30. J. B. HENION, M. D.

Tempyson's "May Queen." Who knows but if the beautiful girl who died so

young had been bleesed with Dr. Pierce's "Favorite Prescription" she might have reigned on many an-other bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable.

The Atchison, Topeka & Santa Fe Railway Com-pany has established fourteen reading rooms at points along its line for the benefit of its employes.

An Invaluable article. An article like Am Invaluable article. An article like Ely's Creem Balm has long been desired, and now that it is within the reach of sufferers from Catarrh, Hay Fever and Cold in Head, there is every reason to believe they will make the most of it. Dr. W. E. Buckman, W. E. Hamman, Druggist, and other Eastonians have given it a trial, and all recommend it in the highest terms.—Easton, Pa., Daily Argus. Price Ed. Price 50 c.

Inventors say that no device has yet been invented that will secure perfect and even temperature in a railroad car during cold weather.

For Coughs, Sore Throat, Asthma. Catarrh, and other diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bron-chial Troches." Sold everywhere. 25 cts. a box.

A New York oculist predicts that at least half of the people of this country will wear spectacles within fifty years.

Pozzoni's Complexion Powder is universally known and everywhere esteemed as the only Powder that will improve the complexion, eradicate tan, freekles, and all skin diseases. Use no other.

New Zealand, with a population of about 600,000, has a debt of nearly £31,000,900, or over \$250 for each inhabitant.

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy.



ROOT'S NORTHERN CROWN SEEDS MAIL Illust'ed Catalogue of Vegetable and Flower Seeds, Plants, Bulbs, etc., free.





RELIGIO-PHILOSOPHICAL JOURNAL.

DR. JOS. RODES BUCHANAN

6 James Street, Boston,

Is now giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the more elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MBS. BUOHANAN continues the practice of Psychometry-full written opinion three dollars.



Turkish, Russian, Electric, Sulphur, Mercurial, 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 potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our bes citizens can testify to their great curative properties. Try them at once and judge for yourself. **ELECTRICITY A SPECIALTY.** The Electro Thermal Bath, as given by us, is par excellence in Nervo s Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to § F. M. Sundars 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.

During fiteen years past MES. DANSKIN has been the pLpl¹ of and medium for the spirit of Dr. Benj. Rush. Many case³ pronounced hopelees have been permanently cured througe her instrumentality. She is clairaudient and clairyoyant. Reads the interior condition of the patient, whether present or at a distance and Dr. Rush treats the case with a scientific skill which f as

and the stamps, will receive prompt attention.

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

is an unfailing remedy for all diseases of the Throat and Lungs, TUBERCULAR CONSUMPTION has been curred by it. Price \$2.00 per bottle. Three bottles for \$5.00 Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Seasch A Diagnetic Sarah & IDanskin



Its People, Crops, Weather, Lands Schools, Legislature, Rallroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLA 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. HUDSON. Topeka, Kansas,

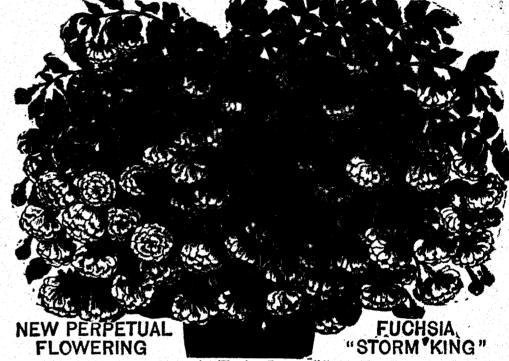


All kinds of hard or soft corns, callouses and bunlons, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Saive sent by mail prepaid on receipt of Sic. The genuine put up in yellow wrappers, and manufactured only by JOB. R.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





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



The Lancet hopes against hope that boys who smoke will draw a lesson from the case of a 12 year-old lad in London, who died in consequence of smoking a pennyworth of double twist. "We may at least," says the venerable editor, "advise every sensible boy to regard tobacco as a poison."

It Should be Generally Known

It Should be Generally Known that the multitude of diseases of a scrofulous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pim-ples, eruptions, swellings, tumors, ulcers, and kin-dred affections, or settling upon the lungs and poi-soning their delicate tissues, until ulceration, break-ing down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

The grinding of the crown glass disk of the im-mense lens for Lick Observatory, California, is well under way at Cambridge, Mass., yet a whole year's work remains to be done before it can be finished.

Fortune's Favorites

Are those who court fortune-those who are always looking out for and investigating the opportunities that are offered. Send your address to Hallett & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, and corn from \$5 to \$35 per day and up-wards. Capital not required. You are started free. Both sexes. All ages. Some have carned over \$50 in a single day. All is new. All succeed grandly.



The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expecto-rant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the faise membrane in croup and whooping-cough. When combined with the heat-ing muclisginous principle in the muliein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the finest known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, auy child is pleased to take it. Ask your druggist for it. Price, soc. and S1. Walter A.Taylor, Atlants, Ga

ia man

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO. ROCK ISLAND & PACIFIC RAILWAY

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

The Great Rock Island Route

Guarantees its patrons that sense of personal secu-rity afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substan tially built cuivers and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipling which governs the prac-tical operation of all its trains. Other specialities of this route are Transfers at all connecting points in Union Depoits, and the unsurpassed comforts and inxuries of its Passenger Equipment.

Inxuries of its Passenger Equipment. The Fast Express Trains between Chicago and Peoria, Council Buffs, Kanasa City, Leavenworth and Atchason are composed of well ventilated, finely up-holstered Day Cosches, Magnificent Puilman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked measis are leisurely esten. Between Chicago and Kanasa City and Atchison are also run the Celebrated Reclining Chair Cars.

The Famous Albert Les Route The Famous Albert Lea Route Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this grouts Fast Express Trains are run to the watering places, summer re-sorts, picturesque localities, and hunting and fishing grounds of lows and Minneeota. It is also the most desirable route to the rick wheat fields and pastoral lands of interior Dakota. Still another DIRECT LINE, via Seneca and Kan-kakee, has been opened between Cincinanti, Indian-apolis and Lafayette, and Connedi Butta, Karass City, Minneapolis and St. Faul and intermediate points. For detalled information see Maps and Folders, obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada; or by ad-dressing

R. R. CABLE, E. ST. JOHN.

Pres't & Gen'l M'g'r. Gen'l T'kt & Pass, Ag't, OHICAGO.

WHAT SHALL WE DO TO BE SAVED? By R. G. INCERSOLL.

Price, 35 Cents, Postpaid.

EUR St.e, wholesale and retail, by the RELIGIO-PERLOSOPY - POSLISHING HOUSE Chicago.

FOR LADIES, CENTLEMEN AND CHILDREN,

PRICE, ONLY \$5.00.

The LUNG AND CHEST + ROTECTOR herewith illustrated The LUNG AND CHEST + ROTECTOR nerewith illustrated is one of the most useful garments, and one which every man, woman and child in this climate should wear. It is an im-possibility that any pers in wearing it should "Catch cold," or have an attack of pueumona, bionchits, or other source throat or lung diseases. They also prevent and cure that most troublesome and loathsome complaint so prevalent in this region. Catarris. For heart troubles, rheumatism, neu-raigis and kindred complaints they are excellent and highly commended by all physicians

A Few Maladies Successfully Fought by the Maguetic Lung Protector.

Cure of a sufferer for fourteen years from neuralgia of the heart. Mrs. E. F. Trun an, 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-

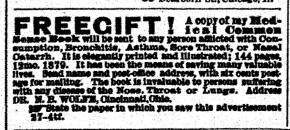
rersoll. Ont.

Nother of us have had a cold since commencing to wear the lung protector.—C. M. Weich, Topeks, Kan. Given up to die by the doctors-Cured by the lung protect-or.-J. H. Packard, Hill City, Tenn.

Enormously large tonsils cured. H. S. Weston, Cerro Gorlo. III.

Worth its weight in gold to any one with weak lungs.—J R. Divebliss, M. D., La Cygne Kan. They will wear any service for three years. Are worn over the underclothing. In ordering mention whether lady or gen'; if stout or sien. der. Sent by mall upon receipt of price, or by express. C. O. D. Address

MAGNETIC PROFECTOR CO., 69 Dearborn St., Chicago, Ili



This new Double Perpetual-Flowering Weeping Fuchata, "Storm King," is the grandest plant novelty in many years. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will scon bloom, by mail, postpaid, 50 cts. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00. We pack secure from frost and warrant them to arrive in good order. Form Clubs for this grand Fuchsia. See the low price at which they can be secured by the dozen. Our new Double White Perpetual-Flowering Violet, "Swanley White," is the queen of fragrant flowers. It produces in great number large pure white double blossoms of great beauty and fragrance. A splendid winter bloomer and desirable for pot or open ground culture. Strong plants, which are now budded and blooming, by mail, 30 cts. each, 3 for \$2.00.



Our new Imperial German Pansies have created a sensation and are the floral wonder of the times. Flowers of enormous size, with colors and markings entirely new and of marvelous beauty (see catalogue). They bloom from May to December; always large and profuse through the dry, hot weather of Summer when other sorts fail. Mixel seed of over 50 distinct colors, 25 ets. per paper. We have 40 distinct colors suparate, such as pure white, black, yellow, blue, spotted, 4c, at 25 ets. per paper. Me have seed 12 large flowering builts of Double Pearl Taberonses for \$1.00; 5 flue hardy Lilles, including Auratum, 75 ets.; 12 choice mixed **Gladielus**, 50 ets.; 4 brautiful Ten Rosse-white, red, yellow and pink, 50 ets.; 4 **Chryssaultersams** or 4 **Carnations**, 60 ets.; 8ee our large, beautiful cata-guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plaut them. Many years of liberal and bonest dealings have accured to use our great business, extend-ing the plaut time. Many years of liberal and bonest dealings have accured to use our great business, extend-set of all parts of the world. Orders can be sent at once. The white Pansies are magnificent for cometeries. **SEEDS, BULBS and PLANTS**. -Our large, beautiful novelties in Flower and Vegetable ment, as it may not appear again, and remember that our goods have an established reputation and are warranted true. See es alogue which will be east **CHILDS**, **Floral**, **Queens Co.**, **N. Y.** N. B. -Remittance can be made in money orders, Postal Notes, Bills, Drafte, or Stamps. To those who ware of enormous of the world will never the viole descent because or expect to. Address, **JOHN LEWIS CHILLOS, Floral**, **Queens Co.**, **N. Y.**



A CALL STATES AND A CALL STATES

RELIGIO-PHULOSOPHICAL JOURNAL.

(Onstanned from First Page.)

the blind, the lepers and raising the e people crying out, "This is, indeed, semer promised to our Fathers'!"

What they record of Krishna is, indeed, a beautiful and eloquent romance, compared to which the Testament records seemed tame and meagre, and the teachings of Krishna, as given in his dialogues with his disciple Ayura in the Bhagavat-Gita, are rich in the sweetest and sublimest teachings of religion, such as every sincere Christian would recognize and honor. Jacolliot says " he was the greatest of philosophers, not only of India, but of the entire world. He was the grandest moral figure in ancient times. He was a moralist and a philosopher. He was recog-nized as the "Divine word," and his disciples gave him the name of Jezeus, which signifies pure essence. He was often styled the promised of God,' and the Messiah.'

There is a far greater intellectual splendor in the life, teachings and actions of Krishna, than in those of the Jewish Messiah, and instead of being crushed and murdered in his youth, like Jesus, he had a long and brilliant career, and, it is said, he had three million followers at the time of his death.

The life of Jesus was a shorter and simpler life, but his soul reached up to the divine and holy more perfectly than any who had gone before him, and he impresses us with a Teeling of sorrow, that so heavenly a life should have been so suddenly cut short by the barbarians around him. If Jesus had been born in India, he would have been nobly developed as a teacher for the world, but he was born to be a martyr and thereby an example to all noble souls who live for eternity. His example has been an infinite blessing and guidance to the world. To me it has been an inspiration; for although I have reached by philosophy alone the same sub lime principles that he taught, I should have lacked faith in their practicability but for the example of Jesus and his followers.

But is it history or myth of which we have been speaking? Skeptics discredit the life of Jesus because Krishna had a parallel life. and they have traced more than three hundred parallels between the life, the acts and sentiments of Krishna and those of Jesus, and if a novelist had even half as many parallels between his best novel and one of Scott or Bulwer, no literary tribunal would acquit him of plagiarism. Then, is the Bible story of Jesus a plagiarism, a borrowed tradition brought over from India? It may have been in some respects; it may have been doctored or corrupted, for it was written only in the second century after his death.

But I care little for any such consideration. I care little whether the record is correct or not, for I know that Jesus lives, a lofty guiding spirit for mankind, and that Jesus, Krishna, Confucius, are three illustrious spirits who inspire and lead the march of modern progress, striving to lead men up to a higher life than the church has ever been able to comprehend. I know these things by scientific investigation. I have published something in this direction, and I shall yet publish more fully that knowledge of the higher life which we may all enjoy if we seek it by the power of psychometry and spir itual intuition. I will not use the narrative of Krishna to discredit that of Jesus. We don't know that Hindoo traditions were ever carried into Palestine; they may or they may not have been; but we do know that the life of Jesus and all the institutions of the Christian church, were wondrously paralleled in Mexico, many thousand years ago-even far beyond the time of either Jesus or Krishna, and it is not possible that the Mexican religion could have been transplanted into stine. into In the writings of Humboldt, of Lord Kingsford and of the Jesuit priests and historians we may find abundant evidence that Mexico had a system of Christianity—a Christa-Ma-donna, and a system of doctrine and ceremonies bearing the closest resemblance to those of the Roman Catholic church, and it would be difficult to believe, so close is the resem-blance, that the entire Christian system in all its details was not borrowed from the ancient Mexican church, if we did not know that Mexico and all its ideas were entirely unknown in Europe before the time of Columbus. I say, therefore, that Krishua's life is not borrowed from that of Quetzalcoatl, and that the life of Jesus and the doctrines of the Apostles were not borrowed either from India or Mexico, but that all true systems spring from human nature, from the consciousness of God and heaven deep in one's soul; from the conscious need of an inspired teacher, and from the reverence that good men give to the words of an inspired teacher whenever he comes. My friend, Mr. McArthur, has looked very deeply into the records of this Mexican Chris tianity, and I am indebted to him for tracing out these wonderful parallels. The Mexicaus, according to Humboldt, have an anti-quity of 18,000 years, and hence their system of religion is the most ancient known on earth, and as it was substantially the same as our own Christianity, it shows that Christianity is the most ancient of religions, the most enduring on earth, and, therefore, in all probability substantially the religion of the coming ages. I will montion briefly the parallels between Mexican and modern Christianity. They had a Trinity—Father, Son and Holy Ghost— the son co-equal with the father, the Holy Chost environments of the son the son the son Ghost springing from them. They were three in one, and the Father created man in his own image. Their devil was turned out of heaven for conspiracy, and in the guise of a serpent tempted Eve to sin by the eating the fruit of a tree. Their Eve had two sons and they fight, and one kills the other. Then this world was destroyed by a flood, and the man corresponding to Noah was saved in an ark with six others; they sent out a raven and a humming bird from the ark which returned with a branch, and finally the ark rested on with a branch, and finally the ark rested on Mount Cohuacan, and discharged its loss of animals including birds. The descendants of this Noah built a great tower to look into heaven, over 600 yards in diameter, and they pretend to show its remains. The Gods destroyed the tower by fire and then each family got a different language. They had a man like Moses holding a rod that turns into a serpent. They had the plagues of lo-custs, lice and flies, and thick darkness of three days, and the shauchter of the first three days, and the slaughter of the first born. Their God appeared on a mountain and no one was allowed to see his face. They had a Joshua to make the sun stand still, and they had a rite of circumcision. They have the same story of a Divine Son; a virgin told by an angel that she is to conceive a son. The son was named, not Jesus but Quetzal-costi, and his mother was called the Queen of Heaven, and worshiped as the Roman Catholics worship Mary. This Son, Quetzaland was personned, scourged, crowned with horns, eracified and buried, and after three in rose from the dead, and these things represented in their old paintings. He is Lord Kingstord says: "The temptation

of Queizalcoati, the fast of forty days, the cup with which he was procented to drink, with many others relating to him, which are here omitted, are very curious and mysterious." There is a barren tree story, and Lord Kingsford says: "How many insidents analogous to those which are related in the Gospel of Christ, occur in this short pas-sage-the withered fig tree, the crowd which followed him, strewing branches in his way, singing hossannas, his custom of slitting on the ground discoursing with the people and the disciples by whom he was attended. If more of his history and of the actions of his life had been preserved we cannot tell where these analogies would have ceased." There is too much to be accidental-the details are too numerous. He was crucified on a Greek cross, and between two criminals, his side pierced by a spear, water flowing from the wound, and the sun was darkened at his crucifixion, and he is represented as descending into hell and ascending to heaven. He was called the anointed, the Son of God, the morning star, the vine, the light, etc. They believed in his second coming—the resurrec-tion of the dead at the sound of a trumpet. and the destruction of the world. The priests practiced baptism, auricular confession, indulgence or remission of sins, feasts and fasts, and something like the Lord's supper, in which the people eat bread on an empty stomach, as if eating the body and bones of God. They had a forty days' fast like lent, in commemoration of Quetzalcoatl and his forty days on a mountain. They had a purgatory and a hell, but there was no suffering; it was only a place of darkness, and the orthodox hell is cooling off so fast it may in time become as cool and comfortable as the Mexican hell. They had a complete system of monks and nuns, monasteries and nuneries, and had services at funerals in the Christian fashion.

There were many other analogies which I have not time to enumerate; but what I have stated is enough to show that the entire system of the church is borrowed from ancient traditions more than ten thousand years old, and upon these ancient traditions men engraft the lives of great religious leaders, mingling myth and history in a tangled web But I do not reject history because it is mingled with myth. I have a profound reverence for Quetzalcoatl, for Krishna and for Jesus, for these were real men, real heroes real Christs-fitted to lead us to a higher life. But the man of Nazareth is the one who comes nearest to us as an inspired teacher. My soul goes forth to him in love, and I hope to see the church of Christ, the martyr, yet rule the world, for I see the mighty church of Constantine, the murderer, is tottering to its fall, and upon its ruins the good men of all nations who look to heaven for guidance, may unite in the true church universal.

That being the case, I look upon the three great systems of Christianity, and the three great Christs, Jesus of Palestine, Krishna of India, and Quetzalcoatl of Mexico, as three distinct evolutions of religion on earth, inspired and sustained from heaven. For that which has been in one country is that which we will find in another. On different continents we find the same soil, the same trees, the same animals, the same human beings, with a little variation, and similar forms of government, religion, marriage, agriculture, arts and sciences.

Christianity in Palestine, Christianity in India, and Christianity in Mexico, are all substantially the same thing-all inspired from heaven through a grand leader or Christ. and all running through human debasement less debased in that most ancient church of exico cuan in any or luere was not tine. We thus arrive at the conclusion that there is one great religion for all humanity, and that its proper name is Christianity; that in all ages it is encumbered by superstitions, by ceremonies and by the corrupting influence of politics, wealth, power, selfishness and war, and that when we revert to fundamental principles, when we follow the principles of Christ in their purity, and open our souls to the direct influence of the Divine and all the hosts of heaven, which is the aim of spiritual religion, we have relieved ourselves of errors, solved the problem, and established the Universal Church of Humanity.

and its haunting unrest-has a shining lad-der been let down from heaven upon which angels have come and gone! And if the vision has been dim and indistinct, or fragmentary and shadewy like a broken and scarce remembered dream, it leaves a pleasant and enduring impression; and the divine hand is clasped anew in a 'oving trust, while to anxious thought and wearying care succeeds Deace and rest.

There is joy, we are told, among the angels of heaven when a sinner repents. The sinner, then, has a place in the angelic heart. The pity and compassion of the angels are his. Shall it then be deemed strange that they surround his hard and thorny path, that they come and stand beside his nightly pillow, that they follow him in his farthest wanderings, striving to impress, to win him, and to lead him from lost ways to those that are pleasantness and peace? The thought that in every low and ruined state the eyes of angels are upon us, and that they follow us with anxious solicitude wherever we go. can but be full of restraining, converting and redeeming power. It was the thought of a hardened man of crime that his mother looked down upon all his ways, knew how guilty he was, saw him in his prison-cell and sorrowed over her lost and ruined child. that smote down through his hard heart, and caused tears, from a fountain long closed, to fall fast and heavy on the dungeon floor. So it is that man leprous with crime is human, and in his heart somewhere there may be a sacred spot guarded by angels. A mother may watch there with all a mother's unforgetting and unforsaking love; or a sister or a child may watch with a constancy that can never grow weary. And we may well believe that they shall not watch in vain, but in the end have their joy made full by the repentance of Him from whom they cannot be turned away .-- REV. A. C. BARRY, in Universalist.

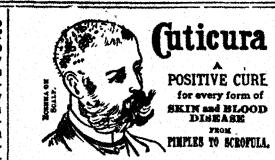
THE MESSIANIC IDEA.

Rev. Solomon Schladler Talks on the Jewish Messiah.

There was a large audience at the Temple Adath Israel, corner Columbus Avenue and Northampton Street, Boston, where Rev. Dr. Schindler delivered a discourse on "Messlanic Expectations," tracing the theory of the question two thousand years ago. He said: Whenever we turn to an historical re search, we lack a basis on which we can safely carry our argumentation. Ancient history especially has mixed up a few grains of truth with such a bulk of fiction that it is now well nigh impossible to sift the grain from the chaff. Some few scraps of statements made by some writer as the facts appeared to him individually, not even corrob orated by a contemporary, have been handed down to us and palmed off on us as history. But even if we were ready and willing to accept the statements of a Herodotus, Tacitus, a Livy or a Josephus, as plain and absolute truth, with our best intentions we could not set aright another deficiency, namely, that, by the process of copying and recopying the manuscript, in course of time so much of the original must have been changed, so many interpolations and additions must have been added to it, that if the original writer should be confronted to day with his works, he would probably deny his authorship.

In regard to Jewish history, and, subse-quently, to that of the origin of Christianity, the entanglement is not less bewildering, of the unhealthy condition of the time, and into the same forms and errors, but perhaps | although past generations have attempted to sicker the natural body grew, the wider solve the difficulty and to find a desirable historical basis by cutting the Gordian knot wickedness enough in the Mexican nature to suggest the idea of hell which has been the debasing element in the church of Constannearest neighbors, and attributed them to a divine authorship. They claimed that God himself had dictated, word for word, both of the Old and New Testamente. From such divine statements there was, of course, no appeal. God, who knows the past as well as the future, stood above all human criticism, and it took a long time before the Bible was submitted to a close historical scrutiny. For centuries it has been a heresy, almost a crime, to doubt one lota of this sacred literature. For the so-called believer there was and is no appeal from the letter of scripture. In my research after the origin of the Messianic idea, I shall, therefore, not argue with the believers. Modern Judaism does not believe blindly; it reasons. Although I take a just pride in the grand literature which our nation has brought forth and accumulated, I maintain that the books of the Bible are the products of human, and not divine author-ship. They collected their knowledge from tradition and hearsay, but they wrote in good faith according to their best understanding without the least attempt of imposition. Their views, however, were limited; neither are they responsible for the changes in the text made by copyists and revisers during the hundreds of years which passed between them and the first authentic edition which is in the possession of our time. I shall, there-fore, touch them but slightly, and I wish it understood from the start that the renounc-ed 11th chapter of Isaiah is nothing more to me than a beautiful picture painted in eastern colors of that time of peace which the orator hoped humanity would sooner or later reach. The first traces of a hope in the advent of such a person as a Messiah are to be found not sooner than in the time shortly before, during and shortly after the Babylonian ex-ile. The calamities which had befallen first the house of Israel and then the house of Judah had so discouraged the Israelites that they despaired of their own ability of helping themselves, and therefore they hoped for a miraculous interference of God in their behalf. They yearned after the independence of the Davidian time, of which iradition must have brought to them the most glorious reports. There is nothing whatever that is unnatural or absurd in such a hope. Up to the last two decades the Germans, too, were hoping for a restoration of the German empire to its former medizeval glory. Hundreds of beautiful myths and legends predicted the return of the Kaiser Frederick II., or as he was popularly nicknamed, Friederich Barbaroesa der Rothbart, who, as the legend ran, had never died, but was sleeping in the caves of the Kyffhaeuser mountain. The scrape of literature which we possess relating to the time before and after the Babylonian exile, and which speak of a Messiah are of about the same character and the same value as the legends of Barbarossa-they express the hope of a downtrodden nation in a restoration to a former glory.

Redrates had not died in vain, nor had Plato and Aristotic lived in vain. The practices of Greek idolatry were at that period a mere consequence of indolence. Though a few young men sided with the Greeks, the mass of the Jewish people were sincere in their attachment to God. By no means would they suffer the least idolatrous rite practiced in their country, and the few who had been influenced by the Greeks, and had adopted with their customs, also, the indolence and indifference of that age toward religion, were de-cidedly in the minority. While the Hasmo-nean wars may appear as a religious warfare, well-informed historians claim that they were political contests. Judea became a Roman province before the inhabitants became aware of it, and, while the Roman Senate left to them some shadow of self-government, it fastened already the shackles to the victim. The Jews found themselves tied hand and foot in the power of an almighty foe. Their condition indeed was then most pitiable. Their independence was crushed their king a mere puppet in the hands of the Roman Cæsars, their high priest without authority, their laws set at naught by the whims of the Roman pro-consul. Roman legions fattened at the public expense, rapaclous Roman procurators drained the resources of the land by heavy taxation. Jerusalem had then three separate courts which rivalled with one another in luxury. There was the high priest and his household, and with him all the temple functionaries. Next came the royal household, the dignity of which was to be upheld at a heavy expense. Finally, there was the Roman governor, who knew perfectly well how to make a public office pay, and who initiated the extravagance of Rome. No wonder that times were hard for the taxpayers, no wonder that the peaceful real estate owners became riotous, no wonder that the burdens became 'unbearable and that the nation despaired of itself. At this period of national calamity, at the time when the days of the Jewish commonwealth were already numbered, the hope broke forth with new vigor that, as human efforts were of no avail, God himself would and must interfere and set matters aright. The first commonwealth had fallen on account of the sins of their forefathers, but this time they were innocent. They had strictly obeyed the law, and God, if he was just, was honor bound to come to their rescue. Neitherswas there any cause to doubt the ability of God to save them. Had he not returned the cap-tives to the land of their forefathers? Had he not assisted their very parents and grandparents in their struggle against the power of Syria? There was not the least doubt in their minds that the present time was only a time of trial, and that God would soon rectify matters. The idea spread that, as the descendants of the Hasmoncan House had not the courage to oppose the greed of the rapacious Rome, they had forfeited their right to the throne, and that a



FEBRUARY 6, 18:6.

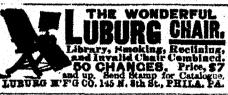
ECZEMA, or Sait Rhoum, with its agonising itching and burning, instantly relieved by a warm bath with CUTI-CHRAGORP and a sin, is application of CUTIC RA, the great Min Ours.

This repeated daily, with two or three doses of CUTICURA HENOLURAY, the New Blood Purifier, to keep the blood cool the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Ecsena. Tetter, Blogworm, Parifas S, Lidobe, Puritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physi-cians and all known wans day fail cians and all known remeales fail.

Sold everywhere. Price Cuticurs, 50 cents; Soap, 25 cents; Resolvent, \$1 Prepared by POTTER DRUG AND CREMICAL Co., BOSTON, MASS.

Sond for " How to Cure Skin Diseases."

KIDNAY PAINS Strains and Weakness instantly reliev-ed by the CUTICURY ANTI-PAIN PLASTER. New, ele-gant, infailible.



AUR FAMOUS WOMEN. 1008 AGENTS U for this new book by Mary Clemmer, Marion Harland, Harriet Beecher Stowe, and other Emi-nent Writers. Unequaled in Authorship, Fine Huu-trations, Low Price and Great Popularity. Ag mes-making big profits. Apply now for Circulars, Special Terms, etc., to A. G. NETTLETON & CO., Chicago, III.



ELECTRICITY in DISEASE The scientific use of Electricity in the treat-ment of all forms of Paredya's, Chronic Thermatism, Sciatica, Tanara, Goite or Hig Nick, Nerrows Eshaustion, Physical Worknesses, Functional Logariments scattling from Excesses, Indiscretions, Intemperance, etc., Piles and Fiste, Andress, DR, GEO, C. PITZER, M. M. B. C. S. M. M.



ANGELIC MINISTRY.

lt is said of Christ when he was struggling with his terrible agony in Gethsemane, that there appeared unto him an angel from heaven, strengthening him." He saw the cross ready for him on the morrow. Its dark, cold shadow lay upon his soul, and, shrinking from its horrors, there went up to God the beseeching cry, that if it were possible the bitter cup pressed to his lips might pass from him. Then followed the beautiful petition, so full of the spirit of submission and resignation, "Not my will, but thine, be done!" In a moment the burden of his agony was lifted off, a sweet peace came into his heart, and he was made strong for obedience unto death.

Christianity comes to us all to confirm our intuitions by telling us of a caim and sunny shore, a happy land in some central universe. which we call heaven. And it talks to us of white robed spirits in that fair clime called angels, who, when we are tried and made sorrowful, come to minister to us, and to strengthen us for the bearing of any heavy and grievous burden. Often, no doubt, there have come to human souls enrapturing visions from this curtained realm of spirits, and that through gates ajar human eyes have caught gleams of glory from the Eden of the blest. In times of deep and perhaps sorrowful meditation, or in some quiet hour of thought, when the heart has been busy with its memories of the departed, have we not felt in the pulsing air the beat of unseen wings, and heard our name pronounced by lips that on earth shall speak nevermorel The fact of angelic ministry is confirmed in the experience of many a one, and it has its testimony in human hearts that have been strengthened and consoled. The dying have seen it verified, and along the path of many a tried and suffering life has been beheld the footprints of ministering angels. The sacred writings are full of this sub-

ject. All through them are accounts of the employment of celestial messengers. In the olden time they talked face to face with men. They came in palpable shape, and warned of approaching danger. They sat with patri-archs in their tents, and marked out paths for them to walk in. Sometimes they communicated the will of God, or mapped some grand design, or sketched some eventful chapter of the world's history, in a vision or a dream. Often they were sent to execute benevelent purposes to furnish help when no other help was nigh, and to guide the lost and wretched in ways of safety and peace. To how many a wanderer in sin's dark paths -bow many a soul in its troubled dreams

After the second commonwealth was final-ly established, though by far different means than expected, after the second temple was built, the Jews enjoyed a period of unprecedented prosperity.

By degrees some of the Jewish youths be-came attracted by the Greek culture and cus-toms. At that time the cultured classes of the Greeks were by no means gross idelators.

The Roman authorities on their part wished for nothing better than that a crisis should be reached as soon as possible, and they rather stimulated a revolt of the people in order to obtain a pretext for crushing the nation at once. They, too, were wishing that the Mes-siah, with whose appearance they were threatened day by day, would come. They had nothing to lose and all to win, and thus day by day added to the fuel, which, if fired by an overzealous or uncautious hand, would spread its conflagration over the land. In vain did the cautious among the people raise their voice of warning, they could not undo what generations had prepared. Such was the condition of the time shortly before the destruction of the second temple, and the first of lightning which appeared and disappeared in the political sky of the second commonwealth. The appearance of Jesus of Naza-reth predicted the coming hurricane, which swept the Jewish nation forever politically from the face of the earth.—Boston Herald.

Zion of the house of David would therefore

be sent by God, who should bring back the

useless. Rome could only take of him who

owned property, and it was only for the im-

provem nt of the condition of the property

The hope in the advent of a King duly

anointed for his office, who would improve

the state of affairs, grew stronger and might-

ier every day the more unbearably their mise-

ry grew. It was again the natural outgrowth

spread and the more intense grew the mania.

holder that war was to be undertaken.

Which Shall It Be, Mind or Medicine ?

The above is the caption of a thin pamphlet by a Chicago lady, Mrs. Ursula N. Gestefeld, and it will give the reader something to think over whether he believes its teachings or not. Her theory is, that disease is of mental origin, and a change in mental condition changes the condition of the body, and cure results. She says:

"It is not mesmerism; it is not hypnotism; it is not magnetism; it is not thought-transference; it is not clairvoyance. It goes beyond all these. It is not a personal power of any kind or sort. It can not be used for evil, and no possible harm can come to any one through it.

"The question, 'What does it do?' is answered by the testimony of witnesses all over the country, who are constantly increasing in numbers. There is scarcely a disease known to the general public to-day which has not been cured by it." She remarks: "'As a man thinketh, so is

That saying contains more truth than he.' most people find in it. "How often does it happen that a physi-

clan who has practiced a specialty for a number of years becomes at last a victim to the very disease which he has labored so long to overcome in others. It has been a picture before his mental vision which at last finds

outward expression upon his body. "Many chronic invalids are simply the victims of a chronic mode of thought; they have formed the habit of being sick, and they could if they would, or rather if they knew how, form the habit of being well. So many believe that they can not help being weak nervous, ailing, and miserable, and they live year after year bound with the fetters which they have forged for themselves."

She believes that many a woman has "fret-ted herself sick," and many a man has lost his life from overtaxed mind, which has brought corresponding disease to the body. That the world in its "mad drunk" for knowledge has withal failed to get under-standing. As we remarked, the little pam-phiet we have outlined may set people to thinking whether they believe in the skill of the metaphysician or not.-Inter Ocean.

The 10-year-pid Emperor of China is clam-orous for a wife.

An exhibition of American apples in Lon-don attracts thousands of visitors.



ings. Legal Rate of Laws. Peddier of Cense Laws. Divorce Drummers' Li-cense Laws. Divorce Description of Fubile Subject to Various/Forme of Entry. List of Lands Subject to Various/Forme of Entry Formiation (male, female and Offices. Opportunities for Homes or Enterprise. Rainfall, Health. Ports of Entry. Population (male, female and foreigns, Number of Indians. Mineral Resources, Nick-names of Biates and for what named, Miles of Entry and Canais. State and for what named, Miles of Entry riving complete law on the subject of Try Emption, Homesteed. Timber Culture. Soldier Homesteed, Swamp Lands, Land Warrants, Scrip, Indian Trust Lands. Desert Lands, Coal, Timber and Kiners Lands. We TO A COUSE Lands belowging to the U.S. Geventment by and form of entry, who may acquire, and the different laws appleable to different sertians. POS 1 AL., PENSTON AND PATENT LAWS. Rules for measuring Lamber, Loga, Hean, Liquids, Tables of Weights & Basarry, Indestruits Raise & Tables, Lumber Tables. Bystems of Land Measures in the U.S. CONTAINS ALSO LOGASE OTHER FACTS.

A PERFECT ENCYCLOP/EDIA. Price, 50 Cents by Mail to all parts of the World

DANIEL AMBROSE, Publisher,

00 Deathorn St., Chicago. AGENTS WANTED.