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

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

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Libogen, the Spirit of Ujac Island.

[We publish this article, thinking it will be of especial interest, owing to the fact that it is from a publication having no spiritualistic bias, and which is rather careful as to what it publishes.]—Ed. Jour-

We are assured by the writer of the following remarkable story that it is strictly true in its details. Our readers in Yarmouth Maine, will recognize the author by his initials. He was first officer of the large Bath built ship, Rainier, which was wrecked on Ujae Reef, in the North Pacific Ocean, Jan. 2 1884. The crew was rescued as related below by the U. S. Ship Essex, April 13, 1884. The second mate had been sent out with the long boat, and was picked up by an English bark, one of the crew having died of exhaustion. and the rest being taken to China. Capt. Morrison had built a schooner and sailed with thirteen men for assistance, leaving the writer of this sketch among the savages, with his wife who was very sick, and with eight men. The natives, after taking all they could get from the shipwrecked crew began to show signs of hostility. Accordingly our correspondent made preparation to leave the island in the two quarter boats, intending to steer for China. 3,000 miles distant. We now take up his narative.—EDS. TRANSCRIPT.

I was seated in our little hut conversing with Mrs. S., and smoking a pipe of oakum, when Norma, one of the king's wives, came to the door and in Kanacka with a little pigeon English, which Mrs. H. had taught her, informed me that Libogen had come to the island and wanted to talk to me, so the king had sent for us to come to his house Previous to this the king had often spoken of Libogen, and at one time had said "White Kanacka belong Libogen," and when asked what he meant said: "So long time Libogen speak king-One night king take cance-go down reef-find two big cance-all bloke-plenty white Kanackas—s'pose king no good to white Kanackas—bum-bye man-o'-war come and Bum-Bum king—So he go down to reef one morning and see two big cance all bloke-he get white Kanackas-so white Kanackas belong to Libogen." So to Libogen we must owe the assistance which we received from the natives in landing through the surf; as no land could be seen from the ship, and what had brought them down the lagoon at so early an hour was a mystery to us all

On further inquiry I found that all their movements on any journey by cance were governed by a spirit, called Libogen, of some one who had died in the house in which we lived (formerly the king's palace), whether a a woman or child I could not find out; but some human being whom they all worshiped and whose spirit still came at times to visit the king and his family. They were the only ones who could converse with the spirit, so they said. The body had been buried on a small island some twenty miles down the lagoon, and no native was allowed to land there except the king and his family. After the king had given me this information, I told him to tell me when Libogen e me again as I would like to talk with her; but not being a believer in Spiritualism thought no more about it until the king sent for me.

I was somewhat awe struck at the king's request, and more so was Mrs. H.; but grasprequest, and more, so was Mrs. H.; but grasping my arm with a nervous grip we prodeeded to the king's hut, a rural cottage, the frame-work of small haplings covered with leaves from the Pandanas tree. We found the third officer and the seven man gathered outside the door; who many of the Kansekse listening with actor, then many of the Kansekse listening with actor, then the wender it. In materials likeling at an investigation with actor, the winds. and could be distinctly heard first in one part of the house then quickly changing to the op-

as wonderful as it was mysterious.

After a while the king said: "Libogen, speak to mate." So I gave the king to understand that I wanted to know what had become of the long boat and the schooner with their crews and were we ever to be rescued from this lonely island.

The king commenced talking again asking my questions, and the spirit informed him that the second mate had been picked up near an island called "Poinpette," (an island which they had never known existed and where the long boat's crew was rescued) and the Captain had arrived in the schooner at "Jaluit," but he was sick and could not come; that all the schooners were away; but the Captain was all right and in one week, a schooner would come to the island and that the Captain would send one as soon as one could be got ready. But in two weeks a big schooner would come and we would be rescued; and said that the spirit of the steward, cued; and said that the spirit of the steward, who had died and was buried on Ujae, was with her. The conversation lasted some time and when it was finished I was told to say, "Good-night, Libogen," which I did and was answered "Good-night, mate," in as plain English as I could speak myself. Mrs. H. was also told to the same and was religious. also told to do the same, and was plainly answered "Good-night, Emma." Such wonderful and important information was more than

day of the following week seemed a life-time, and we all commenced to await anxiously passing by. the coming morrow with wavering faith. During the evening the king came to our hut as was his custom every evening to get a few whiffs of my pipe of oakum, as the tobac-co had all gone many weeks before, and a smoke of oakum or dried leaves was a luxury. I yet had a little tea which had been wet in salt water and dried, which I was saving to give the king to smoke in payment for some cocoanuts and bread-fruit when we were hungry. The king seated himself on the floor and I filled the pipe with oakum and gave it to him. After smoking a few moments he said, "Libogen speak—to-morrow schooner come," to which I replied "Libogen too much lie." "No, no, no," said the king. "To-morrow come sure finish and schooner no come, Libogen lie. Libogen no lie—always speak

It must be remembered that all kinds of crafts were schooners to them since having seen our schooner built and sail away. No doubt it was the largest vessel many of them had seen, though the king, who was an old man, may have seen larger ones and, from what I could learn, had at one time seen a man-of-war, and seen them fire their big guns, as the mention of man-of-war caused him great uneasiness and often times he would say "s'pose king good, man-o'-war no bum bum king?" To which I would reply, " s'pose king good, and give white Kanackas plenty kai kai (food) man-o'-war no bum bum king," and with this he would go away satis fied and invariably sent us some cocoanuts. Sunday morning came at last and found ten eager watchers for some signs of deliverance from our island prison. The hours dragged slowly by and the sun was nearing the western horizon and anxious eyes had grown dim when a shout was heard coming from one man and another the whole length of the island. The king, who was standing by me, cried, "schooner come; Libogen no lie."

Island was aroused. The shouting was indescribable, the natives running this way and that in apparent confusion. So, quickly grasping my glass I started for the other end of the island off which the sail had been seen, and with long strides, followed by the rest of the crew, soon reached a point from which a sail could be dimly seen bearing down toward

With my glasses I could distinguish a curiously built craft, with a large, strangelyshaped, three-cornered sail, and on its near approach could see many naked savages with which the vessel was swarming. I immediately made up my mind that our deliverance was near at hand-of life but not bondage; so I determined to return to my hut and arm the crew with the rifles which we had, and hold out for our lives as long as possible. But my fears were quickly dispelled by the king, who said "Never mind, Kanacka no hurt mate," so I returned to my house to inform the anxiously waiting Mrs. H. that our deliverance had not yet come.

The following Sunday was set by Libogen, the spirit, that the second mate should come in a schooner to rescue us. The following week dragged slowly by, and the weather which had been fine and pleasant with a strong breeze, we living on the windward side of the island, now became hot and disagreesble, and the rain came down in torrents, It being the change of the monscons, and the it being the change of the monscous, and the mosquitoes came in swarms seemingly bent on eating us up, and as we had no shoes we were children to hang our feet out of the door to man the stonguitoes away, and fun the real of our person to be able to live in person. Our minery was passive complete and if delication makes has out he morrow home was the morrow home.

of the house then quickly changing to the opposite side, now over head, again alongside of me, and with my slight knowledge of the language I could distinctly distinguish some of the words spoken. The voice sounded or spoke in the form of a whistle, and was fully again as it was mysterious.

Or wonderful as it was mysterious. bring forth, when suddenly Mrs. H. sprang a drizzling rain and hot, sultry weather, and the prospect seemed gloomy even though assistance might be near, for a dense fog sur rounded the island, so thick that the reel could not be seen and only a cable's distance

No cocoanuts had been brought to us the previous day, for the natives, like ourselves, remained under cover out of the rain, and the trees being so high it was impossible for had previously appointed to each man a sta-tion, so that we had a system of communica-tion from all points of the island which was about a mile long and one-fourth of a mile wide. I immediately sent some men out with orders to report anything that might be seen, as the gun must have been from either

a ship in distress or else assistance was near.
Hardly had the men started when another boom came rolling along and apparently not far distant, and soon after the shout came from one man to another until it reached our swered "Good-night. Emma." Such wonder-ful and important information was more than my brain could conceive to be true, and each day of the following week seemed a life-time, and not the short period of twenty-four hours. Vessel off the south-east end of the island Slowly the days passed until Saturday night with fore and aft canvas set—apparently

There was no time to be lost if such be a fact, and the natives, who were fast gathering, helped us to launch the quarter boat. and in a short time four men were pulling me rapidly down the lagoon.

We were obliged to pull some distance down the reef before a safe crossing could be found, as the surf was so high and dashed with such force against the coral reef. As soon as a safe crossing could be seen, we headed for the reef; all hands jumped into the water and pulled the boat over the reef. ready to launch through the breakers directly a chance was offered. It soon came, and, with a loud shout, the boat was shoved into the surf and all having jumped in and grasped the oars, a few bold strokes brought us clear of the breakers, and we pulled for a large vessel which came to view around the point, some three miles away. We soon could discern that the vessel was under steam and all sail had been taken in.

The stars and stripes were floating at the peak and, on near approach, the first face I could distinguish among the many that swarmed the side was our old second mate, H. W. Drohne, whom we had long since mourned as dead, but by whose utmost endeavors, under painful circumstances, we were rescued from our island prison.

Hardly had the boat reached the side of the unknown ship, when an officer shouted from the bridge, "Is Mrs. H. alive and well?" Yes," was the answer, "but the Captain has sailed away in a schooner that we built a month ago, and no news of him as yet. One man, the steward, we have buried and there are ten of us now on the island." "Come alongside," was the reply; and as the boat glided alongside, a rope was thrown which was made fast to the boat, and grasping hold of a ladder which had been hung over the side, I leaped from the bobbing boat and quickly reached the deck where stood Commander McCormick, who grasped my hand and said, "Welcome on board of the American Man-of-war 'Essex,' sent by the United States government to rescue the crew of the American ship 'Rainier.'"

Imagine, if you can, a prisoner on an island four long dreary months, with long shaggy hair and beard, clad only in a pair of canvas pants that had once been white, a calico shirt that had no sleeves, and barefooted, and yet I was conducted to the cabin and warmly welcomed by all the officers of the 'Essex"—welcomed by warm hearts that protect our country's flag.

As I pulled away from the ship's side to carry the glad tidings to Mrs. H. and those that remained on shore, three cheers rent the air from the crew of 150 men, of that proud ship, and were responded to by the boat's crew, though faint in comparison; but they came from hearts filled with gratitude to those who sailed under that dear old flag, the stars and stripes. And on that Easter Sab-bath, April 13th, 1884, while the many thousands were commemorating the resurrection of Christ, none were more sincere in their adoration than the little band of castaways rescued by the American man-of-war "Es sex," A. H. McCormick, commander—through the humane kindness of Colonel Mosby. American Consul at Hong Kong, China, Ad miral Davis, commanding Asiatic squadron, and Secretary Chandler, U. S. Navy.

We found to be true all the spirit of Libog-en had said in regard to the Captain's being sick and unable to come to our assistance, on our arrival at "Jaluit," an island some three hundred miles to windward of Ujes, and that a schooner had salled to our assistance manned or astron, and in command of Vill Jackson. Bulk her, who had help as the Salaner.

THE SPIRIT LAND.

Spiritualism Discussed by a Firm Believer in Guardianship by the Disembodied.

[Fargo, Dakota, Republican.]

In speaking of the Storey will case, you refer to the fact that Mr. Storey, having investigated the subject of Spiritualism, after denouncing it, became an ardent Spiritualist. A few years ago a college professor, well known throughout the West, became much wronght an organization of Spiritualism. wrought up over the subject of Spiritualism and determined to prepare a lecture proving its falsity. After spending some days at his work, he began to realize how little he knew of the subject and cast about for light. He made a trip from western Minnesota to Chicago with a view to coming in contact with the mediums of that city, confident that he could confound the most noted of them. His whole soul was in his mission, and his purpose was to do humanity a justice. In an omnibus, on the way to a hotel, he inquired of a gentleman by his side concerning mediums, and was referred to Mrs. O. A. Bishop. He immediately left the omnibus, took a cab and drove rapidly to her residence lest he should fall into some prepared snare. The medium went into a trance, and while in that state told him who he was, from whence he came and the purpose of his visit, and gave

SIXTY-NINE DISTINCT TESTS, either one of which would have caused him to wonder. Like the woman at the well he went away and said, "I have found one who has told me all I ever knew." The Christian pro-fessor from that day became a Spiritualist. Like Paul he was converted through the flood of light that was thrown upon him when on his way to prepare to persecute. I, too, started out on such a mission. I met the medium and spent an hour telling her of myself and followed with several other visits all with the same object in view-to discover as to her character and power and to "stuff" her, expecting that when she finally went into a trance she would rehash the main features of what I had told her and tell me to beware of a black-eyed woman having a thin face and brown hair, and that I had an enemy in a heavy man of sandy complexion, etc. She commenced, instead, at the place where I was born and described incidents of my childhood, the countries I have visited, repeated words used by myself at the supposed deathbed of a child, years before, and said from that hour he commenced to get well. She told me of my secret sins, of my secret ambitions, described countries I afterwards visited, even to the color of the box car I would

Unlike the professor I did not surrender and become a Spiritualist, but I found

ride in, but did not refer to one word, or one

incident I had used in my efforts to stuff her.

A NEW LINE OF THOUGHT open to me, and by following it I found one of the widest fields for investigation that God has given to man, I discovered the subject to be a very dangerous one to meddle with because the truths that may be found are so bright that no man can stand up under them. I have seen the hand writing upon the wall as Belshazzer saw it; I have heard, as those with Jesus heard, a voice from heaven saying, "This is my beloved son in whom I am well pleased." I have seen an uneducated woman write in language wholly unknown to her when in her normal state: have heard her carry on conversation in French, German and Spanish with different persons when not knowing a word of those languages; unable to strike a single note with intelligence on a piano, I have heard her play for hours the most charming and most difficult pieces, I have heard pleadings for a pure life and upright conduct from "over there" with reasons given that would com-mend themselves to the purest and best. I could tell you of a lawyer residing in St. Paul, one of the most eloquent and brilliant of his profession, who was going to wreck as fast as excesses could carry a high strung man to ruin, who was stopped in his downward course by an angel warning. Not one drop of intoxicating liquors—not one profane word has been suffered to pass his lips since, and now if, in Fargo, he could quietly sit in his room and say to what he believes SPIRIT GUIDES:

Say to my wife in St. Paul that I want her to know so and so, and she would be compelled to leave whatever work she was doing and take a pencil and write the words he uttered. Your community would be surprised were his name used, so well is he known. There are truths in Spiritualism on which Christianity is based, and when they are recognized the Christian no longer need hold to a blind faith. He will know that well doing will bring peace and contentment-a sense of perfect rest. That evil will bring unrest, remorse—punishment. He will know that no sin in thought, word or deed can be hid from the Creator. He will perhaps doubt the the-ory that Christ died to save sinners, but can readily accept the view that through the death and resurrection of Christ, immortality was proven, and can understand why through salling upon his hely name, why through sacking to live like him we may become like him, sarphying like him to do good.

members of his family, who took but little notice of our arrival, so interested were they in the spirit's manifestations. The king continued talking with the spirit for some time, and could be distinctly heard first in one part and could be distinctly heard first in one part the part of the pa ations as he would avoid pestilence. He will learn, not in theory, but will come to know that "where the wisdom and resources of man fail there is an inexhaustible supply yielded us from above through the power of prayer." He will know why the drunkard is

BOUND BY A CHAIN

that cannot be broken, why some who really mean to be good will lie on all occasions, and then, as the minister said he had done over his exaggerations, "shed barrels of tears because of it." He will know why some good men steal, why many are insane, and he will become a truer and better man in every respect. If naturally of an unbalanced mind, and he comes in contact with "Little Squaw," "Nigger Pete," or others who, in earth life, would be irresponsible, and follows their advice because he believes it to come from spirits, he would land where the speculator would land who would buy or sell options upon the advice of every street gamin with whom he comes in contact. There is an intelligent force within every human being that lives after the mortal passes away. and under proper conditions that living intelligence can and does manifest itself. Now. as in the days of old, where two or three are gathered together in His name, there will the spirit be to bless. Sought not from mere curiosity, sought not for worldly gain, but as the true Christian seeks his closet to confess to himself or to his Cod, as he chooses to look to himself or to his God, as he chooses to look at it, and ask divine help and divine guidance, so the spirit may now be sought, and relief will surely come. As in the days of old, angels ascend and descend upon the ladder which Jacob in his vision saw ascending from earth to heaven; and that ladder may find a resting place

IN EVERY TRUE HEART,

There are millions of Spiritualists who have cify and stone them you could not shake their faith. There are those among them who like Thomas doubt, or like Peter deny, or who like Zaccheus investigate from tree tops, but the evidence in favor of Spiritualism is as strong and startling as the evidence of Christianity. While denouncing Spiritualists for their beliefs, not one in ten of the Christians believe the Bible stories of angel visits and of spirit power; the Spiritualists believe them all.

Should any want to investigate this subject, in every household where peace and harmony dwell will be found the means. The fortune-tellers and advertising mediums who play upon the susceptible for pay are almost invariably frauds, but a list of genuine Chi-cago mediums can be obtained at any time by application to Col. John C. Bundy, editor of the Religio-Philosophical Journal, Chicago, and they may occasionally be found throughout the country.

I believe in God and the angels and have seen nothing in genuine Spiritualism that cannot walk hand in hand with Christianity.

A Case of "Projection of the Double."

The following communication has been recently received by an officer of the Theosophical Society, and is published by permission for the information of those whom it may concern.—Ed. Religio-Philo-SOPHICAL JOURNAL.

531 West Jackson Street. CHICAGO, Jan. 6th, 1886. MR. STANLEY B. SEXTON:-At the beginning of this year—a little past 12 o'clock, midnight—I saw you suddenly appear before me, having a key in your hand, holding it in a peculiar position. Your visit was brief, as you seemed to be outward bound on a long. astral journey. You appeared pale and under much nervous tension, but the "shade" was distinct, and distinctly shadowed a clear spiritual purpose. I can show you the manner in which the key was held more easily than I can describe it.

M. L. BRAINARD, Very truly, Sec'y C. B. T. S.

CHICAGO, ILL., Jan. 12th, 1886. DEAR SIR: I have waited before answering your letter, till I could send you something authentic. I will state that on New Year's eve, about midnight, I took an ivory key in my hand, which is a symbol of a secret order to which I belong. I composed myself and started on my journey for the Lodge of the said Society, when, remembering that I had promised that I would visit one of our T. S. on that evening, if possible, I made a detour in my astral flight, visited a member in my Lingasarira or astral form. I remained a few seconds in my astral form, so that I could be seen; then recumed my journey to the Lodge. I will also state that I held the key in a particular manner between the two fore-fingers and thumbs of each hand, and that after the meeting, on the subsequent occasion, the percipient showed me the manner in which I held the key, this being the same as in my astral projection.
You are at liberty to publish this account. with names and also the accompanying note to me. Some time I will try and visit you in my double, wearing a certain jewel in my

i. Fraternally yours, STANLEY B. SEXTON, F. T. S. Prest. Chicago Branch T. S.

Patti had some odd experient The ledies of the suffered

What Is It, and Where Located?

THE TESTIMONY OF SPIRITUALISM. And what have the returning spirits to say on this vexed question of where is heaven? In looking to Spiritualism for a solution, there are certain facts we must bear in mind viz., that the unlearned are in the majority: that it is the exception and not the rule to find minds belonging to the great laboring class that are scientifically bent; and the majority of mediums are of this class, because the more favored ones think it beneath their dignity to submit themselves. The consequence is that there are few scientific

discourses given, the burden of the spirits' cry is to be not deceived into putting faith in any one to save you from the consequences of evil actions. The fact is when they have reached the spirit side of life they have found to their sorrow that they have been misled, and they hasten back to their friends to warn them in time. But through various mediums information of the locality and construction of the Spirit-world has been communicated, which may be summed up as fol-

There is being continually given off from our earth a fine etherealized or spiritualized substance or matter, which is so fine in its nature that our senses are unable to perceive it. Every animal from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spiritualization of matter. Nothing lives in vain. The rose out in the edge-row the little modest flower blooming all unseen unknown in field and forest, does its individual part in the work. Not a year, month, or day passes but vast supplies are eliminated from the earth and sent on its upward mission; a continuous stream is being given off. which ascends until it reaches an altitude of its own spiritual density, when by the law of gravity it is arrested, and forms a "zone of about 120° in width; that is, it extends about 60° on each side of the equator." This zone is as subject to law as the earth itself. It is not an immaterial world as some preach. It is matter, but vastly refined or spiritualized, and none but spiritual senses whose organs are of the same spiritualized material can perceive them; and its scenic, topographical and vegetative forms partake of the same refined, spiritualized nature. Bearing this fact in mind, we can in part understand the difficulty communicating spirits have to encounter and grapple with, when endeavoring to describe their spirit-homes, which generally ends with: "There is nothing on your earth which for loveliness, refinement and artistic beauty we can refer to in order to convey to your minds anything like an adequate idea of the exquisite beauty and harmony that prevail here. All on earth is so crude, and your most lovely, your most re-

production. The refining and spiritualizing process ceases not here. The laws of nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone. And as the process goes on, the finer product ascends yet another stage until another spiritual zone is formed; and from this zone is elaborated yet

fined and artistic productions are gross and

imperfect in comparison with ours." Such

must, from the nature of things, be the case,

because the finer the material the finer the

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, leveliness, and exquisite beauty of the third, which is three times removed from the earth? Truly we may say that eye hath not seen, ear hath not heard, nor hath it entered into the power of man to conceive the loveliness and beauty of those spiritual

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

There is no miracle here. Everything is wrought according to law. For ages incom-prehensible has the Spirit of Nature been at work, developing its crude matter, and passing it on through every form and stage requisite for the sustenance of life. From its original igneous state until it became so perfected that it was capable of supplying man with all the properties necessary to sustain physical life. Oh! what ages must have elapsed, what labors gone through to produce thee, O Man! Thou immortal work of an Omniscient, Omnipresent, and Omnipotent Being, whom we now call Jehovah! What art thou that thou should be an object of so much labor and care, thee for whom it has taken ages incomprehensible to evolve thy physical organization? An animal? Yes; physically. But spiritually an immortal being—Deity individualized; Who, knowing the nature of His work, prepared a spiritual home for it. Long ere man made his appearance Jehovah, through the laws of nature, was building him a superior home, where the aspirations of his immortal nature should find more perfect conditions for their satisfaction and ultimation. Thus the first zone was in formation long before man made his appearance, and consequently is the oldest and thickest: and the third was the last because evolved out of the preceding ones.

THE FUTURE LIFE.

Very few, indeed, are prepared at death to ascend to even the first one. The majority of mankind are so wedded to the earth and its pleasures, that on entering spirit-life they have no higher aspirations than the pleasures of the senses to which they are chained (attracted), and consequently they hover about their old haunts: the miser is drawn to his gold, the merchant to his office. the inebriate to the dram-shop and the taproom, the glutton to the festive board, the person who has wilfully wronged his neighbor or fellow-man to his victim, --all to reap the fruits of their earth-actions. When they have done so, when they have learned the futility of their former actions to yield them lasting happiness, they gradually learn the better plan of doing unto others as they would that they should do unto them. The object of their imprisonment in the scenes and surroundings of their earth-life being attained, namely, the awakening of better thoughts and holier aspirations; then, like the prodigal son, they begin their homeward journey, but every bit of it have they to traverse for themselves, and they are gradually admitted into the higher life as their efforts

admitted into the higher life as their efforts to atome for their past wrongs merit.

The spiritual bedies of the denizens of the Spirit-world, bear the same relation to the man they inhabit as our physical bedies do to the earth. Those, who inhabit the first being denser and grosser than the second, who he made see it than the physical senses.

Thus spirits from the

cognizant of the fact. So at spirit circles there may be a large company of spiritual visitants, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and still be speaking the truth to the best of its ability. But the higher can always see the

In changing from a lower to a higher zone, the act is not accompanied by a scene similar to our change from the physical to the spiritual. There is no worn-out casket to shuffle off and leave behind. The change is gradual. Even with us, who are inhabiting the densest bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cultivating the virtues and a judicious selec-tion of food. In this process the finer elements are used, and the grosser eliminated and got rid of. So it is with them: by cultivating their better and higher nature they gradually eliminate the gross elements of their spiritual organization, until it attains a finer spiritual quality than the zone they inhabit; when, by the law of gravity, they rise to the next, which is in harmony with their spiritual body, and aspirations of their

The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and tutored in the subtle powers that control its earthly tenement, the body, which it must achieve ere it s admitted to more important tasks and duties. Like a little child in its first efforts to walk, there are many stumblings, bruis es, pains and failures, mistakes and regrets: and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and never rise to a higher knowl edge and perception of its birth-right, and divine nature. But, though it takes ages to accomplish it, the awakening ultimately will take place. None are lost or abandoned. After the remorse of a misspent life has done its work of spiritual purification, and a higher aspiration has taken possession of it, and lesson after lesson has been learned, failure after failure has at last ended in success, and new hope is born within the breast of the conqueror, it gradually rises above its former state and conditions, and as it divests itself of the things that kept it down, and learns to live and labor for others instead of self, it ascends to the first zone. Here exist higher conditions, where the desires and aspirations of its awakened nature may be gratified; and it enters on higher duties, and learns the lessons appertaining to its more exalted life, and thus progresses until it becomes worthy to be admitted to the second zone. Here the reforming and developing process is continued. More advanced lessons are entered upon. Nobler achievements invite the soul and its increasing powers, and ultimately it rises to the third. Here, again, the process is repeated on a more advanced scale; and when the last lesson has been learned, and it rises superior to the earth and its subtle forces, it is gathered home to dwell in Spirit-worlds that are independent of the earth or any planet. The number and infinitude of these worlds far exceed that of Socrates was the crystal fountain of a spirthe physical. It is here schooled in the ways of Jehovah until it has acquired such wisdom and majesty of being that it is capable and ready to assist in the guidance and development of new worlds. Thus is its divine nature developed, until it shines in the heavens with a brightness that eclipses the sun. But never does it comprehend the Whole! There is ever the Infinite inviting it to put forth its majestic power, to yet nobler and higher labors and pleasures. Every fresh achievement does but open out still greater and vaster fields of research. Ever does it feel within itself, that it is but a child resting in the bosom and strength of an Infinite Parent, who ever invites His children to learn of His ways, wisdom, power and majesty, thereby increasing their love and reverence for Him.

Thus is given to the world through that much despised, maligned, and contemned power, Spiritualism, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery. This is a blessing and consolation, which the world has not hitherto enjoyed.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world in one higher and transcendently more beautiful and harmonious. The old authoritative command: "Thus far shalt thou go, and no further," is supplanted by the angel command: "Come up higher, and learn of the works of thy Creator.' Alfred Kitson in Medium and Daybreak.

SUNDAY PAPERS.

Yesterday the gentlemen of the Ministers' Alliance saw fit to discuss what they called the attitude of the church toward the Sunday newspapers. The Journal has no excep-tion to take to the discussion for the reverend gentlemen have a right to their peculiar notions on the subject. The Journal is enti-tled to an opinion in this matter, and being located in the United States, has perfect freedom in expressing its opinion. The Sunday paper has come to stay, and if

a question in regard to its ability to stay is seriously raised it will live to see the wreck and ruin of a number of institutions that have the presumption to attempt any dictation in regard to the intellectual progress of the people. The Sunday paper has come in obedience to a demand of the people. It is a production of freedom. It has not been forced on any man, woman or child in America. It travels on its merits, and the person is yet to be found who can say that any individual or set of individuals with powers equal to an ecclesiastical council, has forced the reading of a Sunday paper.

There should be common sense in religion as well as in the ordinary affairs of life, and common sense should tell the gentlemen of the Ministers' Alliance that the people of the present century are not in a disposition to have their literature handed out to them by any self-constituted committee, whether that committee is inside or outside of religious organizations.

It is well to be plain in these matters, and the Journal says without reservation that the people living in this nineteenth century are old enough in experience, are big enough in intelligence, are well enough versed in the history of the past and the tendencies of the present to know whether they want to read a paper on Sunday or not. If they do there is nothing in modern law or ethics that can sondemn them for so doing. This is simply the common sense of the matter, and the Journal is of the decided opinion that it is too late for antiquated notions to stand in the way of summon sense and common honesty. The goodlemen of the Ministers' Alliance

higher zones may stand side by side with maynot realize the fact, but it is neverthethose of the lower without the latter being less true, that the press has quite as good a less true, that the press has quite as good a claim to censorship as the pulpit. The pulpit has a perfect right to attack the press, but the press has more than earned the right to watch the pulpit, and if the question of their relative merits is raised the press will probably not be slow to discuss the matter. At the present time, the Journal refers to

this without especial feeling, and simply deprecates the creation of an issue, which, in the nature of things, can only end in extending the influence of the daily paper.

Now let us be a little frank. What do these

gentlemen mean? The proceedings of the Ministers' Alliance published in the Journal this morning, were furnished to the press by an official of that organization. It is published without hesitation. Why? Because the press, in accordance with the spirit of the age is brave enough to publish what the world says of it, and stand or fall on its merits. If the daily paper is such a shocking de-moralizer in society, why do these gentlemen so eagerly seek its columns and place their moral sayings side by side with "hangings, rapes, elopements," etc.?

Look at yourselves a little, gentlemen. The stenographer who takes down your sermons when they are published works like a slave on the Sabbath day. Did you ever object to this? Gentlemen, how many of you ever clamored around a daily newspaper seeking to keep your eloquence out of such a profane print? Do you know that your words are placed in type by men who work on Sunday and thus give your eloquence to an anxious world at the earliest possible moment?

Gentlemen, no class of men claim more space in the daily paper than the ministry and the Sunday edition is not exempted. Just look over the field a little before you enter into this discussion. Are you in a condition to announce that the Sunday paper must

It is not necessary now to allude to the funny features of this queer exhibit of zeal. -Kansas City (Mo.) Journal.

Mediumship and Its Import, Past and Present.

Synopsis of a Lecture Delivered by Mrs. E. L. Watson in Metropolitan Temple, San Francisco, Cal., Sunday Evening, Jan. 17,

(Reported for the Religio-Philosophical Journal.) Our subject this evening would require a series of lectures instead of forty minutes, out as we teach by suggestion rather than by full elucidation, you can carry out our thoughts for yourselves. Mediumship implies a trinity of powers, the control, the vehicle and the recipient. As the ether is the medium for the sun's rays, and the atmosphere the medium for light and sound, so through his inner consciousness a sensitive becomes a receptacle or medium for spiritual influences from higher spheres. Spiritual mediumship is a duality, physiological and psychological. Mediums see, hear and feel without the aid of the five physical senses, and thus become conscious of the existence of a superior world. This power has existed

itual philosophy. Though uneducated, self-taught and humble, he wielded an immense power, and his influence is unparalleled. He had no fixed place, no school, yet he stands to day above every other school, and his sys-tem of philosophy is yet to be surpassed. Whence came this wondrous power? What was the source of his information? Socrates said that he owed it to his spirit guide, who inspired him when he needed light, and who warned him when he was about to do wrong. When charged with impleties by his enemies, who used this pretext to get rid of him on account of his attacks on shams, he appeared before his judges without fear, because the spirit had not warned him; and he knew that, whatever the result, all would be well. He considered death a great good, and received his sentence with satisfaction.

Socrates taught practical precepts, and brought philosophy from heaven to earth. This was almost five hundred years before Christ, and his work will live for ages yet The import of his mediumship was a higher moral standard and the immortality of the soul. Even to day we feel that his inspirations are fresh, for there is one peculiarity about all inspiration—whether that of Socra-tes or of Jesus, of the Maid of Orleans or of a medium of our own day—in its moral influence there is perfect agreement. From Christ and Paul, from Swedenborg and Davis, there is a sweet fraternity wafted to the universal heart of humanity; and, before anthority overrules revelations, they are full of divine encouragement.

Mediumship implies the quickening of what is in man,-the premature development of power that is inherent in all,—the anticipation of what will be the universal quality. It is an unveiling of the spiritual sight, an opening of the spiritual ear, and an unfolding of our susceptibility to spiritual impres-

In coming from Socrates to Jesus, we see the same sentiments in a different form to suit a different age. What was the secret of the power of the child Jesus, when he astonished the doctors by his wisdom? A wise, sensible intelligence was using him. Then, and in his public ministry many years later he was voicing the spirit and he acknowl edged that it was possible for others to do likewise. It is a matter of growth, faith and receptivity. The inspiration of Jesus has had vast weight, and we still feel its influence. notwithstanding the interpolations and the suppressions to which his teachings have been subjected. The gift of mediumship has been transmitted through all the ages, giving encouragement and warnings to those possessing it. No hypothesis but that of spir it intervention can account for its manifestations. It is God revealed through nature. Jesus taught that the highest worship is-do good to man. He founded no organization, but sowed seeds which were developed in later ages; and His followers displayed various spiritual gifts.

Imagine what the world would be without these means of intercourse with the invisibles. Through them every age has had its hope revived, and has received an inkling of a world beyond. From spiritual inspiration we obtain the strongest incentive to noble work. To it we owe all that is deepest and best in life. The power of Jesus was not exceptional. He saw no more than Socrates: and His doctrine is not so clear. His great love for common humanity was his pre-eminent quality; and, as a spiritual character he sank his own identity so far as to appear like a materialized spirit. Herein lies the secret of his power now; and it is this quali-ty which makes him the ideal of manhood to

Although Christians deny the claims of Mo-hammed, and call hist an imposter, there is

clear evidence that he was inspired. To a race of idolators he made known the existence of one God, and gave them a higher and clearer idea of Him. Though ignorant and low-born he was a medium for higher intelligences; and their influence was as truly manifested in him as in Jesus. You may say that his doctrine was spread by the sword, but so was that of Jesus.

At every stage of man's progress we see evidence of the intervention of spirits. Mediumship is the source of those floods of light, which burst forth from time to time. Luther and even Calvin were influenced by the invisibles. So were Wesley and Swedenborg; and Joan of Arc subdued the soldiers, brought them to a higher plane and led them through the power of inspiration. It matters little to us whether one king or another was set up in France, but it matters a great deal whether inspiration is confined to an apostolic succession or is the common inheritance of all humanity.

Spirit power has voiced itself in countless ways through child and sage. Sometimes as a moral earthquake it shakes governments to their foundations. Sometimes it comes with torch and sword, and sometimes as the angel of peace. Mediumship is the bond of all intelligences; and through it universal intelli gence expresses itself. It is a universal gift Are we so blind that we cannot see its import to our own age? It unites all religions. and embraces in one fraternity all humanitv. Socrates brought the angels down from heaven to earth; and Christ proclaimed the universal brotherhood of man. Paul's ministry was a reiteration of the precepts of Christ. These great teachers were all guided by spirits. The great lights of art and literature owe their wondrous power to spiritual inspiration; and every branch of knowledge, art and science has received great help from spirit guidance. Columbus, who led the nations of Europe to a new world, was himself led by an invisible intelligence. No great discovery is made but some one acknowledges the help obtained from this high-

The church waits for inspiration, yet receives it not. But the church does not reprecent humanity. The universal spirit chooses mediums from all classes, oftentimes bestowing upon babes and the untaught the crown of intelligence. George Eliot said that her best work was done by a "not me." Andrew Jackson Davis acknowledges the aid that he received from spirits; and Emerson realized the nearness of the spirit-world, and that he owed to it his inspiration. Poets, dreamers, philosophers and scientists acknowledge that they receive light from invisible sources.

The physical body is but the womb of the real self which is within; and when we cast it aside at death, we become conscious of a world, which we now unconsciously inhabit. Mediumship unveils God's face, and makes known to us his laws. By it the stone is rolled from the sepulchre, and the heart-broken are consoled. It is the secret of every new hope; and it is possible to all humanity. Life grows in beauty, sublimity and love through its influence. Through your own organization you can obtain eternal riches. Mediumship blends the two spheres, and cements all, visible and invisible. It unlocks the secrets of being, and gives us an explanation of physical and psychological laws. It is the beauty of this life; and on it is based life eternal.

MIXED INSPIRATIONS.

BY H. H. BROWN.

To the Editor of the Religio Philosophical Journal:

I have found so excellent a passage in regard to inspiration (as the term is used among Spiritualists: Revelation among theologians:) that since it throws much light on a point so many Spiritualists do not understand, or where they will not discriminate; . c. between the thought of the communicating intelligence and the thought and the words of the medium, that I have quoted it for the Journal. It is also a pertinent rebuke to those theologians who will not apply the same methods of careful analysis to the revelations of Modern Spiritualism, which they have learned—or should have learned—to ap ply to the New Testament and Old Testament Scriptures. It is, moreover, a finger-post pointing the way to an understanding of me diumistic communications, to those who now condemn, or reject them, because they see in them traces of the mind of the medium. I have long held that pure inspiration, unadulterated by the personality of the medium, was impossible, even when under the most complete entrancement. Yet, while we know this and can discriminate. it is (as Prof. Immer says, in substance) unjust and unadmisable to attempt to separate, The passage is from "Hermanentics of the

New Testament," by Dr. Immer, Professor of Theology in the University of Berne [Translated from the German by Albert H. Newman, published at Andover, Mass., by Warren T Draper.] An orthodox work, used as a textbook in Andover and other Theological Schools. The passage quoted is found in sec-

tion 15, pages 25 and 26: "By revelation we understand not only such truths as the receiver, correctly or incorrectly, regards as supernatural; but rather partly such thoughts as in the life of the individual, or of the people, are ideal new creations, and partly such events as, full of worth, produce an enlightening and inspiring effect; in one word, ideas which are facts -facts that are ideas. * * * Yet we are to distinguish, indeed, between revelation and the record of revelation. * * In revelation man sustains always a receptive relation—hearing or beholding. In communication (oral or written) he sustains an active relation. The more immediately the revelation has promulgation in view, the more the word of promulgation is itself a revelation. The Biblical author as the organ of revelation is, therefore, never merely and purely an organ, but as he is rooted in his natural and temporal views and interests, so also is he concerned, both actively and passively, in his common and individual interests; but, while without being entirely destitute of the revealing spirit, so much human limitation and impurity may adhere to the author, yet he stands always, passively or actively, consciously or unconsciously, under a revealing Spirit. That, divine and eternal, and this, human and temporal, are so blended in Scripture, that the divine receives through the human its coloring and bodily form, and the human, through the divine, its sanction. Thus, then, the discrimination between the Scriptura Sacra (the sacred writing) and the Verbum Dei (the Word of God) is just as proper as the separation of the two is inadmissable."

Another fact is worth noticing, in connec-Another fact is worth noticing, in connection with the quoted passage, and, indeed, with the whole book, and that is, their redom, toleration, that distinguishes Orthodoxy in Europe in contrast with that of America. It also shows us that, will be there have been constant attacks upon the reals of degratic

theology from without, from the time of the earliest free-thinker to the present, there has been a more powerful agency at work within the church, in the careful scholarship and scientific criticism, that have given us as some of its results, the Revised Version of the Bible, a new creed for Congregationalism, and many such books as that of Prof. Immer.

Other brief quotations will serve perhaps better than the one quoted, to show this spirit: "Nothing is more certain than that the Apostolic Epistles were written, not in order to found churches, but to confirm them in Christian faith and life. * * The Gospels which arose somewhat later ministered to a mediate and more far-seeing need. Gradually were the immediate witnesses passing from the stage, etc. * * A proof how little the Apoeties dreamed that their writings, after centuries, would be honored as sacred books, is the circumstance that the autographs of the New Testament authors were lost so early that even the most ancient Fathers betray no knowledge of them. * * At first inspiration was ascribed only to Old Testament writings; not till a later period, especially after the uniting of the New Testament into a sacred collection, was inspira-tion likewise extended to it." [pp, 18, 19 and 23.1

Universalism.

As the Universalism of Murray—the father of Universalism, as he was styled—began in a distinct rejection of an eternal hell, so every advance in modern thought, every discovery of the true reading of the original Scriptures has been in the same direction. And there has never appeared a more potent factor in the final and complete rejection of this relic of a barbarous age than the late revision of the Bible, both of the Old and New Testaments. The public and world-wide confession that the church has been mistaken in translating the words sheel and hades by the distorted word hell, which is involved in the treatment accorded those words by the translators of the revision, has more than any other cause convinced the world that the doctrine ofan en dless, burning hell is a fiction, and, as usual, given an immense impetus to Universalism. It has helped to unsettle the minds of preachers and people on that sub-ject who were formerly firm in their opinions, and religious people of every creed are now at a loss what to believe on the subject. Multitudes who dare not confess it even to themselves are at heart out and out Univer-

Both pulpit and pew are filled with them, and very rarely does the most acute listener hear a word from either to oftend the most chronic Universalist in the land. When did Bishop Merrill preach an old-fashioned sermon on hell? He tells us that Mr. Wesley was truly the father of Methodism. Why don't the Bishop preach the doctrine of future punishment as did John Wesley? In his sermon on the Great Assize, he says: "The wicked meantime shall be turned into hell sheol), even all the people that forget God. They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. They will be cast into the lake of fire burning with brimstone originally prepared for the devil and his angels, where they will gnaw their tongues for auguleh and pain. They will curse their God and look upward. Then the dogs of hell, pride, malice, revenge, rage, horror, despair, will continually devour them. There they have no rest day nor night, but the smoke of their torment ascendeth forever and ever. For their worm dieth not, and their fire is not quenched." If this was ever true, as taught by Mr. Wesley, why does Bishop Merrill refrain from preaching it? And seeing he does so refrain, and has the sanction and example of all the Methodist Bishops and preachers, and all the preachers of all other Protestant churches in all the world in his course, ought he to wonder or complain at the great progress of universalism Under his very nose. But until he and they shall accept the truth that "all the wicked will God destroy." Universalism will continue to prosper and grow in spite of all their well-meant endeavors to root it out; and they will continue to mourn over their barren labors, and have to confess that every convert costs \$1,000, while he isn't worth, to Christ and his cause, a single cent. J. F. WILCOX.

Prof. Dana on "Evolution."

No Need for Faith to Trouble Though Man Sprung From a Monkey.

Prof. J. D. Dana, Yale's famous geologist, gave his second lecture on "Evolution" in Peabody Museum, New Haven, Ct., Jan. 23rd. It was largely attended. Among other things the lecturer said: "It is impossible to ascertain surely how much of the creation was due to the divine power, and it is reasonable and right to use all our means to find out as much as possible. There is nowhere a distinct declaration of the creation of species except the last creation—that of man. The development theory may therefore be based on the Bible. There is no need for our faith to trouble, even though we may find that man sprung from a monkey and species changed to different species. There is no reason to believe that the all-powerful God would not come to the aid of Nature in evolution which it would not be able to accomplish itself. Evolution was a development in any case, and must have been the work of an infinite God. The orders of succession made known by geology from the lowest to the highest being—namely: man—declare that there has been a system of evolution. The embryo of a man never has gills or passes through in any respect a fishy state, but it has a tail similar in every other respect to the lower animals, except that it is shorter and does not develop with the man as the tail of a monkey does. Whether evolution took place without divine assistance is a matter of much thought. The earliest known fishes had vertebrate tails and it has been discovered that some young fishes of the present time have vertebrate in their tails which vanishes after their development. In the development of insects most of them pass through the wormy state, and the young horseshoe found so plentifully along our shores in its undeveloped state has almost the same form as a crustaceous animal of the carboniferous age. Geological researches show that animals began with the lowest possible, and have advanced and developed organs till they have evolved therein the highest perfection. The unity of system of the geological situation began far back and the diversity has come from the unity."

Horsford's Acid Phosphate.

IN NIGHT SWEATS AND PROSTRATION.

Dr. R. STUDHALTER, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostra-tion, and in night sweats, with very good re-sults."

Woman and the Household.

BY HESTER M. POOLE. 106 West 29th Street, New !

STANDING FIRM.

There are moments when life's shadows Fall all darkly on the soul, Hiding stars of hope behind them, In a black, impervious scroll; When we walk with trembling footsteps Scarcely knowing how or where The dim paths we lead are trending, In our midnight of despair!

Stand we firm in that dread moment, Stand we firm nor shrink away, Looking boldly through the darkness, Wait the coming of the day; Gathering strength while we are waiting . For the conflict yet to come, Fear not, fail not, light will lead us Yet in safety to our homes.

Firmly stand, though syrens lure us, Firmly stand, though falsehood rail, Holding justice, truth and mercy. Die we may but cannot fail. Fail! it is the word of cowards,
Fail! -the language of the slave;
Firmly stand, till duty beckons,
Onward, then, e'en to the grave. -Frances Dana Gage.

MISCELLANEOUS. Among the exhibitors at the Royal Acade-

my this year, are the daughter and the wife of the distinguished artist, Alma Tadema. The India Journal reports that a magazine started twenty years ago in the interest of female education, has the last number entirely written by Parsee ladies, and contains valuable scientific and literary articles.

Amanda T. Jones, favorably known to many of the readers of the JOURNAL, is inventor as well as poet. Her first patent was for a fruitjar, and a dozen others have followed. Her poems are inimitable in spirit and harmony, but above the taste of the multitude. Miss Jones is always in delicate health, but has that energy and faith which gains success.

Milwaukee, Wisconsin, has produced a remarkable musical genius in the person of Miss Cherrie Simpson, who has composed music ever since she was five years old, and played in public with her mother the overture, "Poet and Peasant," when only four years of age. Miss Cherrie, who is not yet sixteen, has just published a pretty piece of

The Cooking School of Milwaukee, under the tuition of Miss E. M. Hammond, a graduate from the Boston school, by whom it was established, has grown to be a power among the institutions of that beautiful city. There are classes for plain cooking—so much more needed than fine cooking, and that tends so much to preserve health and save from waste. Young ladies patronize the school, and it has grown to be the fashion, to know how to make good bread and cook meat and cereals. All of which help manners and morals.

Mrs. Stiles of Hartford, Conn., deals in inkstands for marine, office, bank and government service. They are made in thirteen different styles. This lady has a large business under her direction, and cleared thousands of dollars during the Exposition by the sale of her "Liberty Bell" ink bottle. She is described as excellent in the management of business, as well as in the home duties.

A dispatch from Halfa, Syria, announces the death of Mrs. Lawrence Oliphant. Mrs. Oliphant, who was formerly Miss Octavie L' Strange, will be remembered in America as a fervent believer, with her husband, in the religious community called the "brothers of New Life," founded under the inspiration and on the doctrines of Mr. Harris. Two years ago, Mrs. Oliphant wrote a book of peculiar religious doctrines, dated from Mount Carmel.

At the late tenth congress of the Episcopal Church in New Haven, Conn., the topic, "Deaconesses and Sisterhoods," was discussed. Deaconesses in the Episcopal church, it was explained, are women who are active in charitable missionary and parish labors. Sisterhoods are organizations composed of women who agree to remain together for three years at least, living in a community or having a central home from which they go forth to do their work, which is of a missionary charac-ter. One of the clergymen said, "There is some indispensable work of the church for which at the present time the only sure dependence seems to be upon sisterhoods. Much of the work of the church can and will be done in no other way than through their aid. Let the church smooth the way for the feet that bear the willing hearts." How very condescending! Another asserted that "there is historic and biblical authority for these classes of workers. The most mooted and conspicuous question now about sisterhoods or about deaconesses, is the question of yows. First, shall there be any? Next, what shall they be? Thirdly, shall they be irrevocable?"

There was no pretence made of consulting the candidates for the order of deaconesses. They were treated entirely like children, as they have always been, in a great proportion of churches. Woman's work is always acceptable; her individuality is not.

The following account of a society in London, is a good model for women who desire to help their sex in cities in this country. The list of occupations might be changed or added to,—such as cooking schools, and fine needle-work:

"The Society for Promoting the Employment of Women held its annual meeting this week. It has been in existence twenty-six years, and its work is similar to that of the employment department of the admirable institution in Boston—the Woman's Educational and Industrial Union. The London society is limited to the training and employment of women in industrial pursuits. In the past year, sixty-four candidates have ob-tained permanent employment, and ninety-four have begun to learn some business, under its auspices, while five hundred and twen-ty-one have been employed on temporary work. The occupations promoted are:

"Artistic work, house decoration, etc. "Lithography and chromo-lithography. "Wood-carving and wood-engraving.

- "Plan-tracing.
- " Book-keeping and clerks.
- "Stenography.
- "Telephone and type-writing. " Printing."

The following, from the Detroit Times, deecribes how a home can be made by two women who unite for that purpose, and find comfort, warmth, cheer in the union. Cheap boarding places are the most miserable of make-shifts, and she is a very poor manager who cannot make two little rooms into a spot that may blossom like the rose. The story is told under the title of

HOW TWO WOMEN KEEP HOUSE. One is a dressmaker, the other is a book-keeper, the latter from a comfortable coun-

board and room. It was all she could afford to pay out of her salary of twenty-five dollars per month. It occurred to her that if she could associate a friendly dressmaker with her, the two could have a large room and

offord the expense of a fire in the nings, so that they could sew, read or at undisturbed. The dressmaker consenting, the two set out to find a room suited to their means, and as they looked their project grew and resolved itself into two rooms and a system of housekeeping, on the smallest possible scale, as an experiment. They scrimped on their summer hats and dresses and bought a second-hand parlor cookstove and a few dishes, rented their rooms very plainly furnished, in a cheap quarter, and entered on their new life. They breakfasted together and separated for the day, the dressmaker returning after tea. The bookkeeper comes home at noon, gets her simple dinner and leaves the housework until she returns after six o'clock, and shortly after the dressmaker comes in. Half an hour suffices to put their small domain in order, and the evening is spent in reading, rest or recreation. Gradually their rooms have assumed a cosy, homelike aspect, the dressmaker has bought a sewing machine, the bookkeeper a writing desk, their food is of better quality at one-half the cost, and they are vastly happing in average way. pier in every way. It is two years since they entered into this useful and friendly partner-

Partial List of Magazines for February.

THE CENTURY MAGAZINE. (The Century Co., New York.) Attention is called by the publishers to the varied contents of the midwinter Century. In General Grant's article, Preparing for the Wilderness Campaign, he is dealing with his plans for the last grand campaign. A fac-simile of Lincoln's God-speed letter to Grant, written a few days before the Wilderness battle, accompanies the article. Anecdotes of McClellan's Bravery, by one of his officers, lends additional interest to the war-time portrait of McClellan, which is the frontispiece of the number. Antoine Louis Barye, the French sculptor, is the subject of the opening illustrated article, and Is a thoughtful study of the man and his art.
The Dance in Place Congo is illustrated with
several arrangements of Creole music. City
Dwellings, attractively illustrated, is the subject of the fifth paper on Recent American Architecture. In fiction there are the opening chapters of Mr. Howell's new story, The Minister's Charge, and the fourth part of John Bolewin's Testimony. The short trains of the part of t stories of the number are The Borrowed Month, and An 'Onfortunit Creetur.' Edmund C. Stedman contributes a notable poem Hebe. Much more is added to this month's table of contents to make this an enjoyable number.

ST. NICHOLAS. (The Century Co., New York.) A rich and varied table of contents is shown in this monthly. Among those articles which may be classed as timely is an outdoor sketch, entitled Fish-spearing through the Ice; Badminton, a sort of indoor tennis for winter days, is the subject of a paper; Sophie Swett has an amusing coasting story, and there are bright Valentine verses. Then is the second installment of George Washington; and the comparison between the governments of England and America in Among the Law-makers. Of a somewhat more practical nature is the Ready for Business paper, Helen Jackson (H. H.) gives useful hints in her New Bits of Talk for Young Folks. Little Lord Fauntleroy. Personally Conducts, and Around the Bay of Naples, are all entertaining, and there is much more that is good, including verses and

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Popular Science Monthly for February offers many papers of merit on topics of current interest. The Im-provement of East River and Hell Gate, is an historical and descriptive paper. The Inter-preters of Genesis and the Interpreters of Nature, are Professor Huxley's criticisms of an article by Mr. Gladstone. Mr. Henry James Ten Eyck has an important essay, Recent Experiments in State Taxation. Bishop's Ring around the Sun, describes a curious solar phenomenon. Other articles are, Influence of Inventions upon Civilization, The Musket as a Social Force, Discrimination in Railway Rates, and Acclimatization. With a few shorter articles and papers of a more miscellaneous character, are given two biographical sketches, with accompanying por-

THE ECLECTIC MAGAZINE (E. R. Pelton, New York.)The February issue of the Eclectic Magazine contains an excellent exhibit. The opening article. The Origin of the Alphabet, will be found highly interesting. Poetry, Politics and Conservatism, is an entertaining criticism, and The Coming Contests of the World, is full of suggestions. Huxley is represented by a paper, The Interpreters of Genesis and the Interpreters of Nature Prof. Seeley's and the Interpreters of Nature. Prof. Seeley's paper, Our Insular Ignorance, is worthy of the author's fame, which may also be said of Max Muller's Solar Myths. There is a sug-gestive paper on Love's Labor Lost, and a criticism on Superfine English. The magazine has also its usual supply of readable and auggestive short papers.

WIDE AWAKE. (D. Lothrop & Co., Boston.) In this month's Wide Awake are excellent short stories, pictures, valuable articles and poems. The frontispiece illustrates a piece f musical verse. A delightful Kentucky story follows. Next comes a story of Indian times in New Hampshire. Saved by a Kite, is a thrilling story of the Newfoundland coast. Royal Girls and Royal Courts, treats of the Spanish Court. Mrs. Fremont writes of Louis Napoleon. Autograph Hunting and Autographs, gives some amusing experiences. There are three serial stories. There is, beside all this, a charming miscellany.

THE UNITARIAN REVIEW. (Boston Mass.) Contents: Present Aspect of Religon and Theology in Germany; Freedom's Martyr; The Universe a Work of Art; Channing and Garrison; Allen's "Continuity of Christian Thought;" Editor's Note-Book; Review of Current Literature.

MIND IN NATURE. (Chicago.) Mind in Nature furnishes information regarding psychical questions, and relations of mind to the body with reference to their medical bearings on disease and health. The contents for February are unusually attractive.

BABYHOOD. (18 Spruce st., New York.) Contents: Editorial notes and comments; Baby's little Sister: Scarlet Fever and how to Nurse it; Musical Education; A few Words about Ventilation; Nursery Problems; The Mother's Parliament, Etc.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The regular installment of religious thought, sermonic literature and discussions of practical issues, make up the monthly contents.

THE SEASON. (The International News Co. keeper, the latter from a comfortable country home. For a year she endured life in a lest Paris fashions and elegant designs in boarding-house at four dollars a week for i fancy work, needlework, embroidery, etc.

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THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) Contents: To Compute the Elements of Meteoric Orbits; The Comets of 1885; Nova of Andromeda; Solar Eclipse of 1886; Editorial Notes.

St. Louis Illustrated Magazine. (St. Louis, Mo.) Contents: Washington Irving; An Episode on the Arkansas; Literary chats and views; Rachel Wayne; A Page of Poems; Editor-marginals, Etc.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) Good reading for clubs, schools and home is always found in this

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.) Questions in History, Folk-Lore, Mathematics, Mysticism, Art and Sci-ence, fill the pages of this monthly.

NEW YORK FASHION BAZAR. (J. Munro, New York.) All the latest fashions and styles with plates, and much reading matter, contribute to the contents of the February Bazar.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) The usual amount of good reading matter is contained in this issue. OUR LITTLE ONES AND THE NURSERY. (30ston.) The little ones will find much to amuse

New Books Received.

them in this month's issue.

SCIENTIFIC THEISM. By Francis Ellingwood Abbot, Ph. D. Boston: Little, Brown & Co. Price,

THE GLASSE OF TIME, In the First Age. By Thomas Peyton. New York: John B. Alden. Price, gilt top, 50 cents.

BACON AND SHAKSPERE. Proof that William Shakspere could not write the Sonnets written by Francis Bacon to the Earl of Essex and his Bride, A. D., 1590. By Wir. Henry Burr. Washington: Published by the Author. Price, 25 cents.

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THE INDEX

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CONTRIBUTORS: Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

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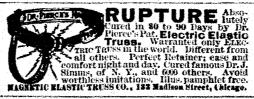
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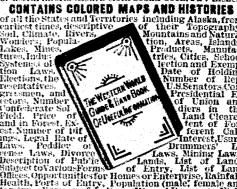
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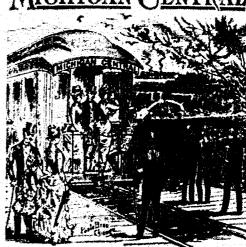


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Exchanges and individuals in quoting from the Ru-LIGIO-PRILOSOPHICAL, JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents.

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 13, 1880.

Universalism — What It Has Done and Can Do.

In a late number of The Universalist is a sermon by Rev. E. L. Briggs, of Milton, Iowa, preached before the Iowa State Convention in December, 1885. It fills several columns of the broad "Sermon Page" of the journal, and we extract from it this summing up of the good work Universalism has done, as it opens the way for suggestion in regard to a great work opening before them and the other liberal denominations. The preacher writes as

The Universalist church has thus done its nobles work in removing from the human mind, in all churches, that awful dread of an infinite tyrant who tortured his victims in endless wrath in the flames of a burning lake of fire and brimstone, without the remotest possibility of release, or mitigation of the most intense and dreadful auguish, throughout all the ages of a never-ending eternity, without any possible thought of good to the tertured victim or any one else. Think, for a moment, of an educated and tender hearted minister standing up in the pres-ent age, before an intelligent congregation, and picturing such Tartarian tortures, inflicted by a God whose name is Love! Such preaching has passed away forever from every intelligent pulpit. And should the Universalist church never succeed in building up a strong and popular church of its own, the glory of having brought all the church away from a cringing, slavish and horrible mimicry of worship through abject fear in order to appease Almighty wrath, to a true worship, where veneration, love and spontaneous adoration of the whole heart and mind is the prompting motive, would be enough to satisfy the highest aspirations for the accomplishment of good of any church or people.

Universalists claim no new idea as to salvation from sin. "Cease to do evil, learn to do well," is as much a maxim with them, and taught from their pulpits, as it is by others.

This work has done great good, and it still goes on, but new occasions teach new duties. and those who would keep abreast of truth must move on. Does matter or spirit rule? Does the outer and visible shell which we call the body create the spirit in a man which giveth him understanding? Or is man a spirit served by a bodily organization? Has man a spiritual body, invisible yet outlasting his physical form and unharmed by the chemical change which we call death? Is the life beyond a higher state of progress, and can the dwellers in that broad realm come back to us? Is there a Soul of Things, an Infinite Mind, or only law and force? What shall come in place of the old faith in the infallible Bible, the miraculous Christ, the mystical atonement? What proof of immortality shall come to the growing host who are not convinced by the old theological evidences?

These are the pressing questions which cannot be answered in the old ways by Universalism. How must they be met? We need to know the inner life and infinite relations of man, to study psychological laws and powers-magnetism, clairvoyance and spirit manifestations, and education, especially for the pulpit and the healing art, will soon be held as pitifully incomplete without such study. We must know mind in man, the positive and creative; spiritual force shaping organs and guiding actions; the will overmastering the body; the potent power of magnetic healing; the spiritual sight which we call clairvoyance, finer and further reaching than the dull sight of our outward eyes.

Not only must we realize in what strong and subtle ways we help and inspire each other in the body on earth, but how our friends from the higher life can help and inspire us if we will but meet their efforts and give welcome recognition of their real presence. Without this knowledge the Bible is a book of strange myth and miracle, but with this key to its interpretation it becomes not infallible but valuable as a record of apiritual experiences which are not miracuions but natural, and like those of our own

"The man Christ Jesus," eminent in beauwat life, in wealth of spiritual intuition. and for consecration to truth, had rare clair- | those around her in the most eager voice:

voyant and magnetic power. He sent out the twelve apoetles, "and gave them power against unclean spirits, to cast them out and to heal all manner of sickness."

Then, as now, we find it true that when the material eye is sealed, the clairvoyant eye opens; when the outward ear is sealed. the clairaudient or spiritual hearing awakens. At last we reach to the great fact of the co-existence of the material and spiritual bodies in this life, their separation at death, and the continued and endless organic existence of the inner or spiritual body. This makes our immortal personality sure, and makes a rational psychology possible as nothing else can. With this, and the beautiful facts of spirit presence, life on earth and in heaven interblend naturally; the intuitive and inspired words of Paul on the spiritual body become truths established by spiritual science; we are strong against materialism and can recognize the all-moving Spirit.

This range of thought and study is the work of Universalism, and of all liberal Christians. To engage in it is life; to ignore and neglect it is death. The Universalists are passing away from faith in an infallible Bible or a miraculous salvation by Christ's atonement, and must have other proofs of man's immortality; other foundations for spiritual life and religious ideas; other and more vital inspiration for the work of our own time. It is useless folly "to put new wine into old bottles." A spiritual philosophy, faith in the soul, study of man's inner life, rational acceptance of the accumulating truths of spirit presence adding knowledge to faith,—all this is the glad and inspiring recognition of the truths of the present as well as those of the past, feeling that such phase is grander than that which came be-

"This is life eternal," full of glory and power in this world as in all worlds. Pass this by on the other side, and the chill of agnostic doubt, the torpor of stifling conservatism, and the dwarfing narrowness of a false pietism stifle Universalism to its death.

Remarkable Physical Phenomenon in a Sick Child.

A Wheeling, W. Va., dispatch says that the residents of Sand Hill, a hamlet in Marshall county, about twelve miles southeast of Wheeling, are all "torn up" by a sensation the fame of which has just reached Wheeling. For two weeks the excitement has been growing in the vicinity referred to, the exciting cause being the peculiar phenomenon attending the illness of a child, too young to be guilty of imposition. Allowing for the eredulity of the country people, there is sure. ly something about the occurrences worthy of investigation. The facts were given to the correspondent by a well-known resident of the vicinity referred to, who claims to have seen much that he narrates. The mysterious occurrences have been in progress for some length of time. Two weeks ago a little irl, aged eleven years, and a daughter of Mr. M. J. Huff, was taken sick at her father's residence, two miles from Sand Hill, on Turkey run. She was at first supposed to have some affection of the throat. Two physicians were summoned, but after studying the case several days they admitted that they did not understand it. She is still ill, and it is one of the peculiar symptoms, or perhaps results, of the disease which has caused and is causing the excitement.

The case, as described by Mr. M. Beal, of Sand Hill, the gentleman referred to, is an unique one. The child when attacked by one of the intermittent spells of the disease will shortly sink into a death-like trance and lie so sometimes for from four to six hours at a time. During this trance she is apparently dead, and the first fit she took alarmed the family, who believed the little one really dead. After this stage passes off a series of strong convulsions seize the child's frame. and her arms are thrown wildly about with a strength which strong men have been unable to overcome. When these spasms become gentler an ineffable smile overspreads and extends it as if to shake hands with a friend, and her fingers clasp and unclasp, as if she really felt the grasp of a hand of flesh.

This is followed by embraces, as if she held in conversation with invisible friends, or gazing upon some pleasing scene. The sight extreme, and the numerous visitors who have been attracted to Mr. Huff's house out of curiosity leave awe stricken and amazed. Occasionally, instead of coming to after one of these strange spells, the child becomes calm. seeming about to recover, and partially opens her eyes, which are unusually clear, but only to sink again into a comatose state, upon the conclusion of which the same strange and pathetic sights are witnessed.

Though, as before stated, over two weeks have elapsed since the child's first convulsion or trance, she has in that time eaten scarcely anything. She takes a drink of milk or a little solid food when resting in the intervals between the attacks, but her appetite seems appeased by a morsel. And the strangest part is to relate: Since her of feeble health, yet now she is unusually strong, her muscles seeming as hard as iron. Sometimes near the conclusion of an attack she will straighten out into a rigid position with such force as to propel her body upward until it comes in contact with the ceiling at full length. At such times she calls out to

"Oh, catch them! Won't you please hold them for me? Don't let them go away!" On one of these occasions her father asked,

Whom do you want me to catch?" "Those people!" she said. "Those people,

don't you see them?" "No, dear," said Mr. Huff.

"Why, I see them with my eyes shut. They are all good people there, pa, and I am going there, too. Won't you and mother come there,

This last sentence she often repeats. There is no reason to suspect the child of deliberately acting a part. That hypothesis is untenable. She can not read, and, being a cripple, has gone but little, if at all, from home since she was four years old. Her parents are not especially religious. Certainly she has never had an example of insanity from religious enthusiasm. These facts are all vouched for by the correspondent's informant, who is trustworthy.

Recognition, but no Return.

Spiritual minded men, clergy and laity alike, must look beyond this life; the voice within impels them to do so. They catch some golden gleams, too, of the light that is spreading from the great spiritual movement of our century. Rev. Samuel T. Spear, D. D. is an orthodox clergyman of this class, and he writes in the New York Independent of 'Heavenly recognition and reunion." He

Christians, knowing each other in this world, and related by the tender ties of affection, have often asked whether, being separated by death, they will know each other and be reunited in heaven, and, if o, whether they will have the feelings toward each other which they had in time. The question manifestly lies beyond the merely natural range of our present intelligence.

With the personal experience and "present intelligence" of a Spiritualist, his light would be clearer. The Bible, he says, is 'studiously silent" as to any explicit answer, yet it teaches our personal identity hereafter:

Paul in heaven is not a new creation, but the identical Paul who once lived on earth, and who there did the things which made up his temporal history. He identifies himself in heaven as the Paul of time, and sees the connection between the life he there lived and the one he is living in heaven. The same is true of Peter, of John, and, indeed, of all persons who, from this world, have gone to heaven. The same truth applies with equal force to those who have so lived here as to lose their souls here-

Heaven is a social community of spirits: Heaven is the world of perfect love, and is made up in part of loving spirits that knew and loved each

ther on earth. Heaven will re-establish, as between "kindred minds," the fellowship which death interrupted, and which seemed to have been lost thereby....

Oh! how sad to thought would death be, if we could think of no future, no circumstances and no world in which the dead live again, and in which we may hope to meet them again! The deep dark-ness of eternal night would then rest upon that event. We should be compelled to sorrow as those

who have no hope.

Rather than accept this conclusion, let us take even the feeblest hint of the reverse, and invest it with all the reality of a demonstrated truth. It were better to cherish the illusion, if such it be, than to live without it.

This is a cheering and rational idea of the life beyond, save that it were well to cherish illusions—truth shines brighter and never fades, and the future life of man is real. But he closes in this sadder strain, with only this hope" as a helper, as follows:

They cannot come back to us, but we shall go to back no utterance to us from the skies, never returning to meet us here, yet tenderly cherished in the memory of the living—invite us by this hope to follow them, and, when we shall be where they are o renew our fellowship with them in a better and bappier world.

They "cannot come back"; those gone 'are silent" and send back no utterance "to us"! This is the best there is outside of Spiritualism. We alone follow the apostolic injunction and "add to our faith knowledge." that they do come back and speak to us. How precious this knowledge! Millions share it. Are the clergy to be last in finding it?

In a circular, J. H. Randall, President of the Society of United Spiritualists, says: "This Society is doing a special work in the interest of humanity. It is keeping the facts that demonstrate the communion of the spirits of the departed with those who live on the little girl's face, and she raises her hand | earth, to the front. It is teaching men, women and children that they cannot afford to be untruthful, unjust, selfish and unkind to each other; for the reason that they are constantly in the sight of beloved friends, who in her arms a babe, and the invisible object | have been, and still are, working for the of her affections is kissed repeatedly. After happiness of the human family. Morality. this she laughs softly to herself, as though | it holds, is just, upright conduct, and is the only practical basis for growth and the expression of consistent and natural religion. of one of these spells, all of which are more It will hold moral, religious and social meetor less alike, is described as affecting in the lings, that our lives may be more complete, beneficial to each other and in accord with the great fact of immortality. It will provide, according to its resources, the best possible conditions for mediums through whom manifestations and tests of spirit power and inspirational instruction may be obtained. Its course of procedure will be a meeting every Sunday for a short lecture, conference free from antagonistic discussion, and such tests of spirit power and teaching as the mediums present may give, and singing. All persons in harmony with this work are invited to become members."

Mrs. Mary E. Van Horn writes as follows from Milwaukee, Wis., Feb. 2nd: Mrs. R. C. Simpson of Hope, D. T., wrote me yesterday that she would be with me Thursday the 4th fourth year the child has been a cripple and | inst. I think most likely she will visit Chicago while East. Things are moving along about as usual in spiritual circles here. Mrs. L. M. Spencer, and Mrs. Lenora Dickinson are both doing excellent work as mediumsthe former as a clairvoyant medium, and Mrs. D. as a writing medium, a most convincing one. The Journal is duly appreciated, and has become a household necessity with us.

Of for California.

After nearly four months' confinement the Editor-in-Chief has so far recovered as to be able to travel. With his wife and daughter he starts for Los Angeles, Cal., this week. He earnestly asks his numerous correspondents and contributors to do their part in keeping the Journal up to its high standard of excellence, and not to abate their labors in its behalf. The very large additional expense of a long illness and still longer convalesence, and the extra expense incurred on the Journal, together with the loss of his own services, obliges the editor, who is also his own publisher, to kindly and very emphatically request those who are indebted to the JOURNAL to remit without delay. In nearly every case where credit has been extended to subscribers, it has been at their individual request, and now justice demands that this favor be cheerfully reciprocated by cancelling the indebtedness, renewing for another year and forwarding one or more new sub scribers.

Mr. Bundy undertakes the present trip by the advice of those competent to give it. He is assured that it will hasten his recovery by many months and do for him what cannot be done at home. He hopes to return before May in perfect health and better prepared than ever for his work.

Restoration to Health Under Peculiar Circumstance.

A report of a remarkable cure comes from Waseca. Minn. It occurred during the last week in January. Mrs. C. C. Claghorn had been confined to her bed the past six months, during which time she has had three distinct attacks of paralysis. Her medical attendant has not considered the case utterly incurable, but liable to be tedious and lingering. An eminent physician from St. Paul, recently in counsel, confirmed this prognosis. On Monday night the patient was worse. Tuesday she was slightly improved, but unable to turn herself in bed, and required assistance to be fed. About noon her husband fed her and for diversion read to her of some of the remarkable faith cures in other places. The lady is a devout Christian, and queried whether a prayer of faith might not be answered in her behalf. Shortly after her hus band left her alone in the room and the lady engaged in silent prayer, asking that, if it was God's will, strength might be restored to her. As she avers, almost instantly there came a distinct voice to her ears, "In the name of Jesus of Nazareth, arise and walk." This was repeated three times, and at the last time a bright light seemed to flood the room from some unknown source. In obedience to the injunction the lady attempted to rise, and found she could do so readily. She got out of bed and stood upon her feet for the first time in six months. She walked around the bed: then the impression came to her to go no farther. She went back to bed again. out all pain nag vanished. Snortly after, hel husband returned, and she exhibited her new-found strength by arising in his presence and kneeling at the bed-side in prayer-She slept nicely all night, arose in the morning and dressed herself, ate three hearty meals during the day, entertained numerous visitors, and went a mile to prayer meeting in the evening. Her physical vigor is rapidly returning, and her every appearance is that of rapid convalescence.

The Episcopal church is adopting new methods, and, best of all, its "missioners" are preaching a nobler spiritual gospel-less creeds and more inspirations. In the large eastern cities they are holding full meetings with a vital cheer quite unlike the cold dignity and external pomp of conservative Episcopacy. The preachers at these meetings they call "missioners." The New York Independent had this report of a sermon on Immortality by "Missioner Aitken," in that city, one of the most noted of his kind. We

extract as follows: The body, in time, is reduced to a handful of dust; but the soul is imperishable. God made man in the image of his own eternity. At the resurrection the body is to be glorified: but the soul will not lose its identity; for it is eternal. Three characteristics of the ancient church most affected the heathen mind; the solemnity of worship, the care of strangers, and the reverence of the burial ceremony. The soul is not the life which we have in common with the brute and the vegetable. The scientists who deny the existence of the soul admit that there is no such thing as annihilation in nature. If sense perception is all we have, why do we try to increase sense by the use of the microscope or telescope? Granting the conservation of force, affection is itself an eternal force which links us to those in the other world. The whole scheme of salvation rests on the immortality of the soul, which itself rests not on the Bi ble, as some suppose, but in the human mind.

This argument for immortality from the 'eternal force" of the affections, and "in the human mind is indeed noteworthy. Add to it the facts of spirit-presence and it is complete, for it has the interior and spiritnal philosophy, the vital sense of the life beyond. Such preaching shows the subtle and far reaching influence of the spiritual movement. Not in vain are the joint labors of spirits from the higher life and spirits clad in mortal forms on earth. The old walls break down, the view enlarges, the soul asserts itself. Let us take courage and do our part. Verily it is true that

"Ye cannot have the hope of being free By parallels of latitude, mountain range or sea."

On Thursday evening, Feb. 11th, the Society of United Spiritualists hold a sociable at the residence of Mr. O. A. Bishop, 79 South Peoria Street, near Madison Street.

GENERAL ITEMS.

The Society of United Spiritualists will give a Musical and Literary Entertainment at the G. A. R. Hall, 167 Washington St., Feb.

"The Scientific Weather Guide and Calendar for 1886." Calculated on Prof. Tice's electro-planetary theory. Price 20 cents; for sale at this office.

Lyman C. Howe has been delivering several lectures at Elmira, N.Y. He has been doing some efficient work there. A lively interest in the spiritual cause is manifested. See article in another column where a cor-

respondent in the Fargo, Dakota, Republican, says that Mrs. O. A. Bishop, 79 South Peoria street, this city, gave him sixty-nine distinct Mrs. E. M. Dole is sejourning for a time in

the West, giving those there an opportunity to have the benefit of her remarkable gifts. She will return to 105 Walnut street, this city, about the first of March. Mrs. E. Shepard, of 585 North Clark Street,

is frequently spoken of as a highly successful practitioner of the metaphysical treatment. We have witnessed the marked effects of her practice in several cases and can commend her to those who wish to try this meth-

The Metropolitan Church for Humanity: 251 West 23rd st., New York. Services there: by Mrs. T. B. Stryker, Sundays at eleven o'clock, A. M. Officers: George D. Carroll, President: Oliver Russel, Vice President; Dr. Geo. H. Perine, Secretary: F. S. Maynard, Treas-

Walter Howell lectured twice at Coppersville, Mich., January 9th and 16th. An Orchestra from Grand Rapids gave two concerts in connection with his lectures there. The 23rd and 30th he lectured in Grand Rapids to large and appreciative audiences. He is now filling an engagement in Ottumwa, Iowa.

Mrs. R. C. Simpson, of Hope, D. T., the slate-writing medium, has arrived in this city on a visit to her sons, and is stopping at the St. Carolina Court Hotel, on Elizabeth St., near Washington, where she will be pleased to see her old friends. During her temporary sojourn here in the city, she will meet a few friends professionally.

The Society that meets at the Madison St., theatre (formerly Haverly's) is doing a most excellent work. Its President, Dr. Randall, makes an efficient presiding officer. The exercises consist of a brief lecture, then short speeches, and description of spirits by mediums. This place, on account of its location, will attract many skeptics and investigators as well as Spiritualists.

Some Italian journals remind their readers that Pio IX was called a jettatore, that is, one who throws off bad influence, quoting in proof the facts that Queen Isabella and the Empresses Charlotte and Eugenie all fell from their thrones in the very years of his sending them gifts with his benediction; and that he was godfather to Eugenie's son who perished so disastrously in Zululand. He blessed the flagstaffs which were captured from the Carlists in their very first battles.—Le Spiritisme,

The fourth annual convention of the Citizens' Law and Order League of the United States, will be held at Cincinnati. Ohio. on Monday, Feb. 22, 1886. The broad and allembracing principle of the League is the enforcement of the laws; its specific and all important, work, to secure the enforcement of the laws for the prevention of pauperism, insanity and crime, produced by the sale of intoxicating liquors. All who desire information about the purpose of the League,or more full information relating to the National meeting, are requested to address the Secretary, L. Edwin Dudley, 28 School St., Boston, Mass.

Almost every body has heard of the scriptural phrase. "Pure religion and undefiled before God," and now Mr. Beecher has got the news. He thus explains how it happened: "It was two weeks ago that I was explaining that the idea of righteousness ran through the Scriptures rather than that of religion, and in the dash of the moment said that I did not think the word religion was found in the Bible. I had not got out of the church that Sunday before a good brother called my attention to the fact that the word was to be found in James. Now I haven't time to read the somewhat less than a million letters that have come to me on the subject. At first they came in scores from around New York, and then the circle extended, and now they pour in from Iowa. Soon, I presume, they will come from California. I had no idea that so many persons read the Bible. It occurs five times."

City of Mexico letter: The tremendous revolution which Juarez carried through when he seized for the government all the monasteries and magnificent Moorish cathedrai and church buildings, strikes one with wonder. The Spaniards not only established Roman Catholicism, but that religion had come to supersede the worship of the Aztecs in villages where the Spanish language was unknown. Yet the confiscation of the rich holdings of a most powerful organization is not viewed as an indifferent matter. Catholies would not buy "God's property" from the State, and beautiful churches and large monastic estates were bid in by men whose sons are thereby made rich. Public libraries, museums, depots, and even factories find quarters in fine old churches, and Protestants seeking a spiritual home are allowed their pick of church buildings by the Government. Out of \$20,000,000 of property thus unduly seized, the Government appears to have received but slight advantage. The selzure enriched individuals rather than assisted in lifting the national debt.

The Annual Meeting of the Michigan State Association of Spiritualists will be at Grand Rapids, three days, Feb. 26th, 27th and 28th. They always have good meetings there, and with good speaking, mediumship and hospitable atmosphere.

Sidartha, whose articles in the Journal. have attracted so much attention, has just finished a course of thirteen lectures on the "Nature and Destiny of Man," at Prof. Dickson's School of Elecution and Dramatic Art. A new course will commence Thursday, Feb. 11th, at 170 State St., Room 21.

G. H. Brooks is giving splendid satisfaction in Atlanta. His lectures are eloquent and logical. The audiences are increasing in numbers and are composed of an intelligent class. His subject last Sunday night, was, "The Moral Influence of Spiritualism; is it superior to Christianity?" The lecture was broad and comprehensive-reaching into the philosophical and appealing to the highest spirituality. Spiritualism was proven to possess the highest moral attitude and ability to lead. The character readings were perfect. A joint scance by Mr. Brooks and Miss Brown, was announced for Thursday night, a report of which will be given next week. Bro. Brooks has been engaged to continue in Atlanta during February. If any places near here can arrange week night meetings, they should do so and engage his services.-Light for Thinkers.

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.

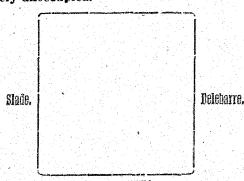
Report of Interview with Dr. Henry Slade.

(Amherst Papers.)

Professor Zöllner of Leipsic, in a recent work entitled "Transcendental Physics," has given the results of personal investigations upon the varied phenomena of so called Spiritualism. The medium employed by Professor Zöllner was an American, the well-known Dr. Slade, and as he is at present in Boston and thus easily accessible, a committee of three members of the Senior class held a sitting with him at his rooms and submit the following report:

On the morning of Tuesday, Nov. 24, 1885, the committee met at the rooms of Dr. Henry Slade, 223 Shawmut Avenue, Boston, to investigate as thoroughly as possible the phenomena occurring through him. The room in which we were received was of medium size and was used for a bedroom as well as reception room. It was well lighted by large windows and as it was then ten o'clock in the morning we were in the broadest daylight. The articles of furniture which concerned us were a few ordinary cane-seated chairs and a large plain pine table about five feet square. The table was of the simplest character and revealed no mechanism of any kind although we turned it upon its side and examined it with the utmost care. The floor beneath the table was covered by

an ordinary carpet. When the examination was concluded we seated ourselves about the table in the fol-lowing manner, leaving the fourth side entirely unoccupied.



Marbie. Wilder. Dr. Slade seated himself sideways, so that his feet were always in sight. During the entire sitting Slade engaged in conversation with us, and from time to time remarked that the strength of the current pained him, and often withdrew his hand as though to relieve it. The sitting began by our extending our arms out upon the table each touching his hands to his neighbors, thus forming a chain; Slade, however, used merely his left hand, extending it over two of ours. Slade then stated to us his conviction that the phenomena were produced by disembodied intelligence, and stated that his own guide was a spirit by the name of William Clark, but other spirits often communicated indirectly through him. In answer to the question then asked, if William Clark were present, three loud raps were at once heard on the table, beneath our hands. Being requested to rap in another place, three more raps were heard upon the wall of the room, near Slade but entirely in sight. Slade next took two slates, which he allowed us to carefully examine, and then placed them tightly together with a bit of slate pencil between them. Holding these by the edge with the thumb and fore-finger of his right hand, he laid them across the arms of the person nearest him, and resting his arm upon the latter's shoulder in such a manner that the slightest movement of his hand would be at once detected. Soon a scratching was heard by all which evidently proceeded from be-tween the slates and which continued for quite a length of time. Two faint taps from the same location announced the completion of the writing, which was as follows:
"My Friends. Before a subject can be understood, it must be investigated. Many are

apt to pass judgment before investigating.

This is not just. It is very easy to give the cry of "humbug" but often hard to prove. I am truly, William Clark."

This was written in a good round hand

marks of punctuation, quotation, underscoring, etc., were given as above.

As Slade announced that he felt a mediumistic power from some of us, the slate was asked if any of us had such power. Two of us were said by the slate to possess it. The answers to these questions were received upon one slate alone, held slightly under the edge of the table. It was shown that when the chain of hands was interrupted, the writing ceased, but when the chain was again completed, the industrious scratching continued. We were then requested to write a question upon the back of the slate, with-out showing it to Slade. Slade placed the slate having the question upon the lower surface, under the table as in the preceding case. But this time not only was the writing delayed but the current appeared to pain Slade far more than usual. He frequently withdrew his hand and showed every indication of pain. Finally the writing was completed and read, "It is more than we can now explain." The question had been one occurring in our study of Psychology, viz., "What is abstraction?" As a second question we wrote, "What was the weather yesterday?" The answer was promptly given, "It was very inclement yesterday," which was certainly true. In order to obtain this answer, Slade placed both a long and short pencil upon the slate and held it beneath the table as before. The long pencil was heard to rap a few times upon the table and was then hurled violently across the room. The answer was then written with the shorter

To vary the manifestation, Slade held the date beneath the table and let go of it, bringing his hand back upon the table. As we sat waiting for it to fall or to re-appear, it was suddenly pushed up for half its length in the middle of the unoccupied side of the table, and at too great a distance from Slade to allow him to easily reach it. This was seen by us all, and Slade was at this time sitting in such a way as to be entirely in plain sight. A moment after the appearance of the slate at this unexpected quarter it was pushed into the lap of the person nearest Slade. Slade next requested the person opposite him to place one hand beneath the table, continuing the chain with the other. He then held the slate as before and soon, with the remark, "Well it's gone," placed his hand back upon the table. After waiting a few moments the slate was pushed into the hand of the person to receive it. This phenomenon was repeated with each of us. The sensation as the slate was pushed into the hand was precisely as if it was handed by some one, who let go when it was fairly taken. Also, in two of the cases, there was a cold draft felt beneath the table by the person about to receive the slate although the windows were closed and it was not noticed by the others.

We next requested that we might see some of the phenomena described by Professor Zöllner, such as tying knots in endless cords, etc. Slade remarked that these phenomena rarely occurred and then only after a number of sittings with the same individuals. He asked, however, if his control would try. but received the answer, "Can't now, think of what you have received." This came with the slate lying upon the table with the pencil under it and Slade's fingers resting motionless upon it.

A short mark was then made upon the slate, a short pencil laid upon it and covering it, and a long pencil laid against the framework. When these were placed beneath the table, the long pencil was thrown from the aid of supramundane laws that our scienties late on the table to the person opposite tists mainly ignore, will explain the process Slade, while the short pencil was not moved by which the above-named results were from the mark, showing that the propulsion | achieved, and publish the same in The REslate.

The next occurrences of interest were three soft touches, as of a human hand, upon the knee of the person opposite Slade, and raps upon the chair in which another was sitting.

Slade then offered to try and see if his con trol would lift any of the parties, chair and all, from the floor. He then placed his arm about the other's neck, but in such a manner that the slightest muscular contraction would be at once perceived, and again form-devil for explanation. We have yet to learn would be at once perceived, and again formed the chain with his other hand. Almost immediately the chair with its occupant was lifted about six inches from the floor and then allowed to fall back. The force was apparently applied from beneath, and yet the entire chair and its occupant were continually visible to both of the others and the chair with which this was done was an ordinary cane seated one. When Slade held the slate next beneath the table the message was written, "Can't do more," and the sitting was finished. The day was very rainy, and in such weather Slade claims that the phenomena are much less strong than at other times.

We have given this report merely as a description of the phenomena as they actually appeared to us, and we agree perfectly with one another in every particular as to what we really did experience. None of the phenomena described can we explain in the least nor do we think it possible that they could have been done by any sleight of hand how-Respectfully. ever skillful.

E. B. DELEBARRE, C. F. MARBLE, H. H. WILDER.

A VIGOROUS DEFENSE OF CHARLES H. FOSTER.

A Recital of Remarkable Phenomena.

To the Editor of the Religio-Philosophical Journal: Since the departure of that phenomenal man, Charles H. Foster, to the higher life I have seen a number of "recollections" of him published in both spiritual and secular papers. While all but one evince a willingness to deal honestly with the memory of this remarkable person, acknowledging that he possessed powers inexplicable by recognized natural laws and showing a reluctance to draw even "His frailties from their dread abode," the exceptional one, the St. Paul Pioneer Press does not hesitate to manufacture and publish a tissue of false-hoods to his discredit. Although the expose by the Pioneer Press, has been sufficiently "exposed" by the incisive review of the same by Mr. Bronson Murray, I am thinking that honest inquirers will be gratified by seeing what he says about the "blood-red writing" confirmed by a circumstantial relation of an experience which precludes the possibility of trickery; and which, withal, has mental mysteries associated with it quite as unaccountable outside of spiritual philosophy.

In 1870, while in New York City. I received a letter from home (California), which had been detained two weeks in St. Louis. It was from the family physician of my daughter, Mrs. M. P., stating that she was fatally lustrious patient, as it is his rule not to ac diseased by cancer. Without one thought of obtaining reliable information but desirous of seeing the man about whom I had heard

raised his pencil between them, but the office, found him alone, but two ladies soon entered, to whom I agreed to give place on condition that I might witness their scance. While describing their friends which he professed to see, I inquired, "Do you see any of my friends?" Looking around with a vacant stare he replied, "No," but pausing a moment said, "Yes, there comes your wife, and she is so excited I doubt whether she can communicate."

'Can she tell me anything about home?" "All well in California," was his reply. "Then," said I, "that is not my wife, for I know it is not so."

In an excited way he added, "She says Mary is getting well and will be as well as ever in her life."

With my knowledge of the incurability of cancer, I continued: "I cannot, be-lieve it, but if she will give the date of death, I can believe it is my wife." Striking his hand down heavily on mine, which was resting on the table, he spoke wit: emphasis: "She says she will write it in letters of blood on my hand." Immediately I could discern faint. reddish marks on the back of his hand, which grew more and more distinct, till "Nov. 6, 1868" was unmistakably plain. The ladies standing near by, read it aloud before I spoke; indeed I avoided speaking, fearing I could not trust my eyes. I was simply amazed. I mentally inquired, "How did this man know I ever had a wife or a daughter, and that her name was Mary, and that we hailed from California, as I had not given him the least possible clue?" We all saw the letters fade out in about one minute of time.

I came home. A physician from the city, had pronounced the diagnosis erroneous, changed the treatment, rapid convalescence ensued, and in twelve months another grandson appeared.

The above is all of my own knowledgeevery item true, or my senses cannot be trusted in anything.

The following is hearsay: A distinguished M. C., an intimate friend. firmly believed mediumship a humbug and Spiritualism a delusion. When Foster was in Washington, with a number of others, he called on him. "Col. B." said Foster, [no names had been announced,] "a lady came in with you who says she is your mother, and to verify that fact, will write her name on my arm, exposing it. The Colonel told me he was filled with blank amazement on seeing the name of his mother. knowing that no one in Washington knew it but himself, and while watching it fade away, Foster resumed, saying: "And there comes your law partner, Col. S., who says he

has been but a few weeks in spirit-life.' "When I had become cool enough," continued Mr. B., "to test the Colonel's presence. I inquired what he did with a document he took from the office when he last left it?" adding, "I have ransacked the city in vain to find it." "Why," replied Foster, "I left it in drawer No. 18, in Judge M.'s office, and it is there now.

"I was about to start home, and when I reached our city, I went directly to that office, opened No. 18, and there lay the paper, and this is my first and last experience in Spiritualism. I confess the evidence of Col. S.'s mental presence was indisputable, but I concluded its rationale, like the search after God, so far transcended human capacity that I might as well let it alone.'

Now, that story as well as my own, is true beyond the shadow of a doubt, and if the St. Paul man, the Apostle Paul himself (shades of Gamaliel pardon the sacrilege or all the fraud hunters combined, without gent readers will owe them and yourself a debt of gratitude.

Mr. Murray seems to have regarded the Pioneer eavil (i. c. the intelligence of Foster appearing simultaneously at five different places) as unworthy of attention. He would be right, if all who see it were advanced investigators, but the neophyte or casual read er may regard such apparent ubiquity as how broad an audience can be reached at the same moment by a disembodied spirit.

While I know I am giving too much importance to the Pioneer's flimsy theory of slate-writing, I will name the following to clearly disprove it. Fred Evans had recently arrived in San Francisco. He could have known none of my relatives or friends any better than does the Shah of Persia. Two slates were well washed, firmly clasped together and hung on a chandelier five feet above our heads in broad daylight. The pen cils were immediately heard, and in from six to eight minutes we found seven different communications in as many plainly different styles of writing, signed by the full names of my father and mother, married sister, a step-son, a friend who recently died in Baltimore, a sister-in-law, and one a stranger, desiring his wife and children should hear from him. Does this last prove possible mistaken identity by spirits? or have I forgotten the man while he remembers me?

St. Helena, California. C. B. CRANE.

General News.

An academy of Oriental languages is to be founded at Berlin this year.—Mrs. Frances Hodgson Burnett will remain in Boston until spring.—General Longstreet is writing his military memoirs. He resides at Gainsville, Ga.—Mrs. Louise Chandler Moulton keeps open a charming salon in Boston, Friday being her reception day.—A New Orleans judge the other day sent a monkey to jail in default of bail bonds for appearance at trial.—Bis-marck's doctor, Schwenninger, has been in-vited to go to St. Petersburg to treat the Czar for obesity.-Mr. Addison Hamlin, grandson of the ex-Vice President is metallurgist for an iron manufacturer in Maine — A Boston minister objects to having his sermons printed on the same page with advertisements of Old Bourbon.—A female brass band has been organized in Cuthbert, Ga.—The Arizona Legislature at its last session appropriate 1 \$3,070.80 for newspapers for the members. They wanted to keep abreast of the times.-The American Exhibition in London has been postponed until May, 1887, in order to avoid interference with the Indian and Colonial Exhibition.

The monument which is to be placed above the graves of General Toombs and his wife at Washington, Ga., is a draped shaft of Ital ian marble, twenty five feet in height.—The Sultan has engaged two German apothecaries, to devote themselves exclusively to his service, at \$5,000 a year each, with board and lodgings in the palace gratis. - Dr. Metzger, who was summoned to Rome to attend the Pope, declined to take charge of the il cept rheumatic persons who are more than seventy years old.—Wallace Ross and Fred Plaisted, of Toronto, propose to attempt to and not only were the words entirely discon-nected from each other as if the writer had city till next day, I repaired to Foster's next August.

Stok Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 doses

"The Flowers that Bloom in the Spring," are beautifully illustrated and described in the exquisite Seed, Plant and Bulb Catalogue just received from Vaughan's Seed Store, 42 LaSalle St., Chicago. The cover pages of this Manual are in gilt and purple, one of the finest we have seen. All classes of seeds for farm, garden, lawn and conservatory, are offered. Our readers can well afford to patronize such an en-terprising Western House. Write for a catalogue.

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 10 pp. pamphlets. Single copies, 6 cis.; per dozen, 30 cts. The three, 12 cts. Address above.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerhocker 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 attention.—St. Louis Presbyterian, June 19, 1885.

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Business Notices.

Hupson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. At-lends funerals. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

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

MR; CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 1th. 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 403 West 23rd S., New York City.

Spiritual Meetings in Brooklyn and New

York.

Church of New Spiritual Dispensation. 416 Adelphi St., near Fulton, Brooklyn, N. V. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Luidles Add Society meets every Thursday, 3 to 10 P. M. John Jeffrey, Fresident; S. H. Nichols, Vice-President; Miss Lulu Beard, Secretary; A. H. Kipp, Treasurer, February.—Airs, A. L. Luli, of Lawrence, Kansas,

The Ladies Ald Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Sirest, New York. The People's Spiritual Meeting of New York City, convenes every Sanday at 10:30 a.m., and at 2:30 and 7:30 p. m. at Miller's Arcanum Hall, 34 Union Square, FRANK W JONES, Conductor.

Metropolitae Church for Humanity, 251 West 23rd Street. Mrs. T. D. Stryker, errices Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Officer Ruscoll, Vice Precident; Dr. George H. Perine, Secretary; E. S. Mayuard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P M at the Madison street Theatre, The exer-

Saratoga Springs, N. Y.

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

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To the Editor of the Religio-Philosophical Journal

Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. The Hand Unseen.

When evening comes like a sweet dream
Soothing the weary brow of care.
While dew drops in the starlight gleam,
And the veiled earth seems hushed in prayer,
Comes there a gentle hand unseen,
By step or voice unheralded; Still as the light of stars serene Falls that soft hand upon my head.

The presence of a thought divine
Through all my quickened spirit steal;
A regal mind o'er shadows mine
And through my being strives to pour
Its inspirations eloquent, Teaching my inner life to soar Beyond the glowing firmament.

The pulses in those mystic fingers, With choral music seem to beat Warm with a mortal love that lingers And spans the gulf of Death to meet With one their slightest motions thrill Till dreams of life's bright morning rise and all my waiting spirit fill

With love's undying melodies. Sentle as summer's lightest breath Those greetings time and death defy; Ah! love is mightler than Death, For love is immortality.

I know to whom belongs that hand
That guides my soul from other spheres

The Moon and its "Shine."

·Will you pull back the curtains, Mamma?" he said: "There's a beautiful moon to-night, And I want to lie right here in my bed And watch it so yellow and bright."

So I tried to arrange the curtains and bed For the dear little laddie of mine,
"Can you see it now?" "No," he cheerfully said,
But I can see its beautiful shine."

Dear baby! his innocent answer I prize.

It is full of a meaning divine;

When the bright things we wish drift away from May not we, too, rejoice in their "shine."

Servants-How Should They be Treated?

the Editor of the Religio-Philosophical Journal:

I observed an article in one of your numbers regarding household affairs, and I feel impelled to give a few suggestions. There has been much said and written regarding the difficulty of procuring efficient help for kitchen work. Those who have never served in the kitchen cannot, I affirm positively, give sorrect views upon the subject. I have had "help" and been "help" myself, and have boarded where I had excellent opportunities of observing the difficul-

ties between maids and mistresees.

One great mistake some otherwise intelligent indies make, is to suppose that a working woman must necessarily be an ignorant one, and treat her se such. It often happens that such unfortunate women are true ladies, well educated and finely reared. It is such that suffer when forced into the kitchen; suffer agonies untold that cry to heaven for vengeance to society for its tyrannies. Many women—more than are supposed—have not the disseroment to know the difference between a truly bred lady and a girl that cannot read. The weman who works in the kitchen, if a lady must be shut out from all congenial associations, and thrust among the coarse, who ridicule her fine qualities. Their coarse tastes are exceedingly repulsive to her. She suffers as no one can imagine, unless experi-enced. Hers is a life utterly lonely, and bitter as wormwood. A coarse woman with a domineering disposition will tyrannize over her finer sister who is her intellectual and spiritual superior, with a pre-sumption of haughty superiority that acts upon her victim like the poison of malaria. That a woman must be shut out from the society of those of refined instea and habits, because she works, is an outrage. It s one of the most cruel things that unthinking man inflicts upon his fellow-man. The coarse and illiterate cannot appreciate her and they misrepresent her in every thing, and hurt her in every way. A flower that should bloom among its fellows in the garden is thrust out among weeds and thistles. The stigma society has placed upon work, and more especially upon kitchen maids, is one of the greatest curses of this abnormal world. So long as this stigma rests upon labor inefficient work will be done.

Those who do not feel the binding chains of this

slavery, are not intelligent and not capable of doing work with the judgment it requires; unfit to be among children. The intelligent cannot avoid feeling this slavery, and are so oppressed by it that the His from the spirit cannot enter the muscles proper ly, nor the brain, and every thing is as a dead weight, and as in the dark. She feels that the freedom, the sweet breath implanted within her, is outraged. I have observed the injurious effects upon girls who worked out. If intelligent when they began at fif-teen, at twenty they were ignorant. They seemed to grow less wise, less reliable, and to be crammed full of false ideas, and the same girls if they married and had help, were tyrante over them. I have noticed

this in very many cases; "living out" in the average girl does develop that character.

Why is it? Slavery always develops mean prinsiples in its victims. It degrades and narrows, and the constant application to physical labor exhausts the mental—gives neither time nor strength for its enture. Every thing is wrong when some are compelled to fret away brain and life in order to live, that others may inxuriate in idleness. I would suggest that all liberal minded people interested in social reform, would earnestly consider this subject and remember the lone woman of fine sensibilities; and samember the girls who grew up to womanhood, having their better natures crushed by hard work and slavery, and use influence to cause working women to be treated with respect.

Cloverdale, Cal.

A. M. PATON.

Letter from Thomas Harding.

26 the Editor of the Religio-Philosophical Journal The accompanying letter will explain itself. feel assured that the writer, Hon. Joel Tiffany, will

not be displeased with me for sending it to you. My object in doing so is to direct attention, once more, to the higher truths of Spiritualism, for, valuable as physical manifestations must ever be in their proper place, they are really but the ABC of the move-ment called "Modern Spiritualism," whose end and alm is to spiritualize, and consequently elevate, an entire world

LEFFER FROM JOEL TIFFANY TO THOS. HARDING. PEAR ME. HARDING:—I read in the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, a day or two since, your reply to R. G. Ingersoll, and am much pleased with it. I am particularly pleased with the ollowing, which I regret to say but few will fully

As the physical sun is the light and life of the solar universe, from a planet to a blade of grass, so is the all-pervading Christ, the spiritual light and life of the soul of all and each; but to the physically blind there is no sun; to the spiritually blind, there is no Christ; to the mere intellect there is no son; to the spiritually blind, there is no Christ; to the mere intellect there is no son; to the passions, morality is a farce; to self-love there is no religion; to earthly ambition there is no God." is no religion; to earthly ambilion there is no God."

My brother, you have spoken a truth and a multisade of truths in those few sentences, which, if perserved, as you perceive them, would put an end to
all further discussions like those which Col. Ingersell and his class are engaged in. You have spoken
the exact truth; and I have thanked the heavenly
Father for such a clear manifestation of the spirit of
Thesis, which I know must be present with your
considerances. Give the world more of such teachess. Give the world more of such teachgs and God bless you.

Journal of the state JOBL TIFFANY.

John Walker writes: Your determination to hep the Johnstal shove reproach and to keep pure is mainly backlings, gives the increased settlefaction. By you be remainerated in proportion to your great

For the Religio-Philosophical Journal, Can God Forgive Sin?

BY WALTER HOWELL.

In taking a retrospective view, the events and surroundings of childhood, and even infancy stand out conspicuously. The old homestead, the familiar walks, the church and Sunday school, the group of boys at play, our friends and relatives, all take their places in the art callage of the mind. Parathers places in the art gallery of the mind. Prominent among these reminiscences, and perhaps most po-tent as a psychological influence, is the religious in-struction we receive. Before our lisping lips could articulate distinctly, our ear was familiar with the words, "Forgive us our trespa see as we forgive those who trespass against us." Thus in early life we are acquainted with the fact of sin, and the idea of forgiveness, even before we have had any experience of the one or any need of the other. The doctrine of original sin, predestination, vicarious atonement, and forgiveness of sin, as usually understood, are diseases incident to the soul's infancy; these however, are perversions of truth, and it should be the reference of the property of the soul's infancy; these however, are perversions of truth, and it should be the work of the reformer to unveil the truth underthe work of the reformer to unveil the truth underlying all error. When mechanically uttering the
prayer taught us by our mother, how little do we
know of its meaning. In after years, however, its
esoteric significance dawns upon us.

There are two kinds of law—civil and natural. The
one is enacted by congress or parliament, and is arbitrary; the other is immutable and eternal. You
may violate civil law and escape its penalty, or be

may violate civil law and escape its penalty, or be perfectly innocent and suffer its punishment; not so with natural law. There is no escaping the inherent consequences of a violation. God himself cannot stand between the violator and the penalty which inheres in the violation of natural law. Now comes the question, according to which of these systems of law does God govern the universe of mind and matter? Does God issue a fiat according to which all things conform, or does God himself conform to law? We cannot think of a time when God was inactive—when worlds did not exist; and hence there never could have been a time when law was enacted by the Infinite. If Delty were to command a world to be made square, the law of gravity would disobey his mandate, and round it as it does a dew drop. From these considerations we conclude that God's laws are natural, whether in the Material or Spirit-world. There cannot, therefore, be such a thing as forgiveness, in the ordinary sense of the

What, then, is sin? We should make a distinction between sin and sinful action. Their relation is analogous to that which exists between cause and analogous to that which exists between cause and effect. Out of the heart are the issues of life. If our affections are perverted, our acts will be sinful. Sin, then, is something within us; a spiritual disease whose effects manifest themselves in outward form as evils of life. If the affections are pure the actions will be pure. If our life be received invertedly, it will be expressed pervertedly. It was no doubt this perception of truth which caused the inspired teacher of old to say, "He that hatch his brother, committed murder in his heart." Remove hatred, and the act of murder cannot take place. Adultery, says the same teacher, "is of or in

This view will give us a clearer insight of the nature of sin, and also of forgiveness. It will readily be seen, that if God rules by natural law, that for-

riveness does not imply a remission of penalty. We sometimes hear people speak of a broken law. Now it is obvious to the reflective mind, that there Now it is obvious to the reflective mind, that there could not be such a thing as a broken law. We may hold such relationship to nature's laws as may not conduce to our happiness; as, for example, a man puts his hand into the fire, and of course he burns it. Now, does he break a law? No, in reality he obeys a law of chemistry, or rather, the atoms of his hand does. Decomposition takes place in obedience to law the suffering to law, not disobedience to law. The suffering which the man has experienced is not punishment for violating law, but for obedience to law which holds an inharmonious relationship to his condition. Fire is in itself good. But if it become our master, or if we voluntary subject ourselves to it, we cannot escape the legitimate consequences.

Nature is ever kind to us. She ever strives to make the best of our misfortunes or our wilful recklessness. When we have suffered the penalty of our folly, she seeks to heal our hodies, and reform our deformity. But the effect cannot cease until the cause has been removed. This brings us face to face with nature's mode of forgiveness, and it at least, suggests to us, God's methods as regards our spiritual and moral natures.

If we break a bone in our body, the surgeon may set it again, but nature must cause it to knit. In any disease, all that medical skill can do is, to aid nature to operate unobstructedly. Nature will if not interfered with, throw off disease. Now can we not carry this thought a little higher, and see how divine love and wisdom remove our moral infirmi-

ties? "He healeth our diseases."
Immorality is a spiritual disease, and through the ministry of angels God seeks to remove it. He cannot remit the penalty. Infinite love and wisdom uses all natural means to induce us to cease from

'Doing evil, and learning to do well.' It requires an eternity of sin to involve an eternity of punishment. When by a reception of knowledge and a right use of it, we evolve a high moral and spiritual nature, the light and beauty of that state shall dispel the darkness and gloom of a lower condition; and just as the morning sun puts out the light of stars, so the dawning light of heaven shall eclipse the will-o-the-wisp that heretofore led us through sloughs of despond and cesspools of ini-

dulty.

God forgives ignorance by the mpartation of light; weakness by the influx of strength; lust by a wise direction of our affection, and all our diseases by a restoration to perfect health. But we are not passive or inactive in this work of removal of sin, we are active. We must come into the light; we must exercise our spiritual muscles, and cherish tow-ards others, a spirit of kindness and charity. The exercise of these will open the gates of heaven w th-

n our souls and let "the king of glory come in." We may register our own spiritual state by our disposition to forgive. We cannot remove the Latural penalty, but we can cherish a love for those who wrong us, and seek to uplift them. We must remember, all punishment when legitimate, tends to

reform. God punishes no man. Punishment, as we have said before, inheres in wrong doing; but, says some-body, is God not angry with the wicked every day? No! God is never angry. He always loves the sinner. The fact is, if we do wrong, we imagine a vain thing. We cannot see our dearest friend in a true light. Even the love of God, seems hatred to us, and his truth looks a lie. Our spiritual eyes are so inflamed that we cannot define the outlines of

beauty, truth, or goodness. When right reason dawns on the wild madness of moral flend, our brother still, and God's beloved child, there comes a mighty gush of gratitude, thaw-ing the ice-bound rivers of the soul as they flow forth in the light. God owns no power greater than himself. He owns no power equal to himself; he never formed a soul he could not save.

Do Fowls Know Our Thoughts?

To the Editor of the Religio-Philosophical Journa

When a boy and living with my parents, my mother at times would conclude to have chicken for linner. As we usually had from seventy-five to one hundred running at large, she would send me to capture and kill one or two, as the case might be. I would get some corn and call the flock around me, would get some corn and can the flock around me, with the intention to entice near to me the one I might select to kill. I would scatter the grain among the flock, and they would all be trying to get their respective shares. I then in my mind would select a certain one, with the intent as soon as he came near enough to grab him. As soon as I would thus resolve, that same fowl would stop eating, straighten up, and appear much concerned, and spear much concerned, and spear much concerned, and then walk away, steapping high and looking would then walk away, stepping high and looking back in a very suspicious manner. Have others had this experience in a poultry-yard? H, T. R.

Although a banker, and one of the best business men in the world, the late Lord Mayor of London, Sir R. N. Fowler, writes so atroclous a hand that a sentence which he intended to be read as follows: "I regard the conduct of the Government in the matter as absolutely inhuman," was owing to the inability of a printer to decipher what was meant, transformed in type into "I rarely can compass a tale. My grand-mother is the best narrator of amusing incidents."

Lynchburg, Va., has added to her flourishing tobacco industries the new one of cigarette making, which now employs many additional hands chiefly young women. The tobacco grown in that region during the past season was of an unusually fine quality, and the fall business was unexpectedly good.

The Cause in San Francisco.

On Sunday morning, Jan. 24th, the subject was:
"Our Future Plans of Organization." J. J. Owen, editor of the Golden Gate, said: "As a prelude to the report of the Executive Committee, which will be presented next Sunday, I will speak of organization in general. Organization is the secret of suc-cess. It is the basis of social order. Of church, home and state, it is the keystone and chief pillar. Without organization there is chaos. Throughout Without organization there is chaos. Throughout the universe there is order among the planets. Nature sets the example, and we should learn a lesson of her. The truest knowledge is to know what we are here for. From lack of it there are wrecks all around. We are too apt to scatter our strength by dabbling in many things. We should organize and concentrate our forces. A man without a hobby is of no use. He must have an object. True organization begins with the individual, and no man is fit to lead unless he controls himselt."

Mrs. Watson said that, as the good angels had left

Mrs. Watson said that, as the good angels had left her, she would call upon Mrs. Matthews to speak. Mrs. Matthews made an earnest and pathetic appeal in favor of using the First Spiritual Union as the basis of organization. This Union was organized in 1870, and for eight or ten years it was the only spiritual valuation. itual society here. It engaged the best visiting and local speakers. It is incorporated and has the nucleus of a building fund. There were no wealthy men to pay its bills, yet it kept free from debt and gave many benefits for the needy. During most of that time Mrs. Matthews was its President, and Mr. Matthews its treasurer and business manager. There could be nothing objectionable in its name; and, if its constitution and by-laws do not

suit they could be changed. F. H. Woods thanked J. J. Owen for the aid which he had rendered, and moved that he be added to the Executive Committee, which was done by a unani-

mous vote.
Capt. M. R. Roberts said that an organization is too apt to go into debt, and that is the chief obstacle. He believed in open doors and free discussion. Let the ladies do half the talking as they do half the work.

Mrs. Watson (Prof. Lambert, control) said that the First Spiritual Union had performed a long and grand service, and no fault could be found with it. Each soclety has its own work; and the time has come to form the basis of another union. There is different work to be done now, because there are new needs and a totally new basis is required. We approve of

this movement, and we will be responsible to our-selves and to the world for its results.

As to the title of the new society, the name of "Church" is objectionable because it is the synonym of organized tyranny; all progress has been made in spite of the Church. Whenever there is a new baptism of power, the Church says that it is of the devil. "I would choose for a name the Religio-Philosophical Soelety, because it will recognize all truths. I would call it The Golden Gate Religio-Philosophical Society, because we will use our friend here (J. J. Owen) to accomplish our objects. Unite upon a social basis, and recognize woman's work equally with man's. Contribute enough to throw open the doors free to all.

"All honor to the veteran workers who have borne the heat and the oppression of the past. Push forward. The only question is, Which is the best way? New elements are needed, and when our instrument shall have to retire others should be ready to take her place. You will establish a school of philosophy with the certainty of success on the line laid down." San Francisco, Cal. JOHN B. CUMMINGS.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Our meetings still continue with unabated interest, at Good Templar Hall—more so than we had any reason to expect during the unprecedented number of cold and stormy Sundays that we have experienced this season. Sunday, Jan. 17, Mrs. E. Trask Hill, of Boston, a clear headed careful thinker, and an earnest worker in the vital reforms of the day, spoke for the First Spiritualist Society of Haverhili and Bradford. In the afternoon she spoke upon "Spiritualism, its Present and Future Uses." In the evening she gave a powerful lecture upon "Prisons and Prison Reform," with which she has made herself somewhat familiar by personal inspection

On Sunday, the 24th inst, the First Spiritualist Society had the extremely good fortune to have as its speaker the eloquent and remarkable trance medium, J. J. Morse, of England. It was surely a feast of the good things in Spiritualism, to sit and listen to the words of fact and counsel as they were put forth the words of fact and counsel as they wer through his lips by his control, a denizen of the Spiritworld, who, in every way and manner, seemed to know what he was talking about. He took for the 2P. M. lecture, "The Resurrection—Is it a General Resurrection, or an Individual Resurrection?" first gave an elaborate showing of the enormities and crudities of the religious idea of a general resurrection, and a general judgment, and then gave the spiritualistic idea of an individual resurrection, where the spirit passes on through the change wrongfully called death, which is the literal resurrection of the life of the soul to its home in spirit-life, where its ossibilities will still continue, and its environments

be less hard to overcome. At 7 o'clock P. M., the subject was, "Spiritualism, the Beligion of Humanity." Both lectures were brimfull of good, sound thought, and the only regrets were that they were not longer.

On Monday evening, the 25th, Mr. Morse met many of the friends (as could stem the hall storm that raged with a violence that almost forbade man or beast to step into the street) at the parlors of Presi-dent Charles E. Sturgis, and wife, where we were again made more than happy by Mr. Morse allowing his controls to receive and answer questions for near-ly two hours. Mr. Morse will close his engagement with our society, on Sunday, the 31st inst. by V. Burnbam will occupy our platform the Sundays of February 7th and 14th, and A. B. French February 21st and 28th.

I am pleased to report that the Children's Progress ive Lyceum, at Onset, is meeting with fine success All the children under three-core and ten years, are taking a lively interest, and all have a common cause to work for, which is the special development of all concerned. W. W. CURRIER. concerned. Haverhill, Mass.

President Eliot's Essay.

President Eliot, of Harvard College, read an essay last week, in this city, before the Unitarian Club, in which he said that he believed religious teaching should be admitted as part of the regular public school course; that room should be provided for it at stated times in the school-room programme, and that it should be paid for from the public purse; that three varieties of religious teaching—Protestant. Roman Catholic, and Jewish—should be provided wherever these three religious bodies exist side by side; that the children should be assigned to one the children and the same to the religious convictions of their parents; that the instruction should be given simultaneously, either in different rooms of the several school buildings or, if more convenient, In neighboring churches, or partly in one way and partly in the other; and that the subject-matter of the instruction should be determined by the religious teacher." This is the position of the President of Harvard College in this "year of grace," 1886. We are glad to see that Rev. James Freeman Clarke, in reply to the essay, took the ground that religion should not be brought into the public schools, outside of teaching the scholars the golden rules of honesty of heart and purpose, and such secular instruction as is needed to fit the pupil for the battle of life. He thought that if there were seets disof life. He thought that, if there were secta dissatisfied with the way religion was taught in the public school, it would be safe to let the matter alone, and time would right such diseatisfaction as at present existed.

The Boston Transcript has some very sensible comments on President Eliot's essay, referred to "The State and municipal governments," it above: "The State and municipal governments," it says, "cannot in any way recognize religious denominations, nor provide for any classification of school apartments, teachers, or pupils, by sectarian instructions. The embarrassments, disputes, controversies, and annoying responsibilities that would be involved in any such attempted scheme would be endless, and would be sure to result in strife and dispeter. It is a negocial and priestones to many apartments. disaster. It is a scandal and grievance to many persons—an evidence of something very wrong under our present enlightenment—that our houses of worship should be known by so many sectarian names. But it would be deplorable if the tablets on our school-houses bearing the names of our civic worth-ies should be removed, in order that sectarian designations might be substituted. The State must resolutely cling to its original, traditional, and noble fundamental of providing for the elementary education of all its children. It cannot assume the office of training them in denominational religion."—The

Wasili verėschagen.

The name of Vereschagen has appeared like a meteor in the artistic firmanent. But yesterday he was unknown; to-day his name is on every lip. Vereschagen has had the temerity to treat religious sub-jects in the light of to-day. In his recent paintings Unrist is depicted as a merely human and historical personage. The pictures are realistic and their in-tent is to show that Christ accomplished his miracles by trickery and without superhuman power. The

paintings have been reproduced by photography, and have been scattered broadcast throughout Europe. They have terribly shocked the church dignitaries, and an expiatory mass has been celebrated at St. Stephen's Church in Vienna. Legal measures are to be resorted to to prevent the sale of the photographic copies. Wasili Vereschagen was born Oct. 26, 1842, in the district of Novgorod, Russia, and un-25, 1842, in the district of novgorod, Russis, and until he arrived at the age of seventeen attended the Marine School at St. Petersburg. Leaving the Marine School he took up the study of art. He went to Paris in 1864 and there attended the Ecole des Beaux Arts, studying under Gérome. In 1871 he entered the studio of Horschaldt, in Munich, to finish the absorber made during Kaufman's avandition to his sketches made during Kaufman's expedition to Central Asia. In 1874 he visited India, and his paintings made after that journey show the wonderful filagree work with which the buildings of that land are bedecked. Vereschagen is a realist; he paints things as he sees them, and nothing will induce him to change his views. He has shown us all the horrors of war, and in doing so has sought to teach the world a lesson in peace In his "Apotheosis of War," dedicated to "all conquerors, past, present and to come," he shows the cost of strife; the field is covered with frozen corpses which the ravens are picking; the brutal, bloodthirsty Turks are mutilating the dead and torturing the wounded—the whole making a picture and teaching a lesson never to be forgotten. -Chicago Tribune.

The Metaphysicians.

The theoretical positions assumed by some of these metaphysicians, while they are instructive, they also have a humorous side. When they say this objective, have a humorousside. When they say this objective, material world is nothing but a shadow; that it is not real; that all is mind; that the earth, rock, physical matter are all mind, it reminds one of the Josh Billinge' sayings: "A man can live on love if he has good bread and beefsteak three times a day to go along with it." The world is prepared to endorse mind to a reasonable degree, but to be denied even a little matter to go along with it is too amusing to call for a serious objection. Where Mrs. Gestefeld says magnetism has nothing to do with it, she would probably contend that an orator had no more magnetism than an ordinary speaker, and in her argument that than an ordinary speaker, and in her argument that "thought precedes all of the action and functions of the body," she is doubtless prepared to maintain that when a bone is fractured, and after the ends are brought together and plasma is thrown out to unite them, it was the result of thought. The surgeons would say nature, not mind, did that little piece of business. She probably would believe that a boy can will himself to grow so many feet tall, and so many inches broad, and so it would be—that mind is absolute and nature is nothing. That in all the action of chemism, there is an operation of no law outside of

when John Bright was advocating the adoption of the American Constitution entire, by the English people, he was asked in private if he really meant it. He said "no, but to obtain a little we must ask for a great deal." If the metaphysicians are acting on this principle, then they are right, and we say, all hall to them! It is just a trifle bold to ask us to believe that "all diseases have their origin in the mind." Also in calling their system a science is there not some boldness again? Leading scientists define science to be a sifting and classification of knowledge. Mrs. Eddy, of whom Mrs. Gestefeld is apparently a disciple, has thrown up a great amount of philosophy, but so far it has been anything but 'sitted and classified.' Mrs. Eddy is quite Napoleonic in her way, classified. Mrs. Eddy is quite Napoleonic in her way, and will not allow her followers to sift her. There will be a reaction from portions of the theory which are now being taught, still there will be sufficient residinum left to command support, therefore these New Lights need not be disheartened.—Progress.

Personal Recognition in the Spirit World.

At a recent meeting Mrs. Harvey's guides said:ity you are acquainted with; believe in that and you must admit of the recognition of friends in spiritlife. Judgment, consciouences, memory and reflec-tion are attributes of mind purely metaphysical; they cannot be weighed, measured nor tested by chemical action; therefore you will acquire a spirit ual language, or, in other words, your knowledge will be intuitive, and will have the command of all languages. Perception and volition will be to all renewed spirits immediate. To ask the question: Shall we know each other in spirit life? is to lower the standard of eternal truth, and to stultify the testimony of spirit-guides. When I passed on in spirit-life, I recognized my father, and our joy was un-bounded. Therefore, the testimony of consciousness is to be depended upon. The teaching of Spiritual-ists is, that the philosophy of a future life depends upon the philosophy of causation, and mediums are the link which connect both worlds—the seen and the unseen. This community of Spiritualism leaves debatable ground, and claims a victory for spiritual recognition. To doubt this is to set experience and testimony at defiance, and to leave a cheerless blank in all that is beautiful and sublime in the spirit life. If you had a friend in a foreign land, and after many years you met, should you know him, and those dear features riveted on your memory? Yes: you would most assuredly. And can you imagine you will be less intellectual in the Better Land, where all the memorials of a good or misspent life are vividly represented? Do not let the seductive blandishments of sinful life destroy the grand ultimation of your hopes and expectations, or the transitional conditions of purity, peace and joy. At all times be solemn, se-rious and devotional, and then happiness and eternal life, with all their magnificent prospects, will be yours as well as unlimited knowledge.—William Thomas Poyser.

At a meeting of the Pathological Society of Phila-delphia, Dr. Formad presented an analysis of 250 autopales on drunkards. He found that the most prominent troubles caused by chronic alcoholism were cyanotic induration of the kidneys, fatty infil-tration of the liver, and mammillated stomach. He thought that the exposure, irregularities of diet, etc., incident to drunkenness have as much to do with the maladies as alcohol itself. The prevalent idea that drunkards are apt to have "hob-nail" livers was not confirmed; in the whole number of cases he found only six of cirrhoels with contraction. In 220 cases the liver was enlarged owing to fatty infiltration. The Doctor said he had once "testified in court that a certain person was not likely to have been a hard drinker, because at the autopsy no cir-rhosis was found." But this was before he had made the recent 250 autopsies. Dr. Musser thought that cirrhosis was caused not so much by heavy drinking as by persistent drinking of spirits on an empty stomach.

At the evening service in the Baptist Church at One Hundred and Twenty-first street and First avenue, the Bev. Mr. Raymond, pastor, delivered a sermon on Christ and what Paul would say if he were describing the sufferings of the Savior when crucified. In the course of his remarks he said: "The flowers that bloom in the—" and then hesitating a moment, he added: "In the evening." An involuntary smile passed over the countenance of those who had seen the "Mikado."—New York Tribune.

John B. Gough, the veteran temperance lecturer, says: "My life's work is almost done. This is probably my last season upon the rostrum in the cause of temperance."

Lowell, Mass., is to have a semi-centennial April let, and James Russell Lowell is to be the orator of the occasion. A wooden shoe factory is to be established at New Richmond, Minn.

A 14-pound nugget of gold has been found in Si-

The United States is well bread with 6,896 bake shope. The people of the United States eat ten bilions of

Dr. Talmage says that divorce "is the first course on the menu of hell."

A Boston Court has ruled that a divorce obtained in Dakota is not binding in Massachusetts. The Mexican Government supports 10,000 public schools, with facilities equal to many of our colleges.

oggs every your

Notes and Extracts on Miscellancous Subjects.

Champagne is now the fashionable wine in En-

The death rate from chloroform is, according to a recent estimate, I in 1,500.

New Zealand has 120 newspapers, including 30 daily, to a population of only 400,000.

One of the advertised remedies for the opium habit consists of a well-known elixir of opium. Earth has been turned for a railway to connect the Canadian Pacific with Lake Ontario.

The fallure is reported of Corning & Co., of Oma-ha, dealers in plumbing apparatus, who owe \$25,000. The Mormons have nominated Frank Armstrong for mayor of Salt Lake and Alfred Solomon for mar-

A church in Westfield, Mass., is giving chromos as an inducement for outsiders to attend its evening

The mayor of Philadelphia has issued a proclama-tion cautioning citizens against violating the Sunday law of 1794.

There is high church authority for the prediction that Archbishop Williams, of floston, is to be the next American cardinal.

J. D. Spreckels has left San. Francisco for the Atlantic coast to contract for a \$600,000 mail steamship for the Australian line.

President Cleveland is reported to value "Auld Lang Syne" and "The Mocking Bird" above ali other music.

A minister in Rooks County, Kansas, rides forty miles and preaches four sermons every Sunday for a

salary of \$200 a year. Leavenworth is undergoing a successful religious revival under the leadership of Major Whittle, the various ministers participating.

A pair of pet deer of a West Indian species are passing the cold weather healthfully at Woodbridge, Conn., but their fawns do not live.

A "sewing machine which is held in the hand and worked like a pair of scissors "is made at Bridge-port, Conn., the factory employing 75 people.

Prof. Spencer Baird is about to place 1,000,000 young codfish in the waters of the Gulf of Mexico. He has great faith in the success of the experiment, The people of South Egremont, Mass., are threat-ening to tar and feather Richard Winchell, who has disposed of his wife at private sale.

The German minister of war, taking the idea from an incident of the Soudan campaign, has ordered that a number of dogs be trained for use as night

Joel Chandler Harris is an African by birth, having first seen light on the northeast coast of that country while his parents were engaged in missionary work there. "Why do all the cold waves come from the north-

west, my dear?" asked a fond husband. "Oh, because there is so much coolness between St. Paul and Minneapolis," was the reply. The single town of Besancon, in Switzerland, employs over 15,000 persons in watchmaking, and the annual product approaches 600,000 watches. A Gov-

ernment horological school is maintained there. Burt Coatman, a Wyoming cowboy, on finishing a term of three years at the Joliet penitentiary, was handed a package of \$1,000 in currency, forwarded

as a present by one of the cattle kings of the terri-It has been estimated that an iron car wheel will travel some 40,000 miles, while a steel tire will run the enormous distance of 200,000 miles before wearing out; though costing so much more, steel has

greatly the advantage. Massachusetts added only 814 miles last year to its previous 1,970 miles of railway. This mileage is owned by 63 corporations, whose aggregate stock is over \$128,000,000, and net debt nearly \$75,000,000. There are \$30,000 employes.

All wood is not buoyant in water. A perfectly dry stick from any one of some sixteen species of trees growing in the Southern and Southwestern States will sink. One kind (the Florida ironwood) is 30 per cent heavier than water.

White people of means and education are said to be leaving West Virginia, Ohio, and parts of western Pennsylvania for Arkansas, their intention being to carry on farming extensively in the most productive and healthy sections of that State. In the Circuit Court at Chicago the wife of Patrick D. Tyrrell, of the secret service, filed a bill for

separate maintenance, alloging that her husband has a Utah divorce decree and is traveling about with the widow of his son, by whom he had two children. The Northern Railway of Russia is using peat as fuel to a great extent, and saves half the cost of wood or coal by the operation. The peat is found chiefly near Moscow, and is cut mostly bysteam ma-chinery, which can penetrate to a depth of twenty

feet from the surface of the bog. In Germany a printed formula at the head of the postal card reads: "Only a few lines to-day." Then the space left for the message is followed by the printed formula: "God be thanked, I am in good health, and hope to hear you are also. The weather

-; write soon, and give my love to all.. In haste." The old stone mill at Newport has been repaired. every effort having been made to preserve the roughness characteristic of the structure. The stones at the top of the wall were reset in Portland cement, and where new stones were required they were selected from those on the seashore whose surfaces had been

worn by the waves. A fireman, employed by the Lehigh Valley Railroad Company, whose capacity for drinking enormous quantities of cold water made him famous along the line, has died after a short illness, ascribed to his inordinate absorption. It is said that he often drank a two quart pitcher without taking the vessel from his lipe, and he had been known to drink as much as eight gallons of water in one day.

The editor of Science, who is an entomologist, learns that the City of Mexico has lately been afflicted with a scourge of mosquitoes to such an extent that they have in many cases caused illness, or, it said, even death, by their poisonous bites. The species is a large one, not hitherto classified, and Dr. Penafel, the Director of Statistics, has issued official circulars atimulating inquiry into its habits and suggestions as to relief. The pest is an entirely novel

Dr. Cantanian Italian savant, has applied the doctrine of the survival of the fittest in combating zymotic diseases; that is, he is endeavoring to destroy pathogenic microbia by means of microbia which are harmless under the given conditions. He claims to have obtained remarkably favorable results by administering Bacteria termo (the agent of putrefac-tion) in cases of tuberculosis. The organism in question, he maintains, is innocuous to the patient, but it destroys the tubercle bacillus.

The "Claimant" has just delivered a lecture in Dublin. He drew an immense audience who hailed him as he came on with cries of "Hallo, Roger?" and "Wagga-Wagga." All the other performers with him were hissed off. Sir Roger was in evening dress, and is described as tall of stature, portly in build, of dark complexion, and as solemn as a professional undertaker in appearance. His powers of oratory are not good, his voice is bad, and his twen-ty minutes' address was of the plainest character.

The bronze statue of Daniel Webster to be presented to the State of New Hampehire by Benjamin P. Chency of Boston will soon arrive in Concord. Sculptor Hall writes to say that it is the fluest statue of Webster yet made. It is eight feet high and made of Munich bronze. The dedicatory exercises will take place on June 17th, the Bunker Hill anniversary, and President Bartlett of Dartmouth College will deliver the oration. President Cleveland and Cabinat members of Concress and State Concentration. net, members of Congress and State Governors will

The Florida Medical and Surgical Journal relates that when Dr. Bowling, a pioneer medical man in the South, began practice he settled in the wilds of Kentucky, where he sat in front of his cabin for six months without a call. At last be heard the clatier of a horse's hoofs, and a lank, barefacted Kentuckian appeared. "Are you a doctor?" he saked.
"Yes, and a good one," said Bowling. "What's the matter with that 'ar foot?" the man inquired, placing his heel on the fence. The Doctor examined it closely and replied, "That, sir, is crystpelsa." "Eryhell," said the man, "a bee stung me." The Doctor moved to Nashville.

Perpetual.

To the Editor of the Religio Philosophical Journal:

History informs us that we can travel north until we reach a point where there is perpetualice. I object to the word "perpetual," in that particular case, on the ground that there never was any ice before there was water to freeze. Now, readers of the JOURNAL, if I am right in making my objection, please inform me at what age of the world was "it when there was no ice? W. D. SCATES. Union City, Tenn.

JUST AS BAD AS PAINTED.

Widespread Commotion Caused by the Terrible Confession of a Physician.

The story published in these columns recently, from the Rochester, N. Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper

Dr. J. B. Henion, who is well-known not only in Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have have an unpressue that further investigation of the been so numerous that further investigation of the

with this end in view a representative of this paper called on Dr. Henion at his residence on Audrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirly ind. Are the statements about the statements are the statements about the paper of terrible condition you were in, and the way you were rescued, such as you can sustain?"
"Every one of them and many additional ones. I

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt duli pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other

lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these allments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, clared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused

by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might hove been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts

and think I am helping others to see the lacts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly:

"It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics that from 70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dring apparently off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical

college, was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were.
'And now, gentlemen,' he said, 'as we have seen
the unhealthy indications I will show you how it
appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: "Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough

to strike terror to any one."
"You know of Dr. Henion's case?"
"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same "You believe then that Bright's disease can be

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and

You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure?" Safe Cure.

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?" was asked Dr. S. A. Lattimore, one of the analysts of the state board of health.

"What did this analysis show you?" "A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"
"No, sir. I did not think it possible."
"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless." Dr. Henion was cured five years ago and is well

and attending to his professional duties to-day, in this city. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond ques-tion, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if

"I Feel So Well."

"I want to thank you for telling me of Dr. Plerce's "Favorite Prescription," writes a lady to her friend. "For a long time I was unfit to attend to the work of my household. I kept about, but I felt thoroughly miserable. I had terrible backaches, and bearingdown sensations across me and was quite weak and discouraged. I sent and got some of the medicine after receiving your letter, and it has cured me, I hardly know myself. I feel so well."

John Wanamaker's store, Philadelphia, has 4,130 employes.

Ladies who value a refined complexion must use Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

The New York police made 74,872 arrests last year,

All "Played Out."

"Don't know what alls me lately. Can't eat well—can't sleep well. Can't work, and don't enjoy doing anything. Ain't really sick, and I really sin't well. Feel all kind o' played out, someway." That is what scores of men say every day. If they would take Dr. Pierce's "Golden Medical Discovery" they would soon have no occasion to say it. It purifies the blood, tones up the system and fortifies it against disease. It is a great anti-bilious remedy as well.

OPIUM Morphine Babit Cared in 10 to 20 days. No pay till cared. Dr. J. STEPHENS, Lebanon, Ohio, BOOKS Readings, Dialogues, Tableaux, Shadows, Plays, Best out, Catalogue free, T. S. DENISON, Chicago, III.

CURE FITS!

Then I say cure I do not mean merely to stop them for a time hen have them return again. I mean a radical cure. I have the disease of FITS, EPILEPSY OF FALLING EICKNESS, a mg study. I warrant my remedy to cure the wont cases. Beothers have failed is no reason for not now receiving a cure at eace for a treating sand a Free Bottle of my infallible ly. Give Express and Post Office. It costs you nothing for a and I will cure you. remedy. Give Express and to the state of the

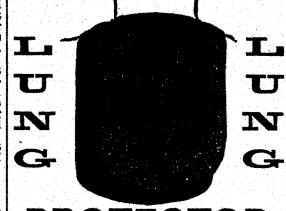
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The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mulleln plant of the old fields. For sale by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga.



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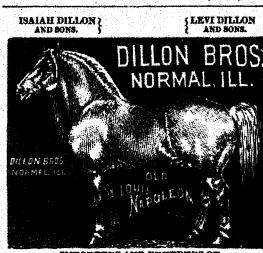
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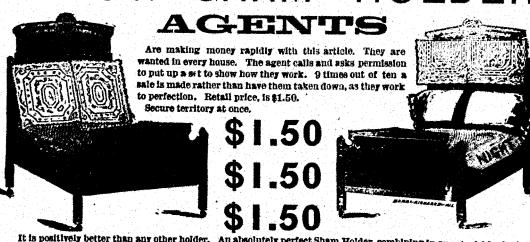
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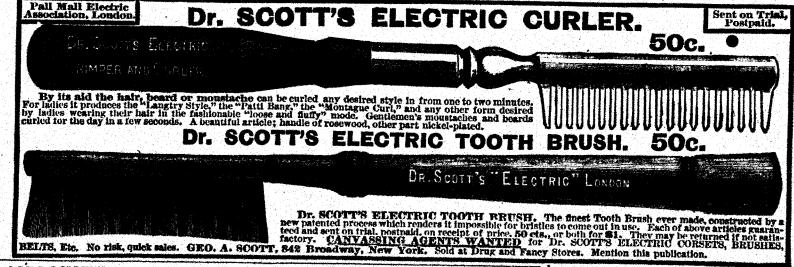


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"STIR THEM UP!"

Rev. Samuel Watson Responds to the Appeal.

To the Editor of the Religio-Philosophical Journa I see by your last issue two of your correspondents make reference to my views as expressed through the press. The first one, igning himself "Josepho," says: "I thought he had solved the phenomena of Spiritualism in a way that had left him still an orthodox Christian." In his next paragraph he says: Let me not do Dr. Watson injustice. I say he has ceased to be orthodox, because in a late communication he affirms a disbelief of the miracles of the Bible." I have not professed to be orthodox for a quarter of a century. I believe in universal, unchangeable law; that every thing is done in harmony with law. In all my writings and addresses I have ever maintained this great, glorious truth, consequently every thing that ever occurred as recorded in the Bible must have been in harmony with this fundamental principle, which is like its author "without the least variableness or shadow of turning."
This is now acknowledged by intellectual preachers and church people as well as scientists. Law prevails in this world, and my information from the Spirit-world is that it prevails over there as it does here. Law has inseparably united virtue and happiness, vice and misery. What we sow in earth-life, we reap in spirit-life. If we sow to the wind here, we shall reap the whirlwind when we meet the record we have made here by wrongdoing, on the other side.

There is no personal God to punish the wicked or to reward the righteous, but whatever character we have formed in our earthlife we carry with us to spirit-life, and reap the legitimate result of what we have done and bear in this our rudimentary state. We gravitate to our own place just as natural and as necessary as any other event that has ever occurred with us. I will go still further and give as my conviction that our place will be the best place for us. Moral and in-tellectual qualifications are necessary to produce happiness with such associations. Hell, er sheel, is as necessary as heaven, for the latter would be worse than the former if there were no qualifications for the place. These states are the necessary and the inevitable result that diversity of character we find here.

The teachings of Spiritualism do, as no other system, justify the ways of God to man. Some of the creeds are slanderous to the Di-

vine Being. I will now turn my attention to my friend S. Bigelow's notice of what I said in regard to the lecture of Mr. Wright by the spirit "Rushton." I have never met Mr. Wright, but from all I have heard from my old friends of Philadelphia where he is filling his second year for the First Society, he is one of the finest lecturers in the field. Though I endorsed nearly all he said, yet there were some things that I could not endorse, and to which I referred in my pleasant criticism. Whilst my friend Bro. Bigelow says he "fully agrees with Bro. W. in his religious views ean but think him in error as to his views of the real animus of Mr. Wright's, or Rushton's statements and also of primitive Christianity...confounding the religion of Jesus or his humanitarian teachings with Chris-

"Now, I respectfully ask Bro. Watson to half-doubting Christian church and the show us our mistake. I say us, for we are watchful world. They are ordained to form legions who cannot see as he does. Will he a broader and higher platform of religious please tell us about this Christianity which he so much admires (as we all do) and considers identical with Spiritualism. When, where, and by whom was it first established as an organized system of belief? What now represents its beauty and purity, grand even in its simplicity and the admiration of the world? What creeds among the vast number that show even the lingering traces of this religion of love and kind deeds, of personal responsibility, of inborn and inherited goodness, and divinity ever tending upwards

towards its source in the great over Soul?" My friend Bigelow asks a number of very important questions that would take more time to answer than you have space to print, to do justice to the subject. The Christianity that I believe in is true Spiritualism. The birth of its founder was told to his mother by the "man Gabriel." It was announced to the shepherds by the angel of the Lord, after which by the heavenly choir as bringing "peace on earth and good will to men," and "good tidings of great joy to all people." This true gospel of Jesus is accompanied with signs and wonders in this day as it was eighteen hundred years ago. This is the same religion that was promulgated in the first century. It heals sickness and disease, enables mankind to see visions; imparts the gift of prophecy and power to discorn spirits; grants gifts of tongues; it gives power to cast out devils, as Jesus, the dis-ciples and others did in that age. Others become entranced, and their organism is used by spirits as in days of old, when as the prophet Kzekiel said, "A spirit got into me and I spoke." Paul, Peter and others were entranced then as many are in this age all over the world. These miracles, so-called, continued to be performed not only by Jesus and his apostles, but continued in the church during the days of its purity and spirituality.

The acts of the Apostles as recorded by Luke, tell us of the outpouring of the spirit on the day of Pentecost when the mediumistic disciples were controlled to speak in all the languages of the vast crowd, when three thousand were added to the church in one

day and five thousand at another. The first sermon to the Gentiles was preached to Cornelius and his neighbors, which was brought about by his being directed by a spirit man to send for Peter who was en-tranced at Joppa, and thus the middle wall of the partition was broken down by spirit agency between Jews and Gentiles.

The gospel was first preached on the continent of Europe by Paul, to whom a spirit "man" appeared inviting him to come over to Macedonia. He and those itinerants went with him and powerful revivals attended their ministry, to whom Paul sends some letters which are bound together as part of the "Holy record," and read in the church at present. The success of the church in those days was in proportion to the spirituality of its advocates. In the close of the sacred canon, one of the old prophets makes wonderful revelations to the clairvoyant and clairaudient beloved disciple John, when he "was in the spirit on the Lord's day," on the Isle of Patmos.

All through the Acts of the Apostles spirit manifestations are seen, demonstrating the min of what Jesus said, "that they who be-ave on me shall do the works I do, and reater works than I have done, because I go any Futher." Recebura, the father of church later, testifies to those things. The bishops is charge claimed to have similar spirit maliculations to those which are occurring as all year the world.

Rome, by her chivalry, had conquered the civilized world, and her imperial city had become the grand centre of political power. Constantine, the Emperor, having made the Empire the mistress of the seas and conqueror of the world, determined to make her the centre of ecclesiastical, as well as civil and military power. Their Council of Nice made Doctors of Divinity, and they declared the plain, simple, humanitarian gospel of Jesus until they changed it from a spiritual to a material religion. They continued to alter and amend the doctrines of Christ until a great majority of the commands of Jesus were not only declared done away, but many of the most useful and beneficent of his commandments to mankind were entirely forbidden in the churches, and the gospel was left without a sign of its former spirit manifestations until the present century, when it has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and proving by its signs and wonders that true Spiritualism is primitive Christianity, and that the faith of that day is now being restored to us in this age, which is dawning. The discerning of spirits is one of the gifts that Paul teaches that we should covet. This is simply clear-seeing, clairvoyance, or seeing with our spirit eyes, as Samuel, Elisha and the old seers mentioned in the Old Testament. This is one of the most lovely and demonstrative phases of Spiritualism and of Christianity as taught by its founder, and enjoyed by thousands at the present time.

Moses and Elias appeared to Jesus and those of his disciples, Peter, James and John, on the Mount. Paul says: "Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" All the countless millions of spirits of the Spirit-world are ministering to loved ones now, and if our spirit eyes were opened like the servant of Elisha, we would see these heavenly children of the Summer-land ever about us, impressing us to do that which is right and to do good to suffering humanity as far as we have the ability, as the religion

taught by the founder of Christianity.
The primitive doctrines of Christianity are becoming so well developed through obedience to Christ's commandments, that spirits are now manifesting themselves in a wonderful manner to living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends will become familiar to us, and we shall enjoy their heavenly presence every day. The church may condemn and denounce it. The press may pass it in silence or sarcasm, but Spiritualism has already assumed such proportions that her claims have arrested the attention of the nations, and the wisest minds of earth are receiving its truths as the pure religion of Jesus and the salvation of the world.

While the church may ignore these spiritual influences as the scribes and Pharisees (the church) did the claims of Jesus, there is a large and liberal class of intelligent minds outside of church organizations, who are unable to accept the interpretations of the gosand teachings as I understand them, yet I pel embraced in the various creeds of the different denominations of the Christian church, yet they believe in Christ and his teachings. They are the valiant vanguard of the reasoning maturity of the church of God. They are the chosen of heaven to stand as the impregnable bulwark between the faith for the church of the second Christian era, of the reasoning age of the world, a platform of faith that shall be supported by the comprehensive principle of the Father-hood of God and the brotherhood of man; of love to God and man, as Jesus said on these two hang all the law and the prophets. These principles include the whole sum of moral

> The youth of the church and the world, the age of unquestioning faith, is rapidly passing away, and the era of reasoning maturity is pressing urgently forward, demanding a reasonable religion adapted to its progressed enlightenment, and to its further development of the understanding. The church is losing the sympathy of liberal minds inside, as well as outside of her organization. She must show clearly to this reasoning age, that her religion is founded on reason and philosophy, as well as on revela-tion, and is broadly adapted to the progressive nature of man.

> Does not the clergyman yet understand that the Christianity of the New Testament, with its dreams, trances, healing gifts and various spiritual manifestations, rests upon the same foundation as the phenomena connected with Spiritualism, the testimony of the senses and the moral judgment of rational man? It is true they comprehended this position, for every argument brought to bear against genuine phenomena relating to Spiritualism, is a poisoned javelin hurled at the very temple of Christianity itself. In fact, true Spiritualism and primitive Christianity as enunciated by its founder are synonymous, and must stand or fall together. Memphis, Tenn., Jan. 30, 1886.

THE FAITH CURE.

Discussed by Ithe Rev. T. E. Green at the Meeting of the Society for Psychical Research.

The Western Society for Psychical Research met Tuesday evening, February 2nd, in the Tremont House. About fifty persons were resent. The Society is scarcely a year old, being organized in May, 1885, and its membership has increased largely. The President, Dr. A. Reeves Jackson, presided. The Rev. Thomas E. Green of the Righth Presbyterian Church, as the lecturer of the even-ing, was then introduced. He thought there were three classes helped and thirteen injured by the faith cure, viewed from a religious standpoint. The first were those who were lovers of the eerie strange and weird and who believed in the remarkable in Biblical prophecies. The second were those who believed in doctor's prescriptions, who were nervous, hypochondriacal, and imaginary, who were not really diseased, but who took baths, travel, and medicine in search of health. The third were the religious cranks, from the stupendous Salvation Army to the peripatetic evangelists traveling from place to place where there were those who could stand so much religion. There were four premises underlying the so-called faith cure: First, all sickness is the direct result of sin. A child's colic was caused by sin, if not its own that of its ancestor; second, Christ's atonement; third, just as the redeeming power was received by true faith the divine remedy would be used and all others were sinfulory would be used and all others were sintul-Dr. Collis approved of a stepping stone, and gave quinine when faith failed to cure, but his action was denounced by others. "I am a Presbytecian elergyman and will be ad-unted as attails when I say I do not believe that. Bit is a negative quality. It is to

goodness what cold is to heat, darkness to light, simply the absence of the positive. I do not know of sin being the cause of sick-ness. Lobster salad if inordinately indulged in by the saints of the earth will produce dyspepsia, and praying will not cure it. Sin is like want, poverty, all suffering, and why not cure them by faith? Why not revive the dead by faith or carry out the objects of the associated charities in this city by that means? I have more faith in metaphysics than the faith cure. Metaphysics has a semblance of something-faith is mere balderdash and is ludicrous—a mere stick of wood. If my child were sick I would pray to God, then telephone for the best doctor I could find."

President Jackson approved the ideas of the lecturer. He knew a man who claimed that his daughter had Bright's disease of the kidneys, a tumor in the stomach, and insomnia, and was cured by the faith process in half an hour. The meeting adjourned for one month.

WAS IT A PHANTASY?

Strange Appearance of a Spirit in a Cemetery.

BY ETTA W. TASCHER.

Whether or not man can "call spirits from the vasty deep," there is no doubt that he is surrounded by unseen forces. Power has been manifested through all the ages, and phenomena have been made apparent to the senses which have mocked the inquiring research of the psychologist, and turned a dead ear to the entreaties of science. These phenomena have been witnessed in every phase of being from the miracles of Moses and the vision of Saul to the wonderful results of genius seen at every turn. We may not separate these manifestations, They seem to belong to spirit and matter, to mind and muscle, flesh and brain. Certainly they are inexplicable. What, then, is the conclusion? May we not rationally believe that we stand on the confines of an unseen world in whose realm laws govern, and phenomena become apparent of which only occasionally we catch a glimpse? Surrounded by the infinite in a world where finiteness and infinity are strangely mingled, it is true, as Mrs. He-mans has beautifully said:

"Darkly we move-we press upon the brink Haply of viewless worlds and know it not; Yes! it may be, that nearer than we think Are those whom death has parted from our lot. Fearfully, wondrously, our souls are made, Let us walk humbly on, but undismayed."

These thoughts were engendered in my mind by some singular experiences written down at the time of their occurrence, among which notes I find the following: _To preface the account, I wish to say that I was born and bred in "New England," educated a strict Congregationalist, and myself and daughter who was with me at the time this happened, are at present quiet women, members of the Episcopal Church. All our lives have been spent in sober, unquestioning faith in the church and its environments, far removed from low superstition or belief

in charlatanism. In one of the cemeteries of this city there is the grave of a dear friend of our family, who died several years ago. This grave we have had the care of since the form we loved was enclosed within its silence, and it has been our privilege to decorate it with flowers it has become a habit to visit the cemetery every Saturday afternoon for the purpose of changing the bouquets, and other floral devies placed there in memory of the sacred dead. My daughter and I had prepared our flowers as usual one Saturday afternoon last summer, but being hindered by callers, we arrived at the grounds just as the young moon began to silver the sombre pines that shade and whisper, and mournfully breathe eolian songs above the gleaming tombstones. We passed over the steps, and up the slight ascent to the grave we sought, which being entirely surrounded with dark jack-pines lay in dense shadow, so that Julia (my daughter) had to kneel close by its side to see to remove the faded flowers and replace them with the new. Meanwhile I took the watering-pot and walked slowly along a narrow, winding path that led to a pump situated near the center of the enclosure. The evening was beautiful, and a calm serenity pervaded everything, a feeling of perfect peace came over me, and my thoughts went back to the dear old home in New England, and the graves there that I had long ago seen close over my mother, my child and many others that seemed to take my soul with them to the eternal world. All at once, something made me look around, as if some person might have stirred beside me breaking my quiet reverie. I glanced at the path, and there just beyond it, quietly standing beside her own monument, I saw distinctly Annie C.—a lovely young lady that had tragically met her death four years before, by the accidental capsizing of the boat containing a merry party of young people that were rowing on one of the lakes of a summer resort near our city. I looked at her intently, and saw that she was dressed in a black dress that seemed to fit her figure perfectly, and I thought "she is more slender than I remember her." I kept mechanically stepping slowly onward, gazing in the face so near. As I moved along past her, she turned her head so as to look full in my face. I noted the arrangement of her hair and the lu-minous smile that lither gentle countenance without a fear or excitement. I did not even think to speak to Julia, but gazed silently, intently at her, still continuing my slow mechanical walking along the path, and then, just as I had gone beyond the figure, so that I began to look backward over my shoulder at it, like a wink she disappeared I stopped short upon this, rubbed my eyes and looked again, but could see only the quiet graves, over which the shadows grew more and more dense, relieved here and there by glimmering patches of silver where the moon penetrated the foliage of the oaks and pines. I went on, however, very calmly, and pines. I went on, however, very calmy, filled my watering-pot and returned where Julia still knelt beside the grave, busily putting the finishing touches to the flowers. I said, speaking rather softly, carefully modulating my voice so as to be sure not to startle her, "I believe Annie C. is here, Julia!" "Why?" she select in the seems subdued tone "Why?" she asked in the same subdued tone, seeming entirely engrossed with the flowers. I told her what I had seen, adding refectively, "she had on a very smooth looking black dress. I noticed it in particular be-cause it seemed to fit so perfectly," and I thought she looked more slender than I remembered her in life, and my mind even in that amazing moment, realized that it might be the color of the dress, and the perfect fit

that gave that appearance to her figure. "I never new Annie dremed in black, did you?"
"No," she replied rising from the side of the grave, and arise tonnique a moment. "out am sure I have a grave that the side of the grave, and arise tonnique a moment. The same sure I have a grave that same that the same tonnique as a second of the same tonnique as a second of the same tonnique."

happened to be finished and sent home a few days previous.

We stood there talking several moments very quietly, I endeavoring to tell her every little detail of dress and arrangement of hair, dwelling with great joy on the expression of rapturous sweetness I had seen on the face by the monument. At this moment Julia stooped to rearrange something that had escaped her careful hands about the grave, while I leaned against the head-stone, putting my arm around it, saying dreamily, looking at the grave, "Oh, if we could only see Edwin," (referring to the friend lying there)—then, as the thought occurred to me. If this is only a phantasy of my brain, why may I not conjure him up as well as Annie ., whom I knew so little, and certainly never thought of until my eyes were attracted to the spot where she stood, as if she might have opened some invisible door and stepped out, causing me to look around naturally." The moment the idea dawned that it might be a phantasy, or hallucination due to some occult mental state, I stood perfectly still, concentrating every power into the one determined effort to see, or imagine I saw Edwin. Fully absorbed in this purpose I stood gazing towards a rift in the trees where the moon shone brightest, when suddenly some one came from behind me, lightly brushing against my dress. I felt the presence unaccountably. Starting from my dreamy attitude, I glanced swiftly around, and there again was Annie C., back to me this time. gliding along down to the foot of the long grave. "There she is," I exclaimed. "See! grave. See!" but as Julia rose, quickly turning around to look where I pointed, the figure vanished.

Never shall I forget the appearance of that tall, slender form gliding along in the flickering moonlight that seemed to illumine it, or was it an unearthly radiance? Something lit her whole figure, and on her hair I could see a little friz of soft dark curls, or a few wavy hairs floating backward that seemed ruffled by the evening breeze as she swiftly passed around to the foot of the grave and was gone. On our way home we talked and pondered; earnestly eeking some reasonable solution of the matter. Just as we arrived at our own gate, we met a gentleman we knew, and I asked him if he had ever attended any of the Spiritualistic meetings I had heard were in progress in the place. Upon his replying that they were very old affairs; that he had been a few times and there was to be one that evening, we concluded to go at once to the house where the meetings were held and see what would occur. We were late, and the medium was standing speaking to the assemblage. We slipped into chairs by the door still as possible and listened observantly. In a few mo-ments a stranger sitting by the table began to write with a strange jerking motion, and at the first pause in the lecture he said, "I have a communication for Mrs. T." "What is it?" I asked, my curiosity thoroughly aroused. He handed me the paper on which we read: "I am very glad I have been able to show myself to you. Go often to the cemetery at twilight, and you will see me again. Your friend, Annie C."

A PLEA FOR COMMON SENSE.

To the Editor of the Religio-Philosophical Journal:

The 8th page of your issue of Jan. 30th contains three articles, it is well for all to read and study. One is from E. T. Holbrook, one Mental Science Magazine, by Dr. W. F. Evans. It is wise in you to publish them thus in juxtaposition, that the thoughts of each writer may, as far as needed, be corrected and modified by the others.

I like the article by Judge Holbrook and the one taken from the Scientific American much the best. The extract from the Mental Science Magazine may contain a modicum of truth, but to me, they are mainly a sample of the nonsense that in these times so frequently appears under the assumed garb of science. Both the other writers say enough. perhaps, to correct the errors in the third one; but it would seem that "line upon line, and precept upon precept" are continually needed to offset the utterances of the numerous callow philosophers spawned in the metaphysical schools, and so often putting forth their teachings "against the stomach of our sense," and against the sounder, more discriminating deduction of positive philoso-

Let us just remind Dr. Evans that in quoting from Arcana Celestia, the law upon which his theories are built, he assumes as authority the deductions of one who was by no means infallible. Swedenborg was a seer and to some extent a philosopher; but so weighed down by the atmosphere of the age in which he wrote, as to call the Jewish Scriptures the "Word of God,"—so excited or unbalanced by his own fancied importance as a communer with the world of spirits, that he was sometimes led into folly, if not seriously demented. The science of this age demands more reliable authority than that

of the Swedish seer. But to the main point of my criticism. Dr. Evans writes: "According to this universal law every diseased condition of the body must have its cause in some wrong mental state; for there is nothing in the body that is not first in the mind." Now (as with the other writers) we are by no means disposed to de-ny that the mind has a powerful influence in liseases, especially of a functional character; but to make such a aweeping declaration as the above quoted, is only an illustration of the false and incautious reasoning of the said "callow philosophers," now becoming so numerous and assuming the roll of teachers before they have taught themselves.

Is there any need of enlarging on the absurdity of such a declaration: "Nothing in the body not first in the mind?" Let us aptly illustrate: On day before yesterday in leaping a narrow icy stream, one foot of the writer slipped on alighting, and penetrated to some depth in the snowy current. Conscious of no injury except a saturated boot, I continued my walk; but on returning home and exchanging for a dryer covering, a slight sprain was discovered on the front part of the foot that developed into a swollen and somewhat painful condition, that will require, perhaps, several days of action by the unconscious powers of the physical system to remove. Will our astate philosopher contend that this slight unperceived lesion of the sinews of the foot was made upon the mind, or will be admit the truth, that it was made upwill he admit the truth, that it was made upon the sinews themselves by the over-strain
thrown upon them in slipping? The unconscious powers of the body may have known it
at the time (so to speak), but the mind, the
conscious intellect, did not realize it until
these unconscious life powers or laws had ordered rest and repairs, and commented operations by instituting a pain and soreness
that compelled obedience.

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to Dr. Evans? If so, let him turn his attention to the discovery of some method of extracting mental virus from the bovine animal to inoculate the minds of the people exposed. A word to the wise is sufficient. This false and sweeping statement needs careful revision and reformulation before science will adopt it as her own.

I beg these remarks may not lead off into defense by the use of the metaphysical jargon that all material things are but the expression of mind, etc. Our limited powers need a plain classification between the physical and the mental and the spiritual. We can reason upon them best and most practically by classing them as separate. Instead, then, of inoculating us with mental virus from the cow, let us all be inoculated with common sense enough to distinguish between diseases resulting to a physical system from physical causes and the many other diseases with which mental conditions are ofttimes intimately connected. J. G. JACKSON.



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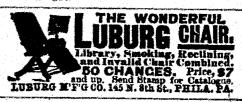
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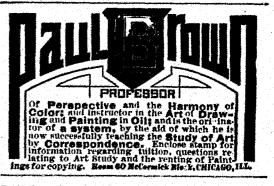
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