

VOL. XXXIX.

CHICAGO, FEBRUARY 13, 1886.

Readers of the JOURNAL are especially requested to zeno in items of news. Bon'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 organ-tization of new Societies or the condition of oil ones; movements of lecturers and mediums, interesting inci-dents of spirit communion, and well authenticated ac-counts of spirit phenomenia are always in place and will be published as soon as possible.

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was patching a morning gown with a piece of bed-ticking till it resembled Jacob's coat of many colors. The third officer and myself were enjoying the luxury of a smoke (of tea) prognosticating what the morrow might bring forth, when suddenly Mrs. H. sprang up and cried "I hear a gun," and in a few moments a native came running to me say-ing "schoner come and Bum Bum." But hearing no more I concluded it was all im-agination; so lay down to sleep to wait for the coming morn. It came, and with it came a drizzling rain and hot, sultry weather, and the prospect seemed gloomy even though as-sistance might be near, for a dense fog sur-rounded the island, so thick that the reef could not be seen and only a cable's distance away. No cocconnuts had hear hear for be the

and sailed with the Captain in the schooner. The within facts are true ones, and I leave the reader to judge if the spirit of the de-parted Libogen spoke truly or not-Q.J.H., in Portland Transcript.

THE SPIRIT LAND.

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

[Farge, Dakota, Republican.] In speaking of the Storey will case, you re-fer to the fact that Mr. Storey, having inves-tigated the subject of Spiritualism, atter de-nouncing it, became an ardent Spiritualist. A few years ago a college professor, well known throughout the West, became much wrought up over the subject of Spiritualism and determined to prepare a lectare proving its falsity. After spending some days at his work, he began to realize how Hitle he knew of the subject and cast about for light. He made a trip from western Minnesota to Chi-cago 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 pur-pose was to do humanity a justice. In an omnibus, on the way to a hotel, he inquired of a gentleman by his side concerning medi-ums, 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 fail into sume 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 him SIXTY-NINE DISTINCT TESTS, [Fargo, Dakota, Republi

He will learn that where evil is there evil influences congregate, and if of a suscepti-ble nature he will learn to avoid evil associ-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 inexhanstible 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

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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 lears 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 ev-ery 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 fol-lows their advice because he believes it to come from spirits, he would land where the speculator would lähd who would buy or sell options upon,the advice of evry street gam-in with whom he comes in contact. There is an intelligent force within every human be-led by the days of old, where two or threes are gathered together in His name, there will the spirit be to bless. Sought not from mere curicely, compt not for worldly gain, but as the true. Christian seeks his closet to confess to himself or to his God, as he chooses to look at it, and ask divine help and divine guid-ance, so the spirit may now be sought, and relief will surely come. As in the days of old, angels ascend and descend upon the lad-der which Jacob in his vision saw ascending from earth to heaven; and that ladter may find a resting place IN EVENT THER HEART.. There are millions of Soiritualists who have

Ind a resting place IN EVENT TRUE HEART.. There are millions of Spiritualists who have seen and know, and though you were to čru-cify and stone them yon 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 Spiritual-ism is as strong and stariling as the evidence of Christianity. While denoming Spiritu-alists 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 sub-ject, in every household where peace and har-mong dwell will be found the means. The fortune-tellers aud advertising mediums who play upon the susceptible for pay are almost invariably frands, 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, Chi-cago, and they may occasionally be found throughout the country. Thelieve in God and the angels and have seen nothing in grenine Spiritualism that cannot walk hand in hand with Christianity.

RELIGIO-PHILOSOPHICAL JOURNAL.

HEAVEN.

What Is It, and Where Located!

THE TESTIMONY OF SPIRITUALISM. And what have the returning spirite 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, be-cause the more favored once think it beneath their dignity to submit themselves. The consequence is that there are few scientific discourses given, the burden of the spirite' 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 medi-ums information of the locality and con-terretion of the Spiritworld has hear comthem in time. But through various medi-ums information of the locality and con-struction of the Spirit-world has been com-municated, which may be summed up as fol-lows:

straction of the Spirit world has been com-municated, which may be summed up as fol-lows: There is being continually given off from our earth a fine etherealized or spiritualized substance op matter, which is so fine in its inture that our senses are unable to perceive it. Every animal from man down to the orawing insect at our feet; every tree, flower, 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 individ-ual part in the work. Not a year, month, or dy passes but vast supplies are eliminated from the earth and eant on its upward mis-sion; a continuous stream is being given off, which ascends until it reaches an alittude of its own spiritual density, when by the law of gravity it is arrested, and forms a "zone of about 180° 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 matter, but vasily refined or spiritualiz-d, and one but spiritual senses whose or rank register in a dits scenel, topograph-leal and vegetative forms partake of the same refined, spiritualized material world about 60° on each side of the equator." This zone is as subject to law as the earth itself. It is not is priritual senses whose or ran perceive them; and its scenel, topograph-leal and vegetative forms partake of the same refined, spiritualized material world earth which for lovelines, refinement, and artistic beauty we can refer to in order to conver to yoor minds anything like an dequate idee of the equisito beauty and artistic beauty we can refer to in order flow ends, and your weat lovely, your most-re-fined and artistic productions are gross and hardequate idee of the equisito beauty and hardequate idee of the equi

most, from the nature of things, be the ease, because the öner the material the finer the production. The refining and spiritualizing process ceases not here. The laws of nature are in-cessinity 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 ascendy yet another stage until another spiritual zone is formed; and from this zone is elaborated yet a third. If the first zone is so exceedingly more re-fined and spiritualized than the earth, so that not even its, best productions can be held up as comparisons, what must be the state of purfection, loveliness, and expulsite, 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 he loveliness and beauty of these spiritual homes.

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higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit eircles there may be a large company of spiritan visitants, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and sill be speaking the truth to the best of its ability. But the higher can always see the lower.

ahlity. But the higher can always see the lower. 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 spirit-ual. There is no worn-out casket to shuffle off and leave behind. The change is gradual. Even with us, who are inhabiting the dens-est bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cul-tivating the virtues and a judicious selec-tion of food. In this process the finer ele-monts are used, and the grosser eliminated and got rid of. So it is with them: by culti-vating their better and higher nature they gradually eliminate the gross elements of their 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 being. The third and highest zone of this earth is

their being. 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 USE OF EARTH-LIFE. The earth is the schoolhouse in which the solide powers that control its earthly tene-ment, the body, which it must achieve are it is individualized, and subored in the subile powers that control its earthly tene-ment, the body, which it must achieve are it is idmitted to more important tasks and duffes. Like a little child in its drat efforts to walk, there are many stumblings, bruis es, pains and failures, mistakes and regretis; and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and nerrer rise to a higher Edfowi-edge and perception of its birth-tight, and divine nature. But, though it takes ages to accomplish it, the awakening ultimately wili-take place. None are load or bandoned. After the remorse of a misspent life has done is work of spiritual purification, and aftigh-er aspiration has taken possession of it, and learns to live and labor for others instead of shigher conditions, where the desires and as-pirations of its awakened nature may be ariter failure has at last ended in success, and rew hope is born within the breast of the congutor, it gradually rises above its form-er state and conditions, and as it divests it-shigher conditions, where the desires and as-pirations of its awakened nature may be aritions of its awakened nature may be aritions of its nore exoled life, and thus progresses mill it be-comes workly to be admitted to the second aro entered upon. Nobler achievements in-her the reforming and developing process is repeated on a more advanced learned, and if rises superior to the earth and its multi-forces, it is gathered home to divent and its increasing powers, and ultimately it rises to the third. Here, again, the physical. It is here schooled in the ways of deforman until it has acquired such wis-ding and majesty of being that it is capable in the abore and pleasures. Every freeh achievement does but open ont still greater in the bosom and strength of

SUNDAY PAPERS.

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-PHILOSOPHICAL J Imaynot realize the fact, but it is neverthe-less true, that the press has quite as god a civim to ceneorship as they pulpit. The pul-pit has a perfect right to attack the press, but the press has more than earned the right towatch the pulpit, and 1/ the question of their relative merits is raised the press will probably not be slow to discuss the matter. At the presen time, the Journal refers to this without especial feeling, and simply de-precates the creation of an issne, which, in the nature of things, can only end in extend-ing the influence of the daily paper. More to us be all title frank. What do these gentlemen mean? The proceedings of the Minister's Alliance published in the Journal this morning, were furnished to the press by an official of that organization. It is pub-lished 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 fail on its mer-monalizer in society, why do these gentlemen-mean enorging were the class down your ser-monalizer in society, why do these gentlemen-monalizer in society end the solution the age is any endities of that columns and place their moral sayings side by side with "hangings, rapes, elopements," etc." — Do the Sabbath day. Did you ever ob-ject 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 meu who work on Sun-day and the sgine your eloquence out of such a profane print? Do you know that your words are placed in type by meu who work on Sun-day and the sgine your eloquence out of such a profane print? Do you know that your words are placed in type by meu who work on Sun-day and the Sunday paper than the ministry and the Sunday edition is not exempted. Just look over the field a little before you en-tion to announce that the Sunday paper must *O*? s discussion. Are you in a condi-ounce that the Sunday paper must tion to anno

go? It is not necessary now to allude to the fanny 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, 1886.

(Reported for the Religio-Philosophical Journal.)

1886. (Reported for the Religio-Philosophical Journal.) Our subject this evening would require a series of lectures instead of forty minutes, but as we leach by suggestion rather than by full elucidation, you can carry out our thoughts for yourselves. Mediumship im-plies a trinity of powers, the control, the ve-hicle and the recipient. As the ether is the medium for the sun's rays, and the atmos-phere the medium for light and sound, so through this inner conscionness 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 from time immemorial; and every race has experienced its workings. Borates was the crystal fountain of a spir-tiaught and humble, he wielded an immense power, and his influence is unparalleled. He had no fixed place, po school; yeth e stands to day above every other school, and his eys-tem of philosophy. Is yet to be surpassed. Whence came this wondrous power? What was the source of his information? Socrates was the source of this information? Socrates who used this pretext to get rid of him on ac-count of his attacks on shame, he appeared before him when he needed light, and who wared thim when he was about to do wrong. When charged with impleties by his enemies. This was almost five from the effort. Socrates taught practical precepts, and brought philosophy from heaven to darth. This was almost five from devents defort had not wared him immeriality of the soul. Even to day we feel that his inspira-tion are fresh, for there is one poculistive of the soul, then effort here is no perception. This was almost five hundred years before the insport of his mediumship was a higher morial standard and the immeriality of the soul. Even to day we feel that his inspira-tions are fresh, for ther

errules 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 antici-pation of what will be the universal quality. It is an unveiling of the spiritual sight, an opening of the spiritual ear, and an unfold-ing of our susceptibility to spiritual impre-sions.

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OURNAL. clear evidence that he was inspired. To a race of idolators he made known the exist-ence of one God, and gave them a higher and clearer idea of Him. Though ignorant and low-born he was a medium for higher intel-ligences; and their influence was as truly manifested in him as in Jenus. 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 ev-idence of the intervention of spirits. Medi-ourship is the source of those floods of light, which burst forth from time to time. Luther and even Calvin were influenced by the invis-tibles. So were Weeley 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 apostolifo suc-cession or is the common inheritance of all humanity. — Bpirit power has volced itself in countless way 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 in-intervent to earth; and Christ proclaimed the numanity. — Are we so blind that we cannot see its im-port to or own age? It unites all realignes, its a criteration of the precepts of Christ. The great itschers were all guid-ded yspirits. The great itschers were all guid-ed promes intervention of the precepts of Christ. These great teachers were all guid-they foundations of Europe to a new world, was himself ide by an invisible inteiligence. No great liceovery is made but some one ac-kon great discovery is made but some one ac-kon great discovery is made but some one ac-kon great discovery is made but some one ac-kon we allow of Europe to a new world, was himself ide by an invisible inteiligence. No great discovery is made but some one ac-kon great

The church waits for inspiration, yet re-ceives it not. But the church does not rep-

are light. The church waits for inspiration, yet re-ceives it not. But the church does not rep-recent humanity. The universal spirit choos-es mediums from all classes, oftentimes be-stowing upon babes and the untaught the crown of intelligence. George Eliot said that her best work was done by a "not me." An-drew Jackson Davis acknowledges the aid that he received from spirits; aud Emerson realized the nearness of the spirit-world, and that he owed to it his inspiration. Poets, dreamers, philosophers and scientists ac-knowledge that they receive light from in-visible 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 roll-ed from the sepulchre, and the heart-broken are consoled. It is the secret of svery new hope; and it is possible to all humanity. Life grows in beauty, sublinity and love through its infinence. Through your own organization you can obtain eternal riches. Mediumship blends the two spheres, and ce-ments all, visible and invisible. It wnlocks it sube anty, or this life; and on it is based life eternal.

MIXED INSPIRATIONS.

BY H. H. BROWN.

To the Editor of the Relige Philosophical Journal. I have found so exceelient a passage in re-gard to inspiration (as the term is used among Spiritualists: Revelation among the-ologians:) that since it throws much light on a point so many Spiritualists do not under-stand, or where they will not discriminate; i. e. between the thought of the communi-cating intelligence and the thought and the words of the medium, that I have quoted it for the JOURAL. It is also a pertinent rebuke to these theologians who will not apply the same methods of careful analysis to the rev-elations 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, unadul-terated by the personality of the modium, was impossible, even when under the most com-plete entrancement. Yet, while we know this and can discriminate, it is (as Prof. Im-mer says, in substance) unjust and unadmis-able to attempt to separate.

ibis and can discriminate. it is (as Prof. Im-mer says, in substance) unjust and unadmis-able to attempt to separate. The passage is from "Hermanentics of the New Testament," by Dr. Immer, Professor of Theology in the University of Berne Trans-lated from the German by Albert H. Newman, published at Andover, Mass., by Warren T. Draper.] An orthodox work, used as a text-book in Andover and other Theological Schools. The passage quoted is found in sec-tion 15, pages 25 and 25: "By revelation we understand not only such traths as the receiver, correctly of In-correctly, regards as supernatural; but rather

missible." Another fact is worth noticing, in connec-tion with the quoted passage, and, indeed, with the whole book, and that is, theffreedom, foleration, that distinguishes Orthodory in Europe.in contrast with that of America. It also shows us that, while there have been con-ctant attacks upon the realm of dogmatic

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theology from without, from the time of the series 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 Frof. Immer. Other brief quotations will serve perhaps better than the one quoted, to show this spir-fit: "Nothing is more certain than that the Apotolic Episties were written, not in order to found churches, but to confirm them in Christian faith and life. * The Gospels which arcse somewhat later ministered to a mediate and more far-seeing need. Gradu-ally were the immediate witnesses passing from the stage, etc. * A proof how little the Aposites dreamed that their writings, after centuries, would be honored as sacred books, is the circumstance that the auto-graphs of the New Testament authors were lost so early that even the most ancient Fath-ers betray no knowledge of them. * A the dirst inspiration was ascribed only to Old Testament writings; not till a later period, especially after the uniting of the New Test-ament into a sacred collection, was inspira-tion likewise extended to it." [pp. 18, 19 and 23.]

Universalism.

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As the Universalism of Murray—the father of Universalism, as he was styled—began in a distinct rejection of an eternal hell, so very advance in modern thought, every dis-covery of the true reading of the original Berliptures has been in the same direction. And there has never appeared a more potent fac-tor in the final and complete rejection of the Bible, both of the Ottvand New Testa-ments. The public and wolfd wide confes-sion that the church has been mistaken in translating the words sheel and hades by the distorted word hell, which is involved in the intranslating the words sheel and hades by the distorted word hell, which is involved in the or cause convinced the world that the door if ue of an en diese, burning hell is a fiction, and, as usual, given an immense impétus to Universalism. It has helped to unsyttle the minds of preachers and people on that aub-ied wore formerly firm in their opin-ions, and religious people of every creed are now at a loss what to believe on the subject. Multitudes who dare not confees it even to themselves are at heart out and out Univer-salists. Both pulpit and pew are filled with them, and very rarely does the most acute listener mon on hell? He tells us that Mr. Weeley was truly the father of Methodism. Why don't the Bishop preach the doctrine of fut-tre punishment as did John Weeley? In his sermon on the Great Assize, he says: "The wicked meanlime shall be turned into hell (sheol), even all 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 an-gels, where they will gnaw their tongues for haugh they fath our ing with brimstone originally prepared for the devil and his an-gels, where they will gnaw their forge sheard. Will continually devour them. There they have no rest day nor night, but the smoke of their torment ascredieth forever and ever. For their worm dieth not, and their fire is not quenched." If this was ever true, as anging where they will the work

Prof. Dana on "Evolution."

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

Spring From a Monkey. Prof. J. D. Dana, Yale's famous geologist, gave his second lecture on "Evolution" in Prabody Museum, New Haven, CL. Jan. 23rd. It was largely attended. Among other things the lecturer said: "It is impossible to ascer-tain surrely bow 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 dis-tinct declaration of the creation of species except the last creation—that of man. The development theory may therefore be bas-d 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 ald of Nature in evola-tion which it would not be able to accomplish itself. Evolution was a development in any case, and must have been the work of an in-finite 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 nevech has gills or passee through in any respect a flaby "state, but it has a tail similiar 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 tion 15, pages 25 and 25:
 By revelation we understand not solvy may therefore be been done the solve the sector may find that man sprains from a noreky and species parity such thoughts as in the life of the in an sprains from a norkey and species correctly, regards as supernatural; but rather parity such thoughts as in the life of the in an sprains from a norkey and species changed to different species. There is no reason to believe that its all-powerful God would not come to the all of Nature in evolution which are fact.
 worth, produce an enlightening and inspiring effect; in one word, ideas which are fact.
 mar exprains an antipy such events as, full of a distinguish, indeed, between revelation and the record of revelation.
 to distinguish, indeed, between revelation and the record of revelation.
 to distinguish, indeed, between revelation is therefore, never merely and and the record of promulgation is riker to revelation is interefore, never merely and purely an orgun, but as be is rooted in his as at all similar in every other respect to the heat as the station and temporal views and interests, so also is he concerned, both actively and passively or revealing spirit. So much human limit of the statistic always are column in the solut of the even and the poung in the solut of the sole of the revealing spirit. So much human limit to is underlayed at the solut of the sole of device in the interests in the human, through the divine, the samethor of the reveal destrimined bedily form, and the human, through the divine, its samethor the solut of the sole of the sector is solves to the sinder passible.
 Another fast is worth, noticing, in connection while the quoted passage, and, indeed in the with the quoted passage, and, indeed in the with the duoted passage, and, indeed in the work of the solve of the state is worth noticing.

Horsford's Acid Phosphate.

IN NIGHT SWEATS AND PROSTRATION. Dr. R. STUDHALTER, St. Louis, Mo., says: "I have used it in dyppenda, nervous prostra-tion, and in night sweats, with very good re-suits."

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, Pear not, fail not, light will lead us Yet in safety to our homes.

Firmly stand, though sprens lure us, Firmly stand, though sprens lure us, Firmly stand, though falsehood rall, Holding justice, truth and mercy. Die we may bat chanot fail. Fail: the may bat chanot fail. Fail: the language of the slave; Firmly stand, till duty beckons. Ouward, then, even to the grave. —Frances Dana Gage.

MISCELLANEOUS.

Among the exhibitors at the Boyal Acade-my this year, are the daughter and the wife of the distinguished artist, Alma Tadema.

of the distinguished artist, Aima Tadema. The India Journal reports that a maga-sine started twenty years ago in the interest of female education, has the last number en-tirely 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 post. Her first patent was for a fruit-jar, and a dozen others have followed. Her poems are inimitabledin spirit and harmo-ny, but above the taste of the multitude. Miss Jones is always in delicate health, but has that energy and faith which gains success. Milwankee, Wisconsin, has produced a re-

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

sixteen, has just published a pretty piece of music. The Cooking School of Milwaukee, under the taltion of Miss E. M. Hammond, a gradu-ate 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—ao much more needed than fine cooking—ao much more needed than fine cooking—ao much more needed than fine cooking—ao much 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 ink-stands for marine, office, bank and govern-ment service. They are made in thirteen adifferent styles. This lady has a "large busi-ness under her direction, and cleared thous-ands 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 Haifa, Syria, announces

of business, as well as in the home duties. A dispatch from Haifa, Syria, announces the death of Mrs. Lawrence Oliphant. Mrs. Oliphant, who was formerly, Miss. Octaria L' Strange, will be remembéred in America as a fervent believer, with her husband, in the-religious community called the "Brothers of New Life," founded under the inspira-tion and on the doctrines of Mr. Harris. Two years ago. Mrs. Oliphant.wrote a book of pe-culiar religious doctrines, dated from Mount Carmel.

collar religious doctrines, dated from Mount Carmel. At the late tenth congress of the Episcopal Church in New Haven, Conn., the topic, " Dea-conerses and-Sisterhoods," was discussed. Deacoresses in the Episcopal church, it was explained, are women who are active in char-tiable missionary and parish labors. Sister-hoods 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. Migh 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 ing Affother asserted that "there is historic and biblical authority for these classes of workers. The most moded and consplexious question now about sisterhoods or about dea-tor indicates for the order of deaconesses, is the question of vows. "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 irreated entirely like childrens, as they have always been, in a great proportion of churches. Woma's work is always accep-table; her individuality is not.

The following account of a society in Lon-don, is a good model for woman who desire to help their sex in clies 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 Employ-ment 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 employmant department of the admirable institution in Boston—the Woman's Educa-tional and Industrial Union. The London society is limited to the training and employ-ment of women in Industrial pursuits. In the past year, sixty-four candidates have ob-tained nermanent employment, and nicety-The part year, stary our cauntates have ou-tained permanent employment, and ninety-four have begun to learn some business, un-der 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-carring and wood-engraving." "Plan-tracking.

and a second second

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

"Printing." The following, from the Detroit Times, de-scribes how a home can be made by two wo-men who unite for that purpose, and find comfort, warmib, 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 blosson like the rose. The story is told under the tille of mover wow wown knew norms.

HOW TWO WOMEN KEEP HOUSE. One is a dressmaker, the other is a book-kreeper, the latter from a confortable court. New Tork.) This monthly contains the new-try home. For a year she endured life in a foording-house at four dollars a week for fancy work, needlework, embroidery, etc.

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 "ford the expense of a fire in the ". mings, so that they could sew, read o. at undisturbed. The dressmaker consenting, the two set out to find a room sulled 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 cale, as an experiment. They scrimped on their summer hats and dresses and bought a second-hand parlor cook-store 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 book-keeper 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 suf-flees to put their small domain in order, and the evening is spent in reading, rest or .re-retation. Gradmally their rooms have assum-ed a cosy, homelike aspect, the dressmaker has bonght a sewing machine, the bookkeeper a writing desk, their food is o't setter quality at one-half the cost, and they 'arewestly hap-pler in every way. It is two years since they entered into this useful and friendly partners while. ship.

Partial List of Magazines for February.

Partial List of Magazines for February. THE CENTURY MAGAZINE. (The Century Co., New York.) Attention is called by the pub-lishers to the varied contents of the mild winter 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 be-fore the Wilderness battle, accompanies the article. Anecdotes of McCleilan's Bravery, by one of his officers, lends additional inter-est to the war-time portrait of McCleilan, which is the frontisplece of the number. An-toine 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, is the subject of the fifth paper on Recent American drethieture. In fetion there are the open-ing chapters of Mr. Howell's new story, The Minister's Charge, and the foorth part of John Bodewin's Testimony. The short 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; Bad-minton, 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 En-gland and America in Among the Law-mak-ers. 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 Fanntle-roy. Personally Conducts, and Afronnd the Bay of Naples, are all entertaining, and there is much more that is good, including verses and pictures.

THE POPULAR SCIENCE MONTHLY. (D. Apple-ton & Co., New York.) The Popular Science Monthly for February offers many papers of meril on topies of current interest. The Im-progenet of East River and Hell Gate, is an historical and descriptive paper. The Inter-preters of Genesis and the Interpreters of na tricle by Mr. Gladstone, Mr. Henry James Ten Eyck haran important essay, Recent Experiments in State Taration. Bishop's Ring around the Sun, describes a curious so-lar phenomenon. Other articles are, Influ-ence of Inventions upon Civilization, The Masket 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 bio-graphical sketches, with accompanying, por-traite.

miscellaneous character, are given two biographical skejches, with accompanyling, portraits.
 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. Hurley is represented by a paper, The Interpreters of Genesis 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 suggestive paper on Love's Labor Lost, and a criticism on Superfine English. The magazine has also its usual supply of readable and suggestive short papers.
 WIDE AWAKE. (D. Lothrop & Co., Boston.) In this month's Wide Awake are excellent short stories, pictures, valuable articles and poems. The frontispice Illustrates a piece of miscal verse. Adelightic Kentucky story follows. Next comes a story of Indian times in New Hampshire. Saved by a Kite, is arthrilling story of the Newfoundiand coast. Edyal Grifs and Royal Courts, treats of the Spanish Court. Mrs. Freemont writes of Louis Napoleon. Antograph Hunting and Antographs, rives some amusing experiences. There are interesting story of the Spanish Hunting and Antographs, rive some amusing experiences. There are interesting store to Note of Curt. Contents: Precent Aspect of Religon and Theology in Germany; Freedom's Markyr, The Universe Work of Art; Channing and Garisen; Allen's "Continuity of Christian Thought', Editor's Note-Book; Review of Curtent Literature.
 MIND IN NATCHE (Chicago.) Mind is Nature torifates information regarding psychica; and the sheat indicate the medical bearings on disease and health. The contents for Sentary are unshally sitractive.
 Bartonon. (18 Sprees ti., New York.) Contents: Matteris Note Sonte shoat yor is hout the store t

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

RELIGIO-PHILOSOPHICAL JOURNAL,

THE SIDEREAL MESSENGER. (W. W. Payne, forthfield, Minn.) Contents: To Compute the lements of Meteoric Orbits; The Comets of 885; Nova of Andromeda; Solar Eclipse of 886; Editorial Notes.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: Washington Irving; An Episode on the⁴Mrkanas; 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 schools a monthly.

monthly. MISCELLANEOUS NOTES AND QUERIES. (Man-chester, N. H.) Questions in History, Folk-Lore, Mathematics, Mysticism, Art and Sci-ence, fill the page 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. Holbrock, M. D., New York.) The usual amount of good reading matter is contained in this issue. OUR ALTLE ONES AND THE NUESER. (Bos-

OUR LITTLE ONES AND THE NURSERY. (Bos ton.) The little ones will find much to amus them in this month's issue.

New Books Received./

SCIENTIFIC THEISM. By Francis Ellingwood Abbot, Ph. D. Boston: Little, Brown & Co, Price \$200.

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

Price, gill 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., 1500. By War. Heary Burr. Washington: Published by the Author. Price, 25 cents.

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To foster a nobler spirit and quickeer a higher purp in the society and in the individual; dge for imorance, right for wrong, trut reedom for slaver, character for crees stry, love for hate, humanitarianism fo then to universal ends for absorption 1 superstition. holicity for bla

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CHICAGO, ILL., Saturday, February 13, 1886. Universalism -- What It Has Done and Can Do.

In a late number of The Universalist is a on 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 Universatism has done, as it openthe way for suggestion in regard to a great work opening before them, and the other libnominations. The preacher writes as follows:

oral denominations. The preacher writes as follows: The Universalist church has thus done its noblest work, in removing from the human mind, in all churches, that awful dread of an infinite tyrant who tortured his victims in endices wrath in the flames of a burning lake of the and brinstone, without the remotent possibility of release, or mitigation of the most intense and dreadful anguish, throughout all the ages of a never-ending elsenity, without any new site of the second state second state of the second state second state as the second state of the second state of the second state of the second state second state second state as the second state of the second state of the second state of the second state s

This work has done great good, and it still

is on, but new occasion's teach new duties ose 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 ad realm come back to us? Is there Soul of Things, an Infinite Mind, or only law and force? What shall come in place of the old faith in the infailible Bible, the miraculous Christ, the mystical atonement? What proof of immortality Shall come to the growing hest who are not convinced by the old cal 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, espespirit manifestations, and education, espe-cially for the pulpit and the healing art, will soon be held as pitifully incomplete without such study. We must know mind is 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.

outward eyes. Not only mpat we realize in what strong and subtle ways we help and inspire each other in the body on earth, but how our triends from the higher life can help and in-gire welcome recognition of their real pres-ence. 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 spiritual experiences which are not miracu-lous but natural, and like khose of our own day.

"The man Christ Jeens," eminent in beau-of life, in wealth of spiritual intuition, a far consecration to truth, had rare clair-

voyant and magnetic power. He sent out the twelve apostles, " 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 opens; when the outward ear is scaled. eye opens; when the outward ear is sealed the clairaudient or spiritual hearing awak ens. At last we reach to the great fact of the co-existence of the material and spiritual bodies in this life, their separation a death, and the continued and endle ss organi 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 beauti ful facts of spirit presence, life on earth and in heaven interblend naturally; the intuitive and inspired words of Paul on the spiritua body become truths established by spiritual

science; we are strong against materialism and can recognize the alt-moving Spirit. This range of thought and study is th 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 or a miraculous salvation by Christ's Bibl atonement, and must have other proofs of nan's immortality; other foundations for spiritual life and religious ideas; other and nore vital inspiration for the work of our own time. It is useless folly "to put new wine into old bottles." A spiritual philoso phy, faith in the soul, study of man's inner , 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

fore it "This is life eternal," full of glory and ower in this world as in all worlds. Pas this by on the other side, and the chill of agdoubt, the torpor of stifling conserve nosti tism, and the dwarfing narrowness of a fals 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 Wheel-ing. For two weeks the excitement has been wing 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 th credulity 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 mys terious occurrences have been in progress fo some length of time. Two weeks ago a little girl, aged eleven years, and a daughter of Mr. M. J. Huff, was taken sick at her father's residence, two miles from Sand Hill, or 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 appar-ently 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 un-able to overcome. When these spasms be egentler an ineffable smile overspreads the little girl's face, and she raises her hand and extends it as if to shake hands with friend, and her fingers clasp aud unclasp, as if she really felt the grasp of a hand of flesh This is followed by embraces, as if she held in her arms a babe, and the invisible object of her affections is kissed repeatedly. After this she laughs softly to herself, as though in conversation with invisible friends, or gazing upon some pleasing scene. The sight of one of these spells, all of which are more or less alike, is described as affecting in th extreme, and the numerous visitors who have been attracted to Mr. Huff's house out of cu

riosity leave awe stricken and amazed. Oc-casionally, instead of coming to after one of these strange spells, the child becomes calm, t to recover, and partially open seeming ab her eyes, which are unusually clear, but only to sink again into a comatose state, upon the pathetic sights are.witnes

Though, as before stated, over two weeks sion or trance, she has in that time eater 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 fourth year the child has been a cripple and of feeble health, yet now she is unusually or recole heatin, yet now she is unushing strong, her muscles eleming 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 celling at full length. At such times she calls out to those around her in the most eager voice:

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

om do you want me to catch?" "Those people!" she said. "Those people, lon'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, too?

This last sentence she often repeats. There is no reason to suspect the child of deliberately acting a part. That hypothesis is un-tenable. She can not read, and, being a cripple, has gone but little, if at all, fr 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 must look beyond this life; the voic within impels them to do so. They catch some golden gleams, too, of the light that is spreading from the great spiritual movement four 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 ays:

Christians, knowing each other in this world, and related by the tender ties of affection, have often aaked whether, being separated by death, they will know each other and be reunited in heaven, and, il so, whether they will have the feelings toward each other which they had in time. The question mani-feely lies beyond the merely natural range of our present intelligence. les beyond t intelligen

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

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 Peler, of John, and, indeed, of all persons who, from this world, have gone to heaven. The same ruth apples with equal force to those who have so lived here as to lose their souls here-after....

Heaven is a social community of spirits: Henven is the world of perfect love, and is made p in part of loving spirits that knew and loved each ther on earth.

up in part of loving spirits that know and loved each other on earth. Heaven will re-establish, as between "kindred minds," the fellowship which death interrupted, and which seemed to have been lost thereby... Ohi how and 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 elernal night would then rest upon that we have hope to meet them again. The deep dark-ness of elernal night would then rest upon that who have no hope. Bather than accept this conclusion, let us take even the feeblet hint of the reverse, and invest it with all the reality of a demonstrated truth. If were better to cherish the flusion, 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 cher-ishillusions-truth shines brighter and never fades, and the future life of man is real. But he closes in this sadder strain, with only

ne 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 them. Those who are gone—now silent, sending back no utterance to us from the skies, never re-turning 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, to renew our fellowship with them in a better and happler 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 njunction and "add to our faith knowledge," that they do come back and speak to us. How precions 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 five on earth, to the front. It is teaching'men, women and children that they cannot afford to be untrathful, unjust, selfish and unkind to each other; for the reason that they are constantly in the sight of beloved friends, who have been, and still are, working for the happiness of the human family. Morality, it holds, is just, upright conduct, and is the only practical basis for growth and the ex-pression of consistent and natural religion. It will hold moral, religious and social meetings, that our lives may be more complete, beneficial to each other and in accord with the great fact of immortality. It will pro-vide, according to its resources, the best pos-sible 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 conclusion of which the same strange and free from antagonistic discussion, and such tests of spirit power and teaching as the me-diums present may give, and singing. All persons in harmony with this work are in-vited to become members."

Mrs. Mary E. Van Horn writes as follo Mrs. Mary E. van Horn writes as follows from Milwaukes, Wis., Feb. 2ad: Mrs. B. C. Simpson of Hope, D. T., wrote me yesterday that she would be with me Thursday the 4th inst. I think most likely she will visit Chi-cago 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 mediuma-the former as a clairrowant medium and Mrs. the 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.

Off for California.

After nearly four months' confinement the Editor-in-Chief has so far recovered as to b able to travel. With his wife and daughter he starts for Los Angeles, Cal., this week. He earneetly 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 convales ence, 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 emphati cally 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 cancel ling 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 canno 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 ca, Minn. It occurred during the last Wa week in January. Mrs. C. C. Clagborn 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, recent ly in counsel, confirmed this prognosis. On donday night the patient was worse. day she was slightly improved, but unable to turn herself in bed, and required .assistanc 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 anwered 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 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 obedi-ence 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, but all pain had vanished. Shortly after, her husband returned, and she exhibited her new-found strength by arising in his pres ence 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 rapid ly returning, and her every appearance that of rapid convalescence.

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

city, one of the most index of this 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 glori-fied; 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 burshi coremony. The soul is not the life which we have in common with the ortice and the veg-etable. 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 microscops or teles-cope? 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 extract as follows: 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 spirit-

ual philosophy, the vital sense of the life be yond. Such preaching shows the subtle and far reaching influence of the spiritual move ment. Not in vain are the joint labors o spirits from the higher life and spirits class in mortal forms on earth. The old wall own, the view enlarges, the soul as serts itself. Let us take courage and do ou part. . Verily it is true that

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

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

FEBRUARY 13, 1886.

GENERAL ITEMS.

The Society of United Spiritualists will give a Musical and Literary Entertainment t the G. A. R. Hall, 167 Washington St., Feb. 19th. "The Scientific Weather Guide and Calen-

dar 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 correspondent in the Fargo, Dakota, Republican, says that Mrs. O. A. Bishop, 79 South Peoria street, this city, gave him sixty-nine distincttests.

Mrs. E. M. Dole is sojourning 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 method.

The Metropolitan Church for, Humanity. 251 West 23rd st., New York. Services the 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, Treasurer.

Walter Howell lectured twice at C opers-ville, Mich., January 9th and 16th. An Or-chestra from Grand Rapids gave two concerts in connection with his lectures th ere. 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 Plo 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 Car lists 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 all-embracing 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, in-sanity and crime, produced by the sale of intoxicating liquors. All who desire informaa about the purpose of the League,or more full information relating to the National meeting, are requested to address the Secretary. L. Eiwin Dudley, 28 School St., Boston,

Almost every body has heard of the scriptural phrase. "Pute 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 ex-plaining 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 to 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 cathedral and church buildings, strikes one with paniards not only Astablishe Roman Catholicism, but that religion had come to supersede the worship of the Aztece, in villages where the Spanish language was Yet the confiscation of the rich holdings of a most powerful organization is not viewed as an indifferent matter. Catholics 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 Protnna quarters in fine old churches, and Prot-estants seeking a spiritual home are allowed their pick of church buildings by the Gov-erament. Out of \$20,000,000 of property thus unduly seized, the Government appears to have received but slight advantage. The seizure enriched individuals rather than as-sisted in lifting the national debt. 7

RELIGIO²PHILOSOPHICAL JOURNAL.

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 Elocution and Dramatic Art. A new course will commence Thursday, Feb. 11th, at 170 State St., Room 21.

G. H. Brooks is giving splendid satisfac-tion in Atlanta. His lectures are eloquent and logical. The audiences are increasing in numbers and are composed of an intelli-In humoers and are composed or an interin-gent class. His subject last Sunday night, was, "The Moral Influence of Spiritualism; is it superior to Christianity?" The lecture was broad and comprehensive—reaching inwas broad and comprehensive—reaching in-to the philosophical and appealing to the bighest spirituality. Spiritualism was prov-en 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 bight a stored of which will be being night, a report of which will be given next week. Bro. Brooks has been engaged to con-tinue 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 indebted ness and remit for a year in advance.

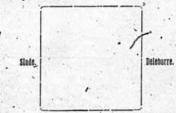
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Specimen copies of the JOURNAL will be sent free to any address.

Report of Interview with Dr. Henry Slade.

Report of Interview with Dr. Henry Slade. (Ambers Papers.) Professor? Zöllner of Leipsic, in a recent work entitied "Transcendental Physics," has given the results of personal investigations upon the varied phenomena of so called Spir-itualism. The medium employed/by Profes-sor Zöllner was an American, the well-known Dr. Slade, and as he is at present Th. Boston and thus easily accessible, a committee of three members of the Senior class held a sit-ting 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 in-vestigate as thoroughly as possible the phe-nomena occurring through him. The room in which we were received was of medium size and was used for a beforom as well as reception room. It was well lighted by large windows and as it was then ten o'clock in the morning were in the broadest day-light. The articles of furniture which con-cerned us were a few ordinary come-sated chairs and a large plain pine table about five feet square. The table was of the sim-plest character and revealed no mechanism of any kind althoogh we turned it upon its side and examined if with the utmost care. The door beneath the table in the foi-lowing manner, leaving the fourth side en-tirely unoccupied.



Marble. Wilder.

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raised his pencil between them, but tho marks of punctuation, quotation, underscor-ing, etc., were given as above. As Sinde announced that he feit a medi-

marks of punctuation, quotation, underscor-log, etc., were given as above. As Sinde announced that he feit a medi-umistic 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 writ-ting delayed but the current appeared to pain Slade far more than usual. He frequently withdrew his hand and showed every indica-tion of pain. Finally the writing was com-pleted 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 ques-tion we wrote, "What was the weather yes-iterday?" The answey was promptig yeen. "I kas very inclement yesterday," which was certainly true. In water to obtain this answer, Slade placed boths, long and short pencil upon the slate and held's beneath the table as before. The long pench was then when then hurded violently across the room. The answer was then written with the shorter pencil.

The answer was then written with the shorter, pencil. To vary the manifestation, Sinde held the slate beneath the table and let go of M, 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 op-posite him to place one hand beneath the table, continuing the chain with the other. He then held the slate as before and some with the remark." Well it's gone." placed his hand back upon the table. After wait-ing 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 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 closed and it was not noticed by the others. We next requested that we might see some of the phenomena described by Professor Zölner, such as tying knots in endiess cords. Let call remarked that these phenomena rarely occurred and then only after a num-ber 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 pen-tionless upon it. A short mark was then made upon the slate, a short pencil laid upon it and cover-ing it, and a long pencil was thrown from the slate on the table to the person opposite is det. While the short pencil was not moved from the mark, showing that the propulsion could not have resulted from jerking the state. To vary the manifestation, Slade held the

pencil.

could not have resulted from jerking the state. 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 man-ner that the slightest muscular contraction would be at once perceived, and sgain form-ed the chair 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 benesth, and yet the entire chair and its occupant were continu-ally visible to both of the others and the slate next beneath the table the message was written. "Can?" do more," and the sitting was finished. The day was very rainy, and in such weather Slade claims that the phe-nomena are much less strong than at other times.

nomena are much less strong than as order, times. We have given this report merely as a de-scription 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 phe-nomena 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-ever skillful. E. B. DELEBARDE, C. F. MARBUE, H. H. WILDER.

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 pro-fessed to see, I inquired, "Do you see any of my friends?" Looking around with a va-cant staré he replied, "No," but pausing a moment said, "Yee, there comes your wife, and she is so excited I doubt whether she can communicate." "Can she tell me anything about home?"

can communicate." "Can she tell me anything about home?" "All well in California," was his reply. "Then," said J, "that is not my wife, for I know it is not so." Jn an excited way he added, "She says Mary is getting well and will be as well as ever in her life."

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, 1953" was numistakably plain. The ladies standing near by, read it alond before I spoke; indeed I avoided speaking, fearing I could not trust my eyes. I was simply amazed. I mentally inquired, "How dit his man know I ever had a wife or a daugh-ter, and that her name was Mary, and that we halled 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 grand-son appeared. The above is all of my own knowle ga-

changed the treatment, rapid convalescence ensued, and in twelve months another grand-son appeared. The above is all of my own knowle'g--every 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 delucion. When Foster was in Washington, with a number of oth-ers, 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 Col-onel told me he was filled with blank amnze-ment on seeing the name of his mother, knowing that no one in Washington there is away. Foster resumed, saying: "And there pomes your law partner, Col. S., who says he has been but a few weeks in spirit life." "When I had become coor enough, "contin-ned Mr. B., "do test the Colonel's presence. I inquired what he did with a document he took from the office when he last left it?" ad-ding. "I have ransaked 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."

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By letter. Distance no obstacle to curve. Those who are able may remit for first letter, \$2.00. Subsequent letters, \$1.00. The Poor, what they can sflord. 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 rec-ommend this Company-to do as they agree, and or-ders intrusted to their care will receive prompt itention.-St. Louis Presbyterian, June 19, 1885. DEAFNESS in CALMEN and CURF, by years. Treated by most of the noted appecialists of months, and since the bandwords of the day with no benefit. Curved Atmaet/ in three months, and since these bandwords of others. by same process. A plan, since the bandwords of there. by same process. A plan, since the bandwords of there. by same process.

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

Glenn's Solphur Nonpheals and beautifies, 256 German Corn Remover killsCorns, Bunions, 256 Hill's Hair and Whisker Dyo-Black & Brown, 500 • Pike's Toothache Drops cure in i Minttle, 260

Business Botices.

HUDSON TUTTLE lectures on subjects pertaining to reneral reform and the science of Spiritualism. At-ends funerals, T-legraphic address, Ceylon, O.; P. b. address, Berlin, Heights, Obio.

SEALED LETTERS answered by R. W. Flint, No. 1323 Broadway, N. Y. Terms: 3C and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

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

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi,St., hear. Puton, irrowKym, N. T. Subday services, 11 a. M. and 745 N. Medium's Meeting 330 P. M. Jakles Ald Society meets every Thursday, 5 to 10 P. M. John Jeffery, President; S. B. Michola, Vice-President; Mus-Luig Beard, Secretary; A. U. Kips, Dreasurer, February-Reversary; A. U. Kips, Dreasurer, Kansas, FATHER TOM AND THE POPE ; Illustrated with the scenes that took place they between is Holiness, Father Tom and the Pyrtly Homekeeper. It a survicure. Braddi and hauds and grow lat. S ent, Fest ald on freeigt of a 50 cent Pastal Note.

The Ladies Aid Society meets every Wednesday atte-at three o'clock at 128 West 43rd Street, New York. at three occurs at 125 men and attent over 1982, The People's Spiritual Meeting of New York (try, convenies every Sundar at 10:30 Å. M. and at 2:30 and 7:30 P. M. at Miller's Arcanum Hall, 54 Union Square. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 22rd S Mrs. T. E. Stryker, services Sunday at 11 a. W. Officers D. Carroll, President; Oliver Russell, Vice President George H. Perios, Socretary; F. S. Maynard, Treasurer,

The Society of United Spiritualists. The Society of United Spiritralists, Chicago, meets each undar at 2 r M, at the Mindisho street Theatre. The error less will equalst of a locture, test, short addresses, and sing at $M_{\rm error}$ (RANDALL, President

Saratoga Springs, N. Y. DBI aways the second state of the second sec



cheap because re family Its Lawyers, Ve Ministers, urers, Sche The AMNONIA

supera of these ecceeding 1060 per week, and us concerned on the cally endowed by such famous personalises at Fattl. Glia stone, here. Hay M. H. Atteen, and makey thereby d m re-ies fame. Avoid quark moversums and away robustanees and general basish by make this scientific and common sing instrument. The control he bappiones and matchaeth-A full History of the ACM NON CA. PHONE WHILE and three to hole mentionian this paper. Address E. V. VERNONT, 216 Fifth Avenue, N.Y.

Poultry Raising. o clears \$200 annually a village lot; refers to r (0 acre poultry farm which she clears \$1,00 nually. How to Dost errs. Price 2 cts. Stamps ta-DANIEL AMBROSE, Pub., S Dear-Add GHOSTLY VISITORS.

JUST PUBLISHED

PRACTICAL

"SPECTRE-STRICKEN."



RELIGIO-PHILOSOPHICAL JOURNAL.

The Cause in San Francisco.

For the Heligio-Philosophical Journal, Can God Forgive Sin? BY WALTER HOWELL.

INFORMATION ON VARIOUS SUBJECTS. For the Beligio Philosoph 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 scenas hunded in ; Comes there a gentle hand unseen, By step or voice unheralded; Still as the light of stars serence Fails that soft hand upon my head.

Toices from the Leople.

No form appears, but I can feel The presence of a thought divine Through all my quickened spirit steal; A regal mind or shadows mine And through my being strives to pour Its inspirations eloquent, Teaching my inner ille to soar Beyond the giowing firmament.

The puises in those mystic fingers, With choral music seem to beat Warm with a mortal love that lingers And epans the guit of Death to meet With one their slightest motions thrill Till dreams of life's bright morning And all my waiting spirit fill With love's undying melodies.

With love's unaying assessment featile as summer's lightest breath Those greetings time and death defy; Ah! love is mightler than Death, For love is finnortality. I know to whom belongs that hand That guidewup soul from other spheres And trust in the glad Summer-land To clasp it through eternal years. B. C. CRANE.

The Moon and its "Shine."

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

T tried to arrange the curtains and bed For the dear little inddle of mine. An you see it now?" "No," he cheerfully said, But I can see its heattiful shine."

Dear baby! his innocent answer I prize. This full of a meaning divine; When the bright things we wish drift away from

ar eyes, not we, too, rejoice in their "shine."

Servanta-How Should They be Treated?

of the Beligio-Phile

But excitor of the Helicity Philosophical Journal: I observed an article in Gae of your numbers re-parding household affairs, and I feel impelled-to gire fave suggravitos. There has been much and and written regarding the difficulty of procuring efficient below for thichen work. Those who have never ever-servet thew upon the subject. Thares had "help" and been "help" myself, and have boarded where I de cocollent opportunities of observing the difficul-ties between maids and mistresses. The great mistake some otherwise intelligent hides make, is to suppose that a working woman must necessarily be an ignorant one, and treat her somen are true ladies, will educated and finelyrear-et, it is such that suffer when forced into the lithcher, suffer agonies unfold that try to heaven for vengeance to society for its tyrannies. Many women - more than are supposed - hars not the di-sorment to know the difference between a truly been day and a girt that cannot read. The woman who works in the kitchen, if a lady, must be shut among the coarse, who ridicule ber fine qualities. Their coarse, who ridicule ber fine eister who is position at low the difference between a truly who works in the kitchen, if a lady, must be shut among the coarse, who ridicule ber fine eister who is position will trannics over ber fine eister who is her intellectual and epiritual superior, with a pre-souther as no one - can imagine, unless experi-tion of the most crue it hay sub-with what out from the society of the eister who is her intellectual and epiritual superior, with a pre-south boom anorg in eistory way. A flower in the bid more true it high sub-nut be shat out from the society of the stigram read-is cannot appreciate ber and they missepresent ber in a study and how the first the sub-strest nut among weeds and the strest read-is the dard. So long as the stigram read-ing this haver, and area of observer the bedom. The work do not feel the binding the signation in the dardre. The intelligen

Letter from Thomas Harding.

litor of the Religio-Phi ophical Jo

have fatter of the Relatio-Finiteschied Journal The accompanying letter will explain liself. I feel assured that the writer, Hon. Joel Tiffany, will oblect in doing as is to direct attention, once more, by the higher truths of Spiritualism, for, valuable as hyrical manifestations must ever be in their proper place, they are really but the A B C of the shore-ment called "Modern Spiritualism," whose end and the is to spiritualize, and consequently elevals, an

The work point of the second property of the second second property second second property second se

drop. From these considerations we conclude that God's laws are natural, whether in the Material or Spiritworld. There cannot, therefore, be such a word. What, then, is sin? We should make a distinction between sin and sinful action. Their relation, 's managons to that which exists between curves' and effect. Out of the heart are the issues of the managons to that which exists between curves' and effect. Out of the heart are the issues of the in-tion affections are pervented, our acts will be sinful. Sin, then, is something within us; a spiritual dis-ease whose effect 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 pervented. It was no doubt this perception of truth which canned the inspired teacher of old to say, "He that hateth his brobher, commiteth murder in his heart." Benove haired, and the sci of murder cannot take place. Additor, says the same teacher, "is of or in the heart" "This view will give a a clearer insight of the ma-ture of sin, and also of forgivenes. It will readily be seen, that if God rules, by natural law, that for-giveness does not imply a remission of penalty." We sometime hear people speak of a broken law. Now il is Solvious to the reflective mind, that there could not be such a thing as a broken law. We may hold such relationship to nature' laws as my not conduce to our happinese; as, for example, a man puts his hand into the fire, and of course he burns I. Now, does he break a law? No, in reality he bolays a law of chemistry, or rather, the atoma of his hand does. Decomposition takes place in obelience to law, not disobedicate to law. The suffering which the man has experienced is not punishment for violating law, but for obedicence to law which holds an inharmonious relationship to his condition. Fire is in litelif good. But if it become our master, or if we voluntary subject ourselves to it, we cannot eccaps the best of our misfortunes or our will in the cause, h

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Do Fowls Know Our Thoughts?

or of the I

The Cause in San Francisco. To un Editor of the heligic fullosophical Journal: On sunday moraing, Jan. 24th, the subject was: "Our Future Plans of Organization? J.J. Owen, editor of the Goldra Gata, sald: "As a prelide to the report of the Excending Committee, which will be presented next Stunday, I will speak of organiza-tion in general. Organization is the secret of au-cess. It is the basis of social order. Of church, home and state, it is the keystone and chief pillar. Without organization there is chase. Throughout the universe there is order among the planets. Na-of her. The treast knowledge is to know which we are here for. From lack off it there are wreachs 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 olyce. Through and the states are and the should organize and concentrate our forces. A man without a hobby is of no use. He must have an olyce. Three organiza-tion begins with the individual, and no man is fit to head subset. He must have an olyced. The organiza-tion for eight or ten years it was the only spir-tin favor of using the First Spiritual Unions as the basis of organization. This Union was organized in 1570, and for eight or ten years it was the only spir-tioni as ordery here. It engaged the best visiting and local speakers. It is incorporated and has the nu-cleus of a building fund. There were no wealthy gave many bucelis for the needy. During most of the its visit breaster. The Matthews its treasurer and business man-ger. There could be outbing objectionable in its name, and, if its constitution and by-laws do not suit they could be charged. The Matthews its treasurer and business man-menter, and, if its constitution and by-laws do not suit they could be charged. The words thanked J. J. Owen for the aid which here andered, and mored that he be added to the Executive Committee, which was done by a unani-mous vite

he had rendered, and moved that he be added to the Executive Committee, which was done by a unall-mons vote. Capt. M. 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 taiking 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 so-clety has its own work; and the lime has come to form the basis of another union. There is different work to be done now, because there are new meds 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 spro-mm of organized tyranny; all progrees has been made in spile of the Church. Whenever there is a new haptism of power, the Church says that its of the deril. " I would choose for a name the Religito-Phil-ocophical Society, because it will recognize all truths I would call it The Golden Gate Ralfglic-Phil-ocophical Society, because it. Units optone (J. J. Owen) to accomplish our objects. Units upon a social basis, and recognize woman's work equally with man's. Contribute enough to throw open the doors free to all. "All hoors to be to all the retern workers who have borne the beat and the oppression of the past. Fush for-ward. The only question is, Who is to beat way?

doors free to all. "All honor to the veteran workers who have borne the beat and the oppression of the past. Pash for-ward. The only question is, Which is the beet 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 achool of philosophy with the certainly of quecess on the line laid down." San Francisco, Cal. JOHN B. CUMMINGS.

Haverhill and Vicinity.

To the Editor of the Beligio-Philosophical Journal:

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Haverhill, Mass. President Ellot's Essay

President Elicit's Essay. President Elicit of Harvard College, read an essay inst week, in this city, before the Ulitarian Club, in which he said that he believed religious teaching school to admitted as, part of the regular public school course; that room should be provided for it at statel limes in the school-room programme, and the it is should be paid for from the public purse; that three variaties of religious teaching.—Protestant, Roman Catholic, and Zewish.—should be provided wherever these three religious bodies exist side by video; that the children should be assigned to one teacter or "another, according to the religious con-victions of their parent; that the instruction should be given simultaneously, either in different rooms of the several teachol buildings or, if more convenient, in neighboring churches, or party in core way and party in the other; and that the subject-matter of the instruction should be determined by the religion the religions of the parents. partly in the other the instruction In negative the other; and that the subject-matter of parity in hother; and that the subject-matter of the instruction should be determined by the relig-rogs teacher." This is the position of the Preddent of Harvard College in this "year of grace," 1886. We are giad to see that Her, James Preeman Clarke, in reply to the essay, took the ground that religion should not be brought into the multic schools, onthe

Name and a stand a

WASILI VERESCHAGEN.

WASILI VERESCIIAGES. Wasiling the series of The name of Vereschagen has appeared like teor in the artistic firmanent. But yesterday i unknown; to-day his name is on every lip. schagen has had the temerity to treat religiou

The Metaphysicians.

The theoretical positions assumed by some of these metaphysicians, while they are instructive, they also have a humorousside. When they are this objective, material world is nothing but a shadow; that it is not real; that all is mind; that the earth, rock, bhysi-cal matter are all mind; it reminds one of the Josh Billings eavings: "A man can live on love if be 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 amating to call for a serious objection. Where Mrs. Gestefeld asy magnetism has nothing to do with the above out of the body "a be is doublees prepared to maintain that "thought precedes all of the action and functions of the body" abe is fractured, and after the ends are would any nature, not mind, did that little piece of busines. She probably would believaint in that when a bone is fractured, and after the ends are would any nature, not mind, did that little piece of busines. She probably would believaint is abov-lute and nature is nothing. That in all the action of chemisn, there is an operation of no law outside of mind. When John Bright was drocating the adoption of

chemism, there is an operation of no law outside of mind. 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 sittle we must ask for a great deal." If the metaphysicians are acting on this priociple, then they are right, and we say, all hall to them! It is just a trifle bold to ask us to be-lieve that "all diseases have their origin in the mind." Also in calling their system a science is there not why. Eddy, of whom Mrs Gesteffel is apparently a disciple, has thrown up a great amount of philoso-phy, but or far it has been anything but 'sitted and classified'. Mrs. Eddy is guile Napoleonio in her way, and will not allow her followers to sitt her. There will be a reaction from portions of the theory which are now, being taught, still there will be sufficient tredium left to command support, therefore these New Lights need not be disheartenet. *Progress*.

Personal Recognition in the Spirit ort a sign as World.

Personal Recognition in the Spirit World. At a recent meeting Mrs. Harvey's guides said:-four own consciousness is the only personal ident-lity you are acquainted with; believe in that and you must admite of the recognition-of friends in spirit-life. Judgment, consciousness, memory and reflec-tion are attributes of filed, purely metaphysical; they cannot be weighed, measured nor tested by ual language, or, in other words, your knowledge will be intuitive, and will have the command of all languages, or, in other words, your knowledge will be intuitive, and will have the command of all languages, Perception and volition will be to all re-newed spirits immediate. To ask the question: Shall we know each other in spirit life? is to lower the standard of stemal truth, and to stulify the test-imony of spirit-guides. When I passed on in spirit-life, I recognized upon. The tesching of Spiritual-ists is the philosophy of a future life depends upon the philosophy of a future life depends upon the philosophy of causiton, and medium are the link which connect both worlds-the seen and the unseen. This community of Spiritual-ists is should ground, and claims a victory for spirit last is should a foreign land, and after many rest you met, should you know him, and those dear future irreled on your memory? Yes; you would most assuredly. And can you imagine you will be isminished and expectations, or the transitional conditions of purity peace and for, At all times be solern, e-rions and derividing and thene syntice life, with all their many faces the spite shand international motion and expectations, or the transitional conditions of purity peace and for, At all times be solern, e-rions and derividing and thene happines sind external if, with all their magnificent prospects, will be pours a well as unlimited knowledge.-Wittlams Thomas Poyser.

At a meeting of the Pathological Society of Phila-delphia, Dr. Formad presented an analysis of 250 sutopsics on drunkards. He found that the most prominent troubles caused by chronic sloobolism tration of the liver, and mammilialed stomach. He thought that the exposure, irregularities of die, sto-incident to drunkanness have as much to do with the maladies as alcohol itself. The prevalent idea that drunkards are api to have "hob-nail" livers was not couffrmed; in the whole number of cases be found only six of cirrhosis with contraction. In 520 cases the liver was enlarged owing to faity hn fituation. The Doctor said he had once "testified in focurt that a certain person was not likely to have been a hard drinker, because at the sutopay no cir-rhosis was found." But this was before he had made the recent 250 sutopsies. Dr. Musser thought draking as by persistent drinking of spirits on an empty atomach.

empty stomach. At the evening service in the Baptist Church at One Hundred and Tweety-first street and First street and First and when the service and the ser

Notes and Extracts on Miscellancous Subjects.

FEBRUARY13, 1886.

Champagne is now the fashionable wine in En-The death rate from chloroform is, according to a scent estimate, 1 in 1,600.

recent estimate, 1 in 1,600. New Zealand has 120 newspapers, including 30 dally, to a population of only 400,000. One of the advertised remedies for the opium hab-it consists of a well-known elixir of opium. Earth has been tarned for a railway to connect the Canadian Pacific with Lake Ontario.

the Canadian Pacific with Lake Ontario. The failure 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-shal. Frank Armstrong

A church in Westfield, Mass., is giving chron an inducement for outsiders to attend its er

services. The mayor of Philadelphia has issued a proclama tion cautioning citizens against violating the Sunda law of 1794. There is high church authority for the predic that Archblehop Williams, of Boston, is to be next American cardinal.

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

President Cleveland is reported to value "Auid Lang Syne" and "The Mocking Bird" above all other mosic.

A minister in Rooks County, Kansas, rides forty miles and preaches four sermons every Sunday for a salary of \$200 a year.

alary 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., bot their fawns do not live. A "sewing machine which is held in the hand and worked like a pair of sciesors " is made at Bridge-port, Conn., the factory employing 75 people. — "Frof, Spencer Baird is about to place 1,000,000 young codingh in the waters of the experiment. The people of South Egremond, Mase, 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

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

Joed Chandler 'Harris is an African by birth, hav-ing first even light on the northeast coast of that country while his parents were engaged in mession-ary work there. "Why do all the cold waves come from the north-weet, m dear?" asked a fond hushand. "Oh, be-cause there is so much coolness between St. Paul and Minnespolls," was the reply. The single fown of Beamcon, in Switzerland, em-ploys 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 Wroning cowhor, on finishing a

atiary, was rwarded Burt Coatman, a Wyoming cowboy, on finishing a term of three years at the Joliet penitentiary, was handed a package of \$1000 in currency, forward as a present by one of the cattle kings of the terri-tory.

tory. It has been estimated that an iron car wheel will travel some 40,000 miles, while a steel the will iron the enormous distance of 200,000 miles before wear-ing out; though costing so much more, steel has greatly the advantage.

Massachusetts added only 3/4 miles last year to its previous 1,970 miles of rallway. This mileage is owned by 63 corporations, whose aggregate stock is ores \$128,000,000, and not debt nearly \$75,000,000. There are \$30,000 employes.

There are \$30,000 employes. All wood is not buoyant in water. A perfectly dry silck 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, Joho, 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 Pat-rick D. Tyrrell, of the secret service, filed a bill for separate maintenance, alleging that her hushand has a Uiah dirore decree and is inveiling about with the widow of his son, by whom he had two children.

The Northern Ealiway of fluxia 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 by steam ma-chinery, which can penetrate to a depth of twenty feet from the surface of the bog.

The from the surface of the log. In Germany a printed formula at the bead 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 is — ; 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 rough neercharacteristic of the structure. The stones at the top of the wall were received in Fortland cement, and where new stones were required they were selected from those on the seeabore whose surfaces had been worn by the waves.

worn by the waves. A freman, employed by the Lebigh Valley Rail-road Company, whose capacity for drinking ecor-mous quantities of cold water made him famous along the line, has died after a short lines, ascribed to his inordinate absorption. It is said that he often drank a two quart pitcher without taking the vessel from his lips, and he had been known to drink as much as eight gallons of water in one day.

The editor of Science, who is an encomologist, learns that the City of Mexico has lately been af-flicted with a scourge of mosquitoes to such an ar-tent that they have in many cases caused lines, or, it said, even death, by their poisonous bites. The species is a large one, pool hitherto classified, and Dr. Pennfel, the Director of Statistics, has issued official circulars eliminating inquiry into it habits and sug-gestions as to relief. The pest is an entirely novel

Dr. Cantanian italian savani, has applied the doc-trine of the isurvival of the fittest in combating zy-motic disease; 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 ad-ministering *Bacterist errow* (the segard of putrefac-tion) in cases of tuberculosis. The organism in question,he maintaina; innocuous to the patient, but it destroys the tubercle bacilina.

il,an Italian savant, has applied the

ered a lecte

Dr. Canta

it destroys the tuberch

FEBRUARY 13, 18:6.

Perpetual.

t the Beligi To the Exitor of the length rindscepheral Journal' We reach a point where there is perpetual ice. I ob-ject 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 'li when there was no loo? 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. X., 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

Apparently it caused even more commotion in Ropenetical it caused even more commotion in Rochester, as the following from the same paper shows: Dr. J. B. Henlon, who is well-known not only in Rochester, but in nearly every part of America, sent in extended article to this paper a few days ago which was daip published, detailing his remarkable experience and rescue from what seemed to be cer-tain death. It would be impossible to ecumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary. With this end in view a representative of this pa-per called on Dr. Henion at his residence on An-drews Street, when the following interview occur-red: "That article of yours, Doctor, has created quite a whitriwind. Are the statements about the 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 was brought so low by neglecting the first and most simple symptoms. I did not think I was site. It is time i had frequent headaches; fitt ited most of the medical profession has heen treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any nunsual action or irritation of the water chan-mels inducts the approach of kidnery disease more than a cough announces the cough out the body or other symptoms, but go directly to the kidneys, the source of most of thes aligned." "The sheadache is shift bade you the post instead fusion of water out into the body or other symptoms, but go directly to the kidneys, the source of most of thes aligned. The scients which occur are from Bright's disease, is it Doctor?" "This, them, is what you meant when you said that more than one-half the deats which occur inter the headache, shifts disease are torturing in some of its many forms. I his a hydri-headed domoster, and the signt more and hold strike and recal hundreds of de

"And did all these cases have simple symptoms at first?"
"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this mat-ter and thick I am helping others to see the facts and their possible danger also." Mr. Warner, who was vialted at his establishment on North St. Fani Street, spoke very earnesity: "It is true that Bright's disease bad increased won-derfully, 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 of every rear, for while many are dying apparently. of paralysis and apoplexy, they are really victims of didney disorder, which causes herd disease, paralysis, apoplexy, etc. Nearly every week the papers re-ord the dath 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 peoples are afflicted with it

scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy." "Do you think many people are afflicted with it today 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 silowing the students what the indications of this terrible majady were. 'And now, gentlemen,' he said, 'as we bare seen the unheality indications I will show you how it any findications I will show you how it appears in a state of perfect health, and he submitted his court fuld to the usual test. As he watched the results his contenance suddently changed—bis color and command both left him and in a trembiling volce he said: "Gentlemen, I have made a plantul discovery; I have Bright's disease of the kidneys." "You know of Dr. Henlon's case?" "You know of Dr. Henlon's case?" "You know of Dr. Henlon's cher "No more so than a great many others that have come to my notice as having been cured by the same maar." "Jou believe then that Bright's disease can be "Source and the same maar." "Jou believe then that Bright's disease can be "You know of Dr. Henlon's the same seen 's that have both read and heard of tit." "He work work and plant be and the same maar." "Jou believe then that Bright's disease can be

ans," "You believe then that Bright's dis "Rhow it can. I know it from my swn and the experience of thousands of prominent bersons who were given up to die by both their physicians and friends." "You speak of your own experience; what was

"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 alled me. When, howerer, I found it was kidney difficulty I thought there was little hope and a did the doctors. I have alnoe learned that one of the physicians of this city pointed me out to a gentle-man on the street one day, saying: "There goes a usan who will be dead within a year." I believe his words would have proved true II. I had not prori-centially used the remedy now known as Warner's Safe Cure."
"Did you make a chemical analysis of the case of

"Did you enake a chemical analysis of the case Mr. H. Warner some three years ago, Doctor was saked Dr. S. A. Lakilmore, one of the analysis the sake board of health. saked Dr. S. A. Sharaka state board of bealth. Yee, sir." What did this analysis show you?" "What did this analysis show you?" "A serious discase of the kidneys." "Did you think Mr. Warper could recover?" "No, sir. I did not think it possible." No, sir. I did not think it possible." "No, sir. I did not think it possible."

d bin?" I have chemically analyzed it and find it pure harmics." Henion, was cured five years ego and is well attending to his professional duties to-day, in city. The standing of Dr. Henion, Mr. Warner Dr. Lattimore in the community is beyond quee-and the statements they make cannot for a most be doubled. Dr. Henion's experience shows: Bright's discusses of the Kidneys is one of the t deceptive and dangerous of all discusses that it resedingirs common. But that it can be curst if ous of all d D, but t it it can

is exceedingly common, but that it can be cured if taken in time. "I Feel So Well." "I want to thank you for telling me of Dr. Pierce's "evorite Prescription," writes a lady to her friend. "For a long time I was unfit to attend to thework of my household. I kept about, but I felt thorough-jy miserable. I had terrible backaches, and bearing-jown semations across me and was guile wesk and ., meetsaum, 1 nun terribie backaches, and bearing-down semainlons across mes and was quike 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."

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The New York police made 74,372 arreads last year. All "Playred Oust." "Don't know what sills ms lately. Can't east well -can't silvep well." Can't work, and don't enjoy do-ing anything. Ain't really side, and I really slo't well. "Feal alk hind of played out, someway." That is what zoores of men any every day. If they would lake Dr. Pierce's "Golden Medical Discovery "Dery would soon have no eccasion to say H. It purifies the blood, tome up the system and for this is against deesse. It is a great anti-billous remedy as well.



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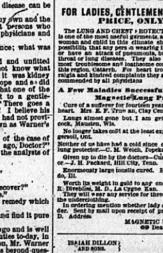


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RELIGIO-PHILOSOPHICAL JOURNAL.

"STIR THEM UP !" Rev. Samuel Watson Responds to the

Appeal.

Apreal. The set of the height parameters of the set of the set of the set of parameters of the present of the

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

other system, justify the ways of out the man-Some of the creeds are slanderous to the Di-vine Being. I will now turn my sitention to my friend 8. 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 innest lecturers in the field. Though I en-dorsed nearly all he said, yot 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 "ful-ly agrees with Bro. W. in his religious views and teachings as I understand them, yet I can but think bith in error as to his views of the real animus of Mr. Wright's, or Rush-ton's statements and also of primitive Chris-sianity... confounding the religion of Jesus or his humanitarian teachings with Chris-tianity...

bon's statements and also of primitive Chris-tianity... conforming the religion of Jesus or his humanitarian teachings with Chris-tianity." "Now, I respectfully ask Bro. Watson to show us our mistake. I way us, for we are begions who cannot see as he does. Will he please tell us about this Christianity, which he so much admires (as we all do) and con-siders identical with Spiritunalism. When, where, and by whom was it first established as an organized system of bellef? What now represents its beauty and purity, grand even in its simplicity and the admiration of the world? What creeds among the wast number retain the some of the second state of the religion of heve and kind deeds, of personal, responsibility, of inborn and. Inherited good-ness, and divinity ever tending upwards towards its source in the great over Sour?" My friend Bigolow asks a number of very important questions that would take more to do justice to the subject. The Christian-ity that I believe in is true Spiritunalism. The birth of its founder was told to his mother by the "man Gabriel." It was an nounced to the subjects the angel of the Lord, after which by the heavenly choir as bringing "peace on earth and good will to hem, and "good tidings of great joy to all people." This true gospel of Jesus is accom-panied 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 heats sickness and disease, enables mankind to see risions; im-parts the gift of prophey and power to dis-gene matraneed, and their organism is used by spirite as in days of old, when as the prophet Excisel said. "A spirit got into me and riso the Apostles as recorded by take, fell us of the contigued in the church during the days of its purity and spirituality. The acts of the Apostles as recorded by take, to as of the state continued to speak in all the languages of the state row, when three thousand were added to the church in one day and five thousand at another. The first eermins

a of the two the church in the church in the standard at another. rmon to the Gentilles was press as and his neighbors, which y at by his being directed by send for Peter who was Joppa, and thus the middle was Joppa broken down by sp ellus ted by a

spirit man-to send for Peter who was en-tranced as Joppa, and thus the middle wall of the partitien was broken down by spirit agency between Jews and Gentiles. The georgie was first preached on the con-tinent of Europe by Faul, to whom a spirit "man" appeared inviting him to come over to Macedonia. He and those litherants weat with him and powerful revivals attended their ministry, to whom Faul sends some let-ters which are bound together as part of the "Holy record," and read in the church at present. The success of the thurch 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 won-derful revelations to the clairroyant and clairaudient beloved disciple John, when he "was in the spirit on the Lord's day," on the laie of Patmos. All through the Acts of the Aporties spirit manifestations are seen, demonstrating the inter of what Josus said, "that they who be-lister on me shall do the work?" do, and greater works than I have done, because I go to my Father." Emablish the sub stimes ther of ethurch history, testifies to those things. The bishops and clergy claimed to have similar spirit annifestions for the sourting now all orer the work!. This gioringus doctrines was driven from the church by the creede, and councils of men.

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 conquer-or, of the world, determined to make her ithe centre of ecclesiastical, as well as divil 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 amient 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 com-mandments to mankind were entirely for-bidden in the churches, and the gospel was left without a sign of its former spirit man-ifestations until the present century, when it has pleased God to bring the heavenly doc-trine again to the sons and deughters of men, ahd which is now siltring the bearts 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 tenches that we should covet. This is simply clear-seeing, clairvoy-ance, or seeing with our spirit eyes, as Sam-uel, Elisha and the old seers mentioned in the Old Testament.- This is one of the most lovely and emonstrative phases of Spirita-alism and of Christianity as taught by its founder, and enjoyed by thousands at the present the. Spirit-world are ministering to loved ones now, and if our spirit syse were opened like shou the Mount. Paul says: "Are they not all ministring spirits sent forth to minister not, and the dog od to suffering humanity as ra-mewe have the ability, as the religion taught by the founder of Christianity. The present of Klisha, we would see these heavenly children of the Summer-land-ever about us, impressing us to do that Which is shout us, impressing us to do

minds of earth are receiving its truths as the pure religion of Jesus and the salvation of the work. While the church may ignore these spiriti-tial influences as the seribes and Pharisees is large and liberal class of intelligent minds outside of church organizations, who are un-able to accept the interpretations of the ge-pel embraced in the various creeds of the different denominations of the Christian thurch, yet they believe in Christ and his teachings. They are the valiant vanguard of the reasoning maturity of the church of a broader and higher platform of religious faith for the church of the second Christian era, of the reasoning are 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 church and the world, the age of unquestioning faith, is rapidly passing away, and the eras of reasoning mar-urity is pressing urgenity forward, demand-ing a reasoning faith, is rapidly passing away, and the eras of reasoning ma-urity is pressing urgenity forward, demand-ing a reasonable roligion faith, is rapidly passing away, and the eras of reasoning ma-urity is pressing urgenity forward, demand-ing a reasonable roligion adapted to its pro-gressed enlightenment, and to its further development of the understanding. The church is losing the sympatity of liberal minds inside, as well as outside of her organ-ization. Sha must shew clearly to this rea-soning age, that her religion is founded on reason and philosophy, as well as on revela-tion, and is broadly adapted to the progres-tro nature of ma. Does not the clergyman yet understand that the Christianity of the New Testament, with its dreams, tranees, healing gifts and the same foundation as the phenomena con-tional man? This is trane dreaming through to bear against genuine phenomena relating to bear against genuine phenomena relating to bear against genuine phenomena relating the very temple of Christi

THE FAITH CURE.

Discussed by ithe Rev. T. E. Green at the Meeting of the Society for Psychical Eesearch.

The Western Society for Psychical Research met Tuesday evoling, February 2nd, in the Tremont House. About flay persons were present. The Society is scarcely a year old, being organized in May, 1885, and its mem-bership has increased largely. The Presi-dent, Dr. A. Reeves Jackson, presided. The Rey, Thomas E. Green of the Kighth Preshy-terian Church, as the lecturer of the avenman-to send for Peter who was en-dart Jopan and funs the middle wait pertitions was broken down by spirit between Jews and Gentiles. The success of the sentiles were in and powerful revirals attended ainistry, to whom Paul sends some let-him and powerful revirals attended ainistry, to whom Paul sends some let-him and powerful revirals attended ainistry, to whom Paul sends some let-hich are bound together as part of the record. and read in the church in theo-belleved in the corner of the second ware those who ballered in doctor's prescriptions, who were revous, hypochondrineai, and imaginary, who were here out allowed in the control one of the old prophets makes wor-revailations are seen, demonstrating the tations are seen, demonstrating the tations are seen, demonstrating the twistions to these tains of the Aposites spirit stations are seen, demonstrating the two mish all do the worky do, and rworks than I have dome, because if the stations to these tains of the singer the tations are seen, demonstrating the two mish and in the sciller of the scille spirit testions to these tains of the singer the two mish and in the sciller of the scille spirit stations are seen, demonstrating the two mish and in the sciller spirit stations are seen, demonstrating the two mish and in the sciller spirit stations are seen, demonstrating the two mish and in the sciller spirit stations to these which are occurring in works the states of the sciller spirit towe the work? Low the work? Low the scille of the are occurring tower the work? Low the scille of the are occurring tower the work? Low the scille of the are occurring tower the work? Low the scille of the sciller of men.

goodness what cold is to heat, darkness to light, simply the absence of the positire. 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 ravive 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 more bal-derdash 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." Tresident Jackson approved the ideas of the iscturer. He knew a man who claimed this daughter had Bright's disease of the kidneys, a tumor in the stomach, and insom-nia, 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 Cem-etery,

BY ETTA W. TASCHER.

BY ETTA W. TASCHER. Whether or not man can "call spirits from the vasty deep," there is no doubt that he is sourrounded by unseen forces. Fower has been manifested through all the ages, and phenomena have been made apparent to the-senses which have mocked the inquiring re-search of the psychologist, and turned a daat ear to the entreatiles of science. These phe-nomena have been witnessed in every phase of being from the miracles of Mosés and the vision of Saul to the wonderful results of genius seen at every turn. We may not sep-rate these manifestations. They seem to belong to spirit and matter, to mind and muscle, desh 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 beccome apparent of which only occasionally we catch world where finiteness and infinity are strangely mingled, it is true, as Mrs. He-mans has beautifully said: "Darky we move—we press upon the brink, Haply of viewlees worlds and know it not;

hans nas beautifully said: "Darkly we move—we press upon the brink, "Haply of viewless worlds and know it not; Yee! it may be, that mearer than we think Are those whom death has parted from our lot. Fearfully, woodrougly, our souls are made, Let us walk humbly on, but undismayed."

Let us whit humbly on, but undismyed." These thoughts wire 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, mem-bers 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 bellef 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 was enclosed within its elience, and it has been our privilege to decorate it with flowers during the summer seasons, and at length it has become a habit to visit the cemstery very Saturday afternoon for the purpose of changing the bouquets, and other floral deri-ces placed there in memory of the scared dead. My daughter and I had prepared our flowers as usual one Saturday afternoon last sum-mer, but being hindergd by caller, we ar-rived at the grounds just as the young moon began to silver the sombre pines that shade and whisper, and mournfully breathe collan enorg shore the gleaming tombistones. We passed over the steps, and up the slight as-cent to the grave we cought, which being en-tirely surrounded with dark jack pines lay in dense shadow, so that Julia (up daughter) had to kneel close by its ide to see to re-more the faded flowers and replace them with the new. Meenwhile I took the water-ing-pot and whiled elowity along a narrow, winding path that led to a pump situated mear the center of the senclosure. The even-ing was beautiful, and a calm serenity per-wide deverthe is, a feeling of perfect peace came over me, and my thoughts went back to prove the faded flowers and replace them with the rew. Meenwhile I took the water-ing-pot and whiled elowity along a narrow. winding path Then, just as I had gone beyond the figure, so that I began to look backward over is topped short upon this, rubbed my eyes and looked again, but could see only due to pulse grave, user which the shadows grew more and more dense, relieved here are there by glimmering patches of diver where the moon penetrated the folinge of the one there by glimmering patches of diver where the moon penetrated the folinge of the one there by glimmering patches of diver where the moon penetrated the folinge of the one there any need of enlarging on a great and more dense, relieved here there any need of enlarging on the shodows green there by glimmering patches of diver where the moon penetrated the folinge of the one ting the finishing touches to the flowers. The add, opeaking rather oftil, carefully model to thing entirely engressed with the flowers. T told here what I had seen, adding refer, Julia's differ the green of the body mot first and penetrated thought she looked more elender than I re-tively, "she had on a very smooth looking black dress. I noticed if in particular is that specifies the green allow, and the perfers, "and thought she looked more elender than I re-membered her in life, and wy mind ere that specifies the trans the perfers, "and thought she looked more elender than I re-membered her in life, and the perfers, "and thought she looked more elender than I re-membered her in life, and the perfers, "and thought she looked more elender than I re-membered her in life, and the perfers, "and thought she looked more elender than I re-membered her in life, and the perfers," and the trans are J heard at the time that she to that specifies the trans the perfers "No," she repuiled rising from the side of the grave, and after thinking a moment, "but an sure J heard at the life the thes that her buried in a new black slik dress that her

happened to be finished and sent home a few days previous." We stood there taiking several moments very quictly, I endeavoring to tell her every little detail of dress and arrangement of hair, dweiling with great joy on the expres-sion of rapiturous sweetness I had seen on use 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 C, whom I knew so little, and certainly never thought of until my eyes were attracted to dut, cansing me to look around naturally." The moment the idea dawned that it might bave opened some invisible door and stepped out, cansing me to look around naturally." The moment the idea dawned that it might be a phantasy, or hallucination due to some occall mental state, I stood perfectly still, concentrating every power into the one de-leranined effort to see, or imagine I saw EJ-win. Fully absorbed in this purpose I stood gazing towards a rift in the trees where the mono shone brightest, when suddenly some one came from behind me, lightly brushing against my dress. I felt the presence unac-countably. Starting from my dreamy atti-tude, I glanced swiftly around, and there gifding_adeng down to the foot of the long grave. "There she is," I exclaimed. "See Bee" but as Julia rose, quickly turning around to look where I pointed, the floar or anished. "Never shall I forget the appearance of that thickering moonlight that seemed to illumine it, or was it an unearthly radiance? Some-thing lit her whole dgure, and on her hair I could see a little friz of soft dark curls, or a few wavy hairs floating backward that seemed ruffied by the evening breeze as she withly passed around to the foot of the place. Upon his replying the table

A PLEA FOR COMMON SENSE.

of the Religio-Philos

To the Editor of the Beliado Philosophical Journal: The Sith page of your issue of Jan. 30th con-tains three articles, it is well for all to read and study. One is from E. T. Holbrook, one from the Scientific American, and one from Mental Science Magazine, by Dr. W. F. Ev-ns. It is wise in you to publish them thus in juxtaposition, that (the thoughts of each writer may, as far at 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 frequent-ly appears under the assumed garb of sci-nce. Both the other writers as yenough, 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 numer-ous callow philosophers spawned in the met-aphysical schools, and so often putting forth their teachings " against the stomach of our rense," and against the sounder, more dis-criminating deduction of positive philoso-phy. Lot us just remind Dr. Evans that in quot-

FEBRUARY 13, 1886.

to Dr. Evans? If so, let him turn his atten-tion to the discovery of some method of ex-tracting, mental virus from the boyine ani-mal to inoculate the minds of the people exposed. A word to the wise is sufficient. This faise and sweeping statement needs care-ful 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 jar-gon that all material things are but the ex-pression of mind, etc. Our limited powers ical and the mental and the spiritual. We can reason upon them best and most practi-cally 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 from physical canses and the many other diseases with which mental conditions are oftimes initiately connected. J. G. JACKSON.



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